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LIFE &

TRADITION

PUBLIC DOMAIN



“George Washington Before the Battle of Trenton” by John Trumbull, circa 1792–1794. Oil on canvas. 26 1/2 inches by 18 1/2 inches. Metropolitan Museum of Art.

Lessons From George Washington: Wisdom and Self-Restraint

Whether dealing with conflicts or fame and power, the Founding Father set a remarkable example

DUSTIN BASS

Character is often defined as who you are when no one is looking, but it can also be defined as who you are when you hold the fate of others in your hands.

For a large portion of his illustrious

military and political career, George Washington possessed such power. But it is how he restrained that power that speaks volumes to us today in how to deal with others.

The following are three pivotal moments that proved Washington’s character.

The Demand for British Acknowledgement

When the British troops landed en masse on our shores, they were under the leadership of the Howe brothers—Richard and William. They desired a meeting with the commander-in-chief of the Continental Army—an army that they, King George III, nearly all of Parliament, most British citi-

zens, and the Tories considered nothing more than a band of rebels destined for ultimate defeat. Not only had the Howes underestimated the “glorious cause” of that rebellion, but also the man who led that cause.

On July 14, 1776, they sent Lt. Philip Brown with a message addressed to Washington. Brown never reached Washington, as Henry Knox, Joseph Reed, and Samuel Webb were sent by Washington to meet him. Upon asking who the letter was addressed to, Brown responded, “George Washington, Esq. etc. etc.”

Knox, Reed, and Webb feigned perplexity.

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Hold Fast to the Good: Fighting Against Our Age of Angst

JEFF MINICK

When we become depressed or anxious, some of us look for help from therapists. Others try to improve their mental health through meditation or prayer, exercise, diet, and rest, or the company of family and friends.

But what do we do when it’s not just us who are undergoing these troubles? How do we cope when our entire culture seems ridden with hopelessness and melancholy, as does ours these days, when good news from the public square seems as rare as rain in a desert?

Let’s take a look.

Our Present Troubles

The pandemic of 2020–2021 has wrought enormous damage to the mental health of Americans and others worldwide. The online article “The Implications of COVID-19 for Mental Health and Substance Use” reports a four-fold increase in the number of adults suffering from depression and anxiety during the pandemic, while an even larger number of those ages 18-24 have reported the same symptoms. Lockdowns, closures of such institutions as schools, colleges, and churches, confusing or contradictory information from public officials, and fear-mongering by some in the media have clearly impacted many of us.

Meanwhile, alarming news appears daily on all fronts. Troubled by failure for decades, our schools now appear in free fall away from the real purpose of education. The debt load of our country is exploding by the day, our southern borders are in turmoil, and many wonder how long our nation can survive the political and social turmoil that engulfs us.

It’s no wonder so many of us have fallen prey to sadness and despair.

But a path exists that can lead us out of this darkness.

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ANNA SHVETS/PEXELS



We can choose to reject the dark side of our culture and embrace the good.

Lessons From George Washington: Wisdom and Self-Restraint

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No such person existed. Perhaps truly perplexed, Brown asked who the letter should be addressed to. The three responded that everyone knew who “General Washington” was after the events of the summer of 1775. Brown and the letter were sent back to William and Richard Howe.

A second attempt ended very much the same way, as the letter was addressed to “George Washington, Esq.”

It was not until the third letter, and three days after sending the first, that the British command understood how seriously Washington took the situation. The third letter was addressed “His Excellency George Washington.” Upon receipt, Washington agreed to meet with William Howe’s adjutant general, Lt. Col. James Paterson.

During this meeting, Paterson placed on the table the original letter sent by Howe to Washington, which was addressed to the non-existent individual: “George Washington, Esq. etc. etc.” Washington hardly acknowledged it. Paterson explained that the “etc. etc.” implied everything that ought to follow.” Washington clarified that the letter was addressed so as to be a private letter, yet he was in a public station. The “etc. etc.” surely implied “everything,” but also “anything.”

It was not only that the letter was inappropriately labeled, but that it would be truly inappropriate for him to open such a letter. Not only because was it addressed to a private citizen, which he was not, but that to open such a letter would demean his position, and to acquiesce to such an insult—real or implied—would be to demean his officers, his army, Congress, and most importantly, the cause for which they were fighting. Therefore, this moment with the letter was not just about demanding respect for his position.

Washington understood the fragility of the situation. His situation, and that of the new nation’s, could easily be undermined through even the slightest misperception by his enemies and his fellow patriots. Washington was necessarily conscious of every detail—even those that appeared trivial.

Dealing With Internal Conflict

The victory of Gen. Horatio Gates and the surrender of Gen. John Burgoyne’s army at Saratoga in October 1777 convinced the French to accept American independence and begin helping us with military aid.

After the Christmas miracle of 1776, 1777 was less than miraculous for Washington. He had undergone a number of defeats. Congress had fled Philadelphia as the British took the city. And now all eyes were on the success of Gates, who was a proven general, and, for Washington’s critics, a happy alternative.

Washington was aware of his critics in Congress and even in the army, the aforementioned Reed being among them. But something else was now afoot. After the victory at Saratoga, three generals, with the support of numerous members of Congress, would begin a pincer movement to undermine, and even attempt to remove, Washington from command and replace him with the victorious Gates.

These three generals were Gates, Thomas Mifflin, and Thomas Conway.

After a week of negotiations, Burgoyne signed the articles of surrender on Oct. 17, 1777, ending the Battle of Saratoga. Washington would receive word on Oct. 18, not from Gates, but from Gov. George Clinton of New York. A week later, in a letter to John Hancock about a shortage of supplies, Washington mentioned in passing



“General George Washington Resigning His Commission” by John Trumbull, 1817-1824. Oil on canvas; 12 feet by 18 feet. United States Capitol.

that he had yet to hear from Gates about the surrender. Hancock replied that he also had yet to hear from Gates. It was not until Nov. 2 that Gates would send a mere three-sentence letter to Washington—his superior—regarding the single biggest development of the war. Washington fumed, but not publically, nor even to the offending general.

When Gates’s aide, James Wilkinson, was sent to inform Congress of the Saratoga news, he ran into Lord Stirling’s aide. Known for his loose-lipped nature, Wilkinson discussed the harsh comments Gates had made about Washington’s leadership at Brandywine Creek. He also showed Stirling’s aide a line in a letter from Gen. Conway to Gates that read: “Heaven has been determined to save your country or a weak general and bad councillors would have ruined it.”

Washington was necessarily conscious of every detail—even those that appeared trivial.

Stirling told Washington what Wilkinson had said and shown to his aide. When Washington confronted Gates about Conway’s letter, Gates feigned outrage, suggesting it was impossible, and even that it was most likely Alexander Hamilton, who had copied a forgery. Hamilton had recently visited Gates, upon Washington’s request. Washington informed him that the “wretch” and “traitorous thief,” as Gates had called the person, was in fact his own aide. It may have been pleasing to inform Gates of this, but it could not have alleviated the worry or resentment he felt about two generals colluding against him.

Washington was already well aware of the shortcomings of Gates and Conway. His study of Mifflin would prove no different, though he found it all the more disturbing that he would be betrayed by one whom he had befriended and appointed as one of his initial aides.

When Congress reorganized the Board of War from a legislative committee into an executive agency, it placed Thomas Mifflin on it—and Mifflin would ensure Gates would be the board’s president. Though Gates would remain a major general, his new position gave him a supervisory role over Washington. A few weeks later, the Board of War created an inspection system,

naming Conway as its inspector general. Washington could see the writing on the wall, especially after Conway was promoted to major general—a position Richard Henry Lee, a representative from Virginia in the Second Continental Congress, had assured Washington only two months prior that Conway would never receive. Yet Washington pressed on, continuing his war against the British, and not against Congress, nor against those who would later be called The Conway Cabal.

When Conway arrived at Valley Forge, he indicated he was “coolly received,” an accusation Washington had no reservation in accepting. Conway wrote to Washington in complaint, suggesting their conflict was due to the infamous letter to Gates, but that Washington should not take the “least notice” of the comment. He ruffled Washington even further by asking, “Must such an odious and tyrannical inquisition begin in this country?”

Conway would soon exit Valley Forge, and the Board of War would be dissolved. This would also end Mifflin’s and Gates’s positions over Washington.

Mifflin would soon be forced to resign as quartermaster general amid charges of mismanagement, which tarnished his reputation. After his rise at Saratoga, Gates would suffer a terrible fall after the devastating loss in the Battle of Camden during the Southern Campaign, where he—among others—fled the field, leaving behind the Continental regulars of Maryland and Delaware. He was shortly thereafter relieved of field command.

Conway continued to issue complaints to Congress, along with threats to resign—a threat he had issued to Washington at Valley Forge. In April 1778, Congress gladly accepted his resignation. His constant criticisms of Washington, however, continued.

Washington had garnered the loyalty of his soldiers and officers, which made the cool reception of Conway at Valley Forge all the more chilling. This loyalty to Washington was put on display in dramatic fashion when John Cadwalader challenged Conway to a duel. The duel ended with Conway shot in the mouth and neck. Cadwalader stared down at the bleeding Conway and stated, “I have stopped that [expletive] rascal’s lying anyway.”

Mifflin, Gates, and Conway were the authors of their own undoings. It required little action from Washington, as he understood how poor character and pride do destroy a man—Conway being the most visible proof.

Conway, during his recovery, did garner

enough strength to pen a final letter to Washington before returning to France:

“I find my self just able to hold the penn During a few Minutes, and take this opportunity of expressing my sincere grief for having Done, Written, or said any thing Disagreeable to your excellency. my career will soon be over, therefore justice and truth prompt me to Declare my Last sentiments. you are in my eyes the great and the good Man. May you Long enjoy the Love, Veneration and Esteem of these states whose Libertys you have asserted by your Virtues. I am With the greatest respect sir your Excellency’s Most obedt humble Servant.”

The Resistance to Absolute Power

There is a famous John Trumbull painting hanging in the rotunda of the U.S. Capitol entitled “General George Washington Resigning His Commission.” Washington and his army had just defeated the greatest military power on earth. He was adored by all—from the soldiers to the citizens. There were hints that he should become king of this new country. A colonel in the army made the mistake of suggesting it in a letter. To this, Washington responded, as part of a seven-page rebuttal, “If I am not deceived in the knowledge of myself, you could not have found a person to whom your schemes are more disagreeable...if you have any regard for your country, concern for yourself or posterity, or respect for me...banish these thoughts from your mind.”

Washington resigned his commission in the Maryland State House in Annapolis. This act echoed the history of another great general from another great republic: Lucius Quinctius Cincinnatus of the young Roman Republic. Cincinnatus, who had served once as consul and turned down the opportunity to serve again because it was against the republic’s constitution, was called away from his farm to defend the republic when an enemy had attacked. He was made dictator by the senate, which gave him absolute power for a period of six months. In two weeks, Cincinnatus led his countrymen to victory. He then immediately resigned as dictator and returned to his farm.

In Baltimore, there is a 180-foot tower with a 15-foot-tall statue of George Washington atop. Washington, instead of being adorned in his military uniform, is in a toga—a reference to the great Roman, Cincinnatus. And Washington, like Cincinnatus, understood his country’s liberty would require he also deny the lust for power.

Reflecting on his famous painting, Trumbull stated: “What a dazzling temptation was here to earthly ambition! Beloved by the military, venerated by the people, who was there to oppose the victorious chief, if he had chosen to retain that power, which he had so long held with universal approbation? The Caesars, the Cromwells, the Napoleons, yielded to the charm of earthly ambition, and betrayed their country; but Washington aspired to loftier, imperishable glory—to that glory which virtue alone can give, and which no power, no effort, no time, can ever take away or diminish.”

When King George III, who fully anticipated Washington to become ruler, was informed by the court painter Benjamin West that Washington planned to resign and return to his farm, the king said, “If he does that, he will be the greatest man in the world.”

Dustin Bass is the co-host of The Sons of History podcast and the creator of the Thinking It Through YouTube channel. He is also an author.



CATHERINE YANG

↑ Daniel Zhang portrays famous Chinese poet Li Bai, usually a swash-buckling figure, in a moment of sobering loneliness.

The gravity-defying leaps and flips of classical Chinese dance have certainly attracted more than one young dancer to take up the ancient form—Daniel Zhang is one of them.

“I was the kind of kid who couldn’t sit still: I was always moving,” Zhang said. At age 8 or 9, he attended a classical Chinese dance performance where he saw his older cousin flip into the air—and seemingly stay there for a while—before coming back down to the ground. He was in awe, and set his sights on becoming a dancer.

Naturally athletic and flexible, Zhang, now a student at Fei Tian Academy of the Arts, was well suited to become a dancer. But he would soon learn that though he had no physical barriers to learning classical Chinese dance, there were cultural barriers to overcome.

“I grew up in the West, so it was a little harder to grasp that Chinese feeling,” he said. His teachers would demonstrate a movement and he would copy it to a T—or so he thought—but they were not satisfied. “You should feel the inner meaning of the movements!” they would tell him, and it would go over his head. “You’re executing the move, but you are not dancing,” they told him, or worse, “That just looks bland.” Slowly, he started to understand.

After all, classical Chinese dance is a form with ancient roots, refined over thousands of years with cultural wisdom imparted

every dynasty. It is one of the most comprehensive dance systems in the world, made up of unique postures and movements that are distinctly Chinese. To grasp the rhythm of this dance form is to understand traditional Chinese culture—something once nearly lost to the world after China was overtaken by communism.

On Sept. 4, Zhang will put his understanding to the test, portraying one of China’s most iconic cultural figures in the 9th NTD International Classical Chinese Dance competition for the first time. On display this year will be lost skills that have been recovered and pioneered by the world-renowned Shen Yun Performing Arts, with artists from the company serving on the jury of the competition. More than a hundred participants applied, about half of which may make it into the semi-finals.

“This is a great opportunity to improve myself,” Zhang said. “From choosing the music to the choreography, the whole process really reveals your strengths and weaknesses.”

The ‘Immortal Poet’

Tang Dynasty poet Li Bai is one of the artists that brought about the “Golden Age of Chinese Poetry,” and his piece “Drinking Alone by Moonlight” is one of the best-known pieces of Chinese poetry, and has been translated into Eng-

↓ Through classical Chinese dance, Daniel Zhang, who grew up in the West, came to understand traditional Chinese culture.



lish and many other languages. Zhang has set the event of Li Bai penning this poem into dance.

Li Bai is a famous character and is portrayed often and in many ways in classical Chinese dance. It’s a character all the judges, and the other contestants, will be more than familiar with. Li Bai’s life is reflected in his poetry, and his poetry influenced the arts and culture of an age, remaining popular even today.

“When I heard the music and saw the movements, I was really taken by it,” Zhang said. He felt he could relate to this poet, and sought to adapt the movements and choreography to better suit him.

“There’s a particular feeling in the piece I found interesting,” Zhang said. Here, the poet is drinking alone, with no one but the moon above him and its reflection below for his companions. There’s a sobering loneliness to the story, but Li Bai is still enjoying himself, Zhang said. Although this poem is often what the poet is most known for, most other stories show him as a rather heroic swashbuckling figure with a zest for life, he explained. “In all his other stories he’s very self-assured, open, so when you dance this piece, it’s an interesting feeling,” Zhang said.

THE COMPETITION FINALS can be streamed on NTD.com on Sept. 5 from 1 p.m. to 5:30 p.m. (Eastern time), and the awards ceremony will begin at 7 p.m.

From the Heart

A new component of the dance curriculum at Shen Yun and Fei Tian Academy of the Arts—and something the competition judges will look at—is the method of “body leading the hands.” This is a technique often talked about in the dance world, as it increases the expressiveness of a dancer’s upper body movements, while also elongating the limbs and creating a more efficient way of movement, use of force, and use of energy. But while this method of movement is ideal, Shen Yun and its academy are the first to include it as part of their dance pedagogy.

“It’s about how you use your force, and how the force starts. You start from the innermost part—your body becomes part of your arm,” Zhang explained. “You have to begin from the heart, from this inner core here, which puts into motion your outer limbs. And in this way, your entire body seems light, and the movements are so clean.”

In addition to the “body leading the hands,” Shen Yun dancers use a method of the “hips leading the legs,” which has similarly never made it into dance pedagogy but has a similarly beneficial effect on a dancer’s lower body movements.

The new development has been especially enlightening for these students of classical Chinese dance, because this dance form is all about expressing inner feelings and every artist of classical Chinese dance is pursuing the most beautiful way to do so on stage.

“Every movement has a meaning, every gesture has something behind it,” Zhang said. “Dance is a way to convey thoughts and emotions—teachers have told me, everything on your heart will come out through your emotions.”

This is reason to cultivate a heart of kindness, Zhang said. “If you’re feeling annoyed, if it’ll come through.” Instead, he seeks a feeling of calm and inner peace to give to the audience. “If you can hold that peace you can express it.”

“Dance requires you to be very willing,” Zhang added. “You need to have an open heart.” From being willing to do the strenuous stretching required to stay limber, to being willing to put your inner feelings on display on stage, you have to constantly meet your challenges with a positive and accepting attitude, Zhang has learned.

“You have to really face yourself,” he said.

Hold Fast to the Good: Fighting Against Our Age of Angst



JACOB LUND/SHUTTERSTOCK

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That way begins with the hopes and possibilities displayed in the masthead that flies over this section of The Epoch Times: Life & Tradition.

Life

Here we are, whirling around the sun and riding through the universe, on a planet that not only sustains us, but that has allowed the human race to thrive. Throughout our history, we humans have suffered our portion of horrors, most of them self-inflicted, but we’ve also triumphed again and again over adversity.

In the last century alone, we’ve conquered many once-fatal diseases, we’ve sent men to the moon, and we have invented electronic devices for communication unimaginable to our grandparents. Here in America, we

We must also celebrate and cherish our traditions, both those of the public square and those belonging to us alone.

live in climate-controlled homes, consume exotic foods from around the world, live decades longer than our ancestors, drive farther in a day than a citizen in 1850 might travel in a month, and send messages via email that even 30 years ago would have required days for delivery.

We live material lives that make Renaissance princes look like paupers, yet sometimes we seem oblivious to our wealth of luxuries. All too often we become so overwhelmed by worry and fear that we forget to take pleasure in the sheer exuberance of living.

Tradition

“The true soldier fights not because he hates what is in front of him,” G.K. Chesterton wrote, “but because he loves what is behind him.” Those words carry a double meaning: the soldier loves his home and family, yes,

but also the land and culture that produced him. It may sound hokey to our postmodern ears, but the soldiers who fought in the world wars of the 20th century believed at some basic level that they were defending American values, that they were doing battle for “Mom, the flag, and apple pie.”

The past hundred years have seen worldwide destruction of such traditions. Totalitarian governments in such places as Russia and China stamped out the ancient folkways of their people while other countries such as the United States and the nations of Europe have trampled on tradition through legal machinations and movements such as cancel culture.

These ongoing revolutions have driven God from the public square, abolished the old moral tenets and replaced them with the idea that everything is relative, and substituted narcissistic emotions for logic and

critical thinking. But all is not lost.

Rejecting the Bad and the Ugly

Those two banners—life and tradition—may be a bit ragged and worn, but they can still offer us hope.

We can begin to push away the black clouds of our present age by refusing to listen to those nags and critics who constantly demand we change our lives, even the fundamentals of human nature, while twisting truth to fit an agenda. We can refuse hatred and negativity wherever they may occur. We can love life and tradition, and reject the views of those who seek to diminish or darken them.

Our culture is shot through with this pessimism. An example: Listen to some of the music aimed at our young people—rap or contemporary pop—and you’ll discover

enough venom and gloom in these lyrics to transform Pollyanna into a surly misanthrope. Compare those songs to ones written from 1900 to the early 1960s, and the difference is night and day—and that cliché is intentional.

If we wish to lead lives of hope, we must turn our backs on the dark parts of our culture.

Embracing the Good

To reject the bleak picture of our society is only part of the solution to our crisis in mental health. We must also celebrate life. We must keep our loved ones close, enjoy a glass of wine with friends, find entertainment in the hurly-burly of our streets and neighborhoods, celebrate weddings or the birth of a baby, honorably perform our duties at work or in the home, and giving a helping hand to those who need it.

And we must also celebrate and cher-

ish our traditions, both those of the public square and those belonging to us alone. These are the things—Thanksgiving, the Fourth of July, the annual trip to the coast with the family, sit-down suppers with loved ones—that help make us more fully human.

Let’s embrace life and tradition, and fight the battles in our culture as cheerful, stout-hearted warriors.

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 Ashville, N.C. He is the author of two novels, “Amanda Bell” and “Dust on Their Wings,” and two works of non-fiction, “Learnings as I Go” and “Movies Make the Man.” Today, he lives and writes in Front Royal, Va. See JeffMinick.com to follow his blog.

DEAR JUNE *On Family and Relationships*

Father Looks to Protect Children From Ex-Wife’s Woke Ideas

Dear June,
My wife and I find ourselves in a very stressful and painful situation involving my ex-wife and her parenting style. She barely participates in their lives, emotionally, spiritually, or economically and yet during her self-imposed limited time with them, she pushes her personal/societal philosophies on our small children. The result of her actions is two confused and emotionally shaken young children. I have continued to share legal custody with her because I would never dream of keeping the children from their mom or her from them. I have residential custody; however, what she is continually exposing them to is making me reconsider the legal situation.

About three years ago, my former wife began a relationship on the internet with a married man. It grew into something quite serious and I was completely caught off guard when she decided to leave. I became a single parent overnight and (with the help of awesome people) I rose to the challenge. For the past few years she has only seen the children for a few hours a week and communication with them has been sporadic at best. When she did take the kids, my 4-year-old son would come home with painted nails and my 7-year-old daughter would tell me about how her mom and her boyfriend showed her this “cool card game” (tarot cards) with naked images on them. Their mother expressed her views on sexuality and sexual identity to our small children without ever consulting me.

Don't rush to tell them what is right and wrong but let them wrestle with issues, with you asking questions and offering guidance and perspective as needed.

Meanwhile, I have our kids with me through all the bad dreams, fevers, scraped knees, and I'm blessed to be a stabilizing force in their amazing little lives. I lift the majority of the burden of parenting and I do not complain because it's what a father ought to do. This past year, the Lord blessed me with a partner in my new wife. She's truly stepped up to the plate and been an excellent step-mom to our kids. Since she joined our lives, my ex has increased the rhetoric and exposure to new-age political and philosophical thoughts while pouring gifts on them and spending the bulk of their limited time together playing video games. Our children come home from visits with their mom and are miserable and confused. It often takes days for them to recover.

My ex-wife is now beginning to urge the kids to question their faith and undercut how I am raising them. I have decided it's time to go for full legal custody, which does not exclude her from still seeing her kids. It merely allows me to make the legal decisions that would best benefit my babies.

My conundrum is twofold: She has parents who love their grandchildren and have been deathly afraid of me “taking them away” from them ever since I got remarried. If and when I go for custody I'm bound to activate some serious unintended panic in them. Secondly, their mom is not mentally well, and due to the nature of her new-age “woke”



community and the narrative she has peddled for several years as the “victim of the patriarchy,” she can mobilize money and resources rather quickly through both her scared parents and her followers. (She's an online “life coach” and artist.)

My wife and I are scared of exposing the children to more drama and trauma that might harm these two wonderful children. We are also nervous about possibly losing some measure of the rights that we currently have in raising them. We are scared and at our wits' end. There really isn't a community of people who have dealt with this out there to turn to. I was curious about what you might recommend in this volatile and fragile situation.

A Father

→ *Dear Father,*
I can well understand your fear, there is a lot on the line here. So my first suggestion would be to replace this fear with courage, faith, and love.

I am reminded of a story of a family whose child had cancer and was undergoing treatments. The parents prayed for strength of heart, and if it was divine will for their child to go to heaven, then so be it. The child was healed.

Can you imagine a daily practice that allows you to feel the power of love erasing fear? Perhaps there's one you can do as a family or with your wife.

Secondly, I would suggest a bit of study so you understand what it is you are up against with “woke” ideas. Knowledge is good for destroying fear. Since you are a person of faith, I will say that the battle over woke ideas is actually a spiritual battle. The hearts and minds of America's children are one of the main theaters so you are definitely not alone in your situation.

You might consider starting a forum for parents like yourself to share experiences and resources, as there are many details and legal issues that would be helped by a collective knowledge base.

Why do I say that this is a spiritual battle? Partly because the culture was happening right now hinge on morality. Were the Judeo-Christian values that form the foundation of Western civilization given to us by the divine? Or are these values merely social conventions created by white men so they could maintain power and oppress everyone else? For people of deep faith, the answer is clear, but for many others—including some intelligent and good-hearted people—it is not.

To understand better what strategies are being used, I would recommend the two “Agenda” documentaries by Curtis Bowers. They helped me understand the forces at work in

society today. Second, I recommend the Epoch Times series “How the Specter of Communism Is Ruling our World,” which helps further elucidate the origins of certain political and social phenomena.

It seems your amazing children are on the front lines of this battle; we can't know why they have been put there, but I don't think it is an accident that they have the mother and father they do. Perhaps one day they will become great healers or warriors.

You are absolutely right to try to protect them from drama and trauma. However, given the situation that their mother is the source of the pain, this will not be entirely possible. However, you can allow this pain to foster more closeness between you and your children, this will also bring the opportunity for profoundly teachable moments, and you can help instill mercy in their hearts and the transformative power of spiritual love. And this is what will ultimately save them from following in their mother's footsteps.

Stories are of course great teachers of these values. One that comes to mind is the Bible tale of the adulteress who was sentenced to death by stoning until Jesus asked that the first stone be cast by someone who never committed a sin.

My first suggestion would be to replace this fear with courage, faith, and love.

The message of forgiveness will resonate deeply with them—much more so than their mother telling them you are wrong. Children naturally gravitate toward harmony.

There are several ways you could relate this to what happened in your family (without being explicit about what adultery is, maybe just say the woman broke her promise to stay with her husband) but I would emphasize you are not angry anymore with their mother, and it's OK for them to love both of you.

Love and forgiveness, however, need to be tempered with discernment. It doesn't mean they need to love every experience with their mother nor agree with her, and so I would also focus on teaching them to pay attention to their emotions.

One way to do this would be to set some time aside when they return from a visit with their mother (maybe together, maybe individually, whatever you deem best). Use this time to let them air any feelings and help them process situations. Before bed is often a time when children want to talk.

I would guess your daughter is old

enough that you can ask her directly how she felt about the visit but your son might have trouble putting his emotions into words, which is normal for boys. With him, you might just start drawing and see what he draws, as the images are a window to what is going on inside of him. As a prompt you might draw a house or apartment and ask him to draw the family inside. And if you have dolls or stuffed animals to represent all the family members you mention above, you might find that he will play out what he's been experiencing. Don't hesitate to name his emotions anytime you notice them arise. This is what a mother usually does for her son and it will help him learn to handle them better.

Also, take care that your children feel heard and respected. Don't rush to tell them what is right and wrong but let them wrestle with issues, with you asking questions and offering guidance and perspective as needed. This way they will learn to have confidence in their own moral judgments.

In addition to stories and connecting with you, your children will also be deeply affected by watching you sincerely strive to be a good, kind person. Especially for your son, who looks to you as somewhat of a hero, your actions will be a powerful example of what is right.

And by teaching them mercy and forgiveness, you are also teaching your children what real empowerment is—the ability to transcend painful situations. We can't escape suffering, but we can become stronger and nobler because of it. This is directly opposed to woke ideology, which teaches that in order to be free and happy we need to tear down external oppressors—other people and society.

If you do this well, your children will actually have an advantage in life. They will be able to see firsthand how woke ideas destroy happiness. They will know right from wrong, and their hearts won't be deceived by false compassion.

Regarding the custody situation, as you prepare to take legal action, are you able to approach your ex-wife's parents directly and let them know that you value the relationship they have with their grandchildren and assure them you wish it to continue? If at every opportunity you try to consider their feelings they will see you are sincere. You are only trying to be responsible to your children, and wish to cause as little pain as possible to anyone else.

And in closing, it may also help to consider that your ex-wife is partly right: she is a victim—not of the patriarchy but of a sneaky and oppressive ideology—like a young, naive girl seduced by a sophisticated flirt who promises her the world and ruins her life. Give her your utmost pity and mercy. Perhaps doing so will touch her heart—remind her how good goodness feels.

*Sincerely,
June*



Do you have a family or relationship question for our advice columnist, Dear June?
Send it to

DearJune@EpochTimes.com or Attn: Dear June, The Epoch Times, 5 Penn Plaza, 8th Fl. New York, NY, 10001

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COMMENTARY

‘Education’: A Tale of 2 Dictionaries

JOSHUA CHARLES

I'd like to ponder something I'll call “A Tale of Two Dictionaries,” and in particular how those two dictionaries define a specific word: “education.” The results are enlightening.

A Modern Definition

The first dictionary is the modern dictionary. I'll cite two examples from this “modern dictionary.” The first is the Merriam-Webster dictionary, which defines education this way: “The action or process of educating or of being educated; the knowledge and development resulting from the process of being educated.”

From this, we gather education is simply a matter of “knowledge” and “development.” What constitutes either is unclear. There's nothing particularly objective in the definition. What isn't defined is capable of being defined, and thus “education” in this sense is something always malleable, never fixed.

The second example from this “modern dictionary” comes from Dictionary.com, and is perhaps a bit more enlightening when it defines education as “the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life.”

This definition gives a bit of heft. We see that this “development” occurs in the powers of “reasoning” and “judgment,” with a “mature life” being the intended outcome. Again, good so far as it goes. But what counts for “mature” these days?

In short, this definition of education has only to do with this world, this life, and par-takes of no relation to anything beyond it.

An Older Definition

Now we'll turn to the second dictionary—the old dictionary. In particular, I'll be citing Noah Webster's 1828 dictionary definition of “education”:

“The bringing up, as of a child; instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and

fit them for usefulness in their future stations. To give children a good education in manners, arts, and science is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties.”

In this definition, we encounter not only a definition of what education is, but the nature of the human person to which it applies. This person is, we see, capable of “understanding,” and thus reason. So the human person is a reasonable creature. However, this creature must be educated in such a way as to “correct [their] temper,” and have their “manners and habits” formed in such a way that they conform to reason. This is the key: the human person is capable of reason, but is also flawed, and thereby prone to the irrational.

How does education correct this tendency? First, by increasing knowledge in the arts and sciences, along with various habits of life. This is “important” to education.

But what does this dictionary say is “indispensable”? A “religious education.” Why? Because the rationality to which all human beings should conform is not an endowment we have given ourselves, but one we have received from our Creator, i.e. God. As such, this power of rationality cannot be fully actualized without reference to he who gave this power, and what he requires of us.

Free Will and Moral Judgment

Noah Webster's 1828 dictionary assumes the human person is both capable of reason, but prone to irrationality, and that this can only ultimately be most corrected by a religious education, which directs this person to the God who originally gifted them with the power of rationality—a power no other species on the planet possesses; the power of moral judgment, and free will. Religion is thus essential to a proper and true education, according to Noah Webster.

In his famous 1830s work “Democracy in America,” the Frenchman Alexis de Tocqueville observed the same basic truth, and its importance to the American experiment:

HISTORY

What Louisa May Alcott Learned About Socialism in a 19th-Century Utopian Commune

As a child, she moved to an experimental village in Massachusetts, an experience she would write about later in life

LAWRENCE W. REED

Louisa May Alcott's “Little Women” was published more than a century and a half ago—in 1868—and all these decades later, it remains a popular novel. What the author's many fans may not know is that as a young girl, Alcott learned firsthand just how ridiculous a utopian socialist commune is.

Alcott was just 11 when her father moved the family to the experimental village of Fruitlands in Massachusetts. It was not a promising place. Elizabeth Dunn at History.com writes,

“Fruitlands was founded in Harvard, Massachusetts, as a self-sufficient farming community by Charles Lane and Bronson Alcott, two men with no practical experience in either farming or self-sufficiency... Settlers were forbidden to eat meat, consume stimulants, use any form of animal labor, create artificial light, enjoy hot baths or drink anything but water. Lane's ideas later evolved to include celibacy within marriage, which caused no small amount of friction between him and his most loyal disciple, Bronson Alcott, who had relocated his wife and four daughters [Louisa being one of them] to Fruitlands in a characteristic fit of enthusiasm.”

At least 119 utopian, communal, or socialist settlements were founded in the early 1800s in America. As most of the country revealed in newly won freedoms and a market economy that allowed the enterprising to create wealth, a few malcontents sought a different life. They spurned private property in favor of sharing material things

in common. They preferred a “planned” community over the supposed “chaos” of the market's spontaneous order. They thought if they just worked out on paper what their preferred society would look like, everything and everybody would just fall into place.

In “The Dark Side of Paradise: A Brief History of America's Utopian Experiments in Communal Living,” I summarized their dreams:

“In a selfless “spirit of community” and a “brotherly cooperation instead of competition,” there would be virtually no divisions of class or income. Everybody would then live happily ever after (which, as readers know, is a popular final line of many a fairy tale).”

From its inception in 1843, Fruitlands and its visionaries Lane and Alcott marinated in the half-baked, socialist abstractions that doomed it to failure:

Lofty pledges of equality that fell far short of reality. Women, for instance, were promised they would have to work no harder or longer than men, but the Alcott girls were among the Fruitlands women who were stuck with most of the labor.

Goofy, fringe notions about life. At Fruitlands, these notions included a general abstinence not only from sex but from most of what its architects regarded as “worldly activities”—like most commerce and trade, the raising of livestock, and the planting of vegetables that grow down (like turnips and carrots) instead of up (like lettuce and tomatoes).

A weird disdain for private property. The mere desire to acquire property for oneself (even by serving others as customers) was regarded as repugnant. Lane and Alcott once visited a nearby settlement of Shakers and while admiring the Shakers' practice



A look at the dictionary definitions of “education” nearly 200 years apart proves revealing.

Noah Webster's 1828 dictionary assumes the human person is both capable of reason, but prone to irrationality.

“Despotism may govern without faith, but liberty cannot. How is it possible that society should escape destruction if the moral tie is not strengthened in proportion as the political tie is relaxed [increased liberty]? And what can be done with a people who are their own masters if they are not submissive to the Deity?”

We would do well to ponder this definition of education, and contrast it with that which is prominent in our day, in which God plays no part, and the eternal is absent from all horizons. Let us ponder which vision makes more sense of the human person, and the deepest desires and longings of our hearts. And let us dare to be honest about the consequences of each respective vision as borne out in historical experience, including the experience unfolding before our very eyes.

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Alcott was just 11 when her father moved the family to the experimental village of Fruitlands in Massachusetts.



Louisa May Alcott (1832–1888), author of “Little Women.”

Lawrence W. Reed is FEE's president emeritus, Humphreys Family senior fellow, and Ron Manners global ambassador for liberty, having served for nearly 11 years as FEE's president (2008–2019). He is the author of the 2020 book, “Was Jesus a Socialist?” as well as “Real Heroes: Incredible True Stories of Courage, Character, and Conviction” and “Excuse Me, Professor: Challenging the Myths of Progressivism.” His website is LawrenceWReed.com

of property held “in common,” they condemned them for engaging in commerce by selling their homemade furniture.

Louisa May Alcott later wrote a scorching critique about her family's time at Fruitlands in an essay entitled “Transcendental Wild Oats.” It includes this paragraph:

“Money was abjured as the root of all evil. The produce of the land was to provide most of their wants, or be exchanged for the few things they could not grow. This idea had its inconveniences; but self-denial was the fashion, and it was surprising how many things one can do without.”

None of those 119 or more utopian communes survived. The lucky ones still around are museums today. None lasted so much as a decade. Fruitlands went belly-up quicker than most of them. It was gone in a mere seven months.

Perhaps that lousy track record is the reason socialists don't practice “voluntary” socialism today, preferring to dragon people into their plans by coercion. That's a rather sad commentary, isn't it? Ideas so bad that because they flop when tried freely, they must be imposed at the point of a gun. What could go wrong?

For additional information, see:

- “The Dark Side of Paradise: A Brief History of America's Utopian Experiments in Communal Living” by Lawrence W. Reed
- “Five 19th Century Utopian Communities in the U.S.” by Elizabeth Dunn
- “America's Communal Utopias,” edited by Donald E. Pitzer
- “Transcendental Wild Oats” by Louisa May Alcott
- “History of Fruitlands and the English Reformers” by Jessica Gordon
- “Utopian Communities in America, 1680–1880” by Mark Holloway

This article was originally published on FEE.org

DEAR NEXT GENERATION

‘Collecting Tickets’

➔ Advice from our readers to our young people

There is little I have written in my life that I have agonized over more than something this simple. After 40 years of teaching at colleges and universities part-time with both undergraduate and graduate students (along with my business career as a manager, director, and three-time vice president for various health care organizations), I know from experience how short the attention span of young people is and their limited retention. While wanting to pass along as much as I can, I am not so arrogant as to not know that if you don't make it short and concise, all you have to say will fall on deaf ears.

So let me focus on my number one goal in life. And that is “collecting tickets!”

Growing up poor in a rural midwestern farming community in the 1950s with a divorced mother and two older brothers, I so looked forward to the tiny carnival we would have come to our small town each summer. City Fathers would reroute traffic and turn over our somewhat historic town square for a couple of days to kids and fun-loving adults. The very areas where Abraham Lincoln walked a hundred years before as a circuit-riding defense attorney, is where we stood in line to purchase 25-cent tickets to get our “not so death-defying” thrills!

The older I became I began to think of progressing through life as nothing more than another version of collecting the all-important tickets! By these I mean, a high school diploma, a college degree, a master's degree, a reputation for not being afraid of hard work, hopefully a profession you enjoy, accreditation in your specialty, ability to influence others, progressively more responsible jobs, opportunities for exposure to others, creative ideas, becoming known as a trend-setter, long-lasting personal and professional relationships, community service, recognition by others, etc. The list can be endless and is different for everyone.

But two things never change! These will not always happen “when” and “how” you

expect them and some may not always apply to you or end up taking a lot longer than you initially expect. The important thing is that you keep moving forward and acquiring these very important tickets! Not only is this key to personal growth, but it also gives you a reason to get up in the morning and try new things! But don't be so foolish as to think everything you reach for will be attained! Because of the constantly changing nature of life, some things will fall by the wayside (for me learning how to fly an airplane) and others will take their place. But never forget; your success in life is only limited by your willingness to try!

More times than not, young people fail to take enough time to celebrate their victories in life and accomplishments.

And for gosh sake don't allow “fear of failure” to keep you from trying. Little do most young people realize that 99.99 percent of successful people end up failing more times than they succeed! Edison tried more than 200 light bulbs before he found one that would work over time. Babe Ruth struck out way more times than he ever hit a home run before he set the record. Everybody goes through it! Most of us just won't admit to it! Along with this is coping with personal rejection. Expect it in life and find a way to deal with it. Never forget, you are usually rejected by one person or group and not the whole world!

And remember “No doesn't always mean no!” That's right! It may mean “no right now” or “no because there is something you didn't tell me!” Because of lackluster undergraduate grades, I was rejected from graduate school on my first two attempts. But finally, on the third try, they said I could start on a provisional basis requiring “9 hours of B or above!” I got 9 hours A and finished with a 3.5 GPA! So there is



“One of the things my nearly four years in the Army taught me is that you are always capable of doing more than you think you can!” writes Les J. Hauser of Missouri. Above, Ivan Torres-Leon navigates a weaver obstacle during the 2020 Army Reserve Best Warrior Competition at Fort McCoy, Wis., on Sept. 5, 2020.

always hope if you are willing to work hard!

And along with this in the crazy upside-down world we live in today, forget about what other people think of you! Unfortunately, the social media crowd has most young people fixated on “likes” and “dislikes!” Nothing could be more superficial and worthless than this!

One of the things my nearly four years in the Army taught me is that you are always capable of doing more than you think you can! It is human nature to stop well short of our limits! You won't need to draw on this often, but when you, do it is invaluable!

And sadly, “don't believe everything you are told.” Unfortunately, lies, half-truths, misleading information have become the common currency of the 21st century. Be skeptical of just about everything until proven otherwise!

In conclusion, I have only two more things that will eventually help you collect the most tickets. Be good to yourself, reward yourself, realize none of us are perfect, and move on. More times than not, young people fail to take enough time to celebrate their victories in life and accomplishments. Realize what you like doing the most and then never be too busy to do it when you deserve it, and tell yourself, “a job well done!”

Finally, never stray too far from God! Based on my experiences over 75 years, I can honestly tell you there is definitely a higher power that occasionally acts in our lives in ways we simply can't explain from a rational standpoint. You can't understand it, you can only experience it and stand back in awe.

It is the only thing that will keep the evil side of human nature in check! Those that disregard this power and its basic laws do it at their own peril!

He was a grocery worker, and she shopped at the store where he worked in Blue Island, Illinois.

(Left) Bob and Judy Kissel have been married 60 years. (Right) The Kissels on their wedding day.



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After a couple of years, they got married and took a road trip all the way to California for their honeymoon, an experience Bob calls “one of the greatest memories in my mind,” adding, “We were young, in love, traveling the world together.”

Fast-forward to the present day, now living in Palos Heights, they have three kids, nine grandkids, and three great-grandkids.

Miller, whose background is in graphic design, marketing, and photography, ventured to start her own business. Upon learning Grandma and Grandpa hadn't ever done a photo shoot together, she was shocked.

She took the liberty of surprising them—planning with her mom to set up a shoot when they came into town for a visit.

“My grandma was a little anxious at first but soon they were both telling me how they wanted to pose. It was the cutest thing in the world,” Miller said.

“This shoot was emotional.

“We took moments throughout the shoot to cry and appreciate what was happening. We had giggle fits when she had ideas she wanted to try.”

She added, “My grandpa being the gentleman he is, did everything she asked and started suggesting his ideas so that made everything so much fun.”

Bob and Judy confided a few of their old-time love secrets.

“Feed the love inside you, not the anger,” Judy said. “Don't ever keep your feelings from your partner. Make sure you are always open because your soulmate will listen, understand, and love you no matter what.”

Bob added, “Never let things fester. Clear the air right away. Never blame the other person. It takes two to tango. If you want to point the finger at someone for blame, then you may need to take a step back and examine yourself first.”

Share your stories with us at emg-inspired@epochtimes.com, and continue to get your daily dose of inspiration by signing up for the *Epoch Inspired* newsletter at TheEpochTimes.com/newsletter

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(Left) Italian architect Donato Bramante's Tempietto greets and welcomes those visitors who ascend Janiculum Hill, one of the seven hills of Rome, and pass through the courtyard entrance of the monastery of San Pietro. (Top right) The divine geometry continues in the interior. A view up from within reveals the immense cosmos portrayed by the stars on the interior of the dome. (Above middle) A statue of Matthew the Evangelist. (Above right) A statue of John the Evangelist in the Tempietto.

LARGER THAN LIFE: ART THAT INSPIRES US THROUGH THE AGES

The Tempietto: Radiating a Divine Presence

JAMES HOWARD SMITH

The Tempietto in Rome is at once a reflection of divine order and a monument to St. Peter. It was designed by Italian architect and painter Donato Bramante in 1502 during the High Renaissance, a time when architects sought to give form to the enlightened understanding of life and the universe and transcend the heights of classicism.

The Tempietto, or small temple, unites heaven and earth with perfect geometry and proportions that emulate the perfection of divine realms. The sphere and circle repeated throughout represent unity and completeness, and they are associ-



A sphere surmounted by a cross sits atop the hemispherical dome.

ated with spiritual attainment.

The temple inspires contemplation of divine realms. The lower level is defined by a solid platform with a colonnade of weighted Doric columns and the thick, cylindrical walls that form the body of the building. By contrast, the upper level extends the circular form. A balustrade establishes a balcony; with open niches, subtle ornaments, and an open feeling, it beckons us to a desirable place.

However, without passage to ascend to the balcony, we are left to ponder whom it is for. The balustrade and dome gesture skyward, where the mind is set adrift to ponder what may lay beyond.

The small temple is a monument to St.

Peter, who was the first pope, appointed by Jesus himself. In honoring St. Peter, the building appropriately speaks to his character. The temple has a noble and dignified presence, yet its modest size and ornament reflect Peter's simple honesty. The robust structure and materials show his strength: his perseverance in divinely bestowed virtues.

The harmonious composition of Bramante's Tempietto is simply beautiful, illuminating life and the universe.

James Howard Smith, an architectural photographer, designer, and founder of Cartio, aims to inspire an appreciation of classic architecture.

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(Left) Bramante would have been aware of the Temple of Vesta at Tivoli, which was built toward the end of the Roman Republic in the early first century. While he may have taken inspiration from its classical form, the composition of the Tempietto was a Renaissance invention, which transcended classical forms and would later inspire numerous domed structures around the world, such as St. Paul's Cathedral in London and the U.S. Capitol in Washington. The Temple of Vesta at Tivoli. (Middle) Inside, St. Peter is centrally positioned. The circle in the center of the room is meant to mark the exact spot of St. Peter's martyrdom. (Top right) Architect Bramante integrated salvaged building components into the Tempietto, such as these granite columns, which in his day were believed to have come from ancient Egypt. In doing so, the building acquired an existing heritage and immediate maturity. (Bottom right) Architect Bramante used Cosmati tiling, a craft that draws on long traditions. The mosaic technique was practiced by 12th- and 13th-century Roman decorators and architects.

EDUCATION

Don't Want to Go to College Wearing a Mask 24/7? Here's What to Do Instead.

If you or a loved one is thinking about skipping out on the fall semester, here's a few ideas on what you could do instead

HANNAH FRANKMAN

Hundreds of colleges are requiring students to be fully vaccinated for COVID-19 before returning to school this fall. With cases rising due to the Delta variant, many colleges are now announcing that they'll be requiring masks on campus—some only in public buildings, others all the time.

If you don't want to sit in a classroom wearing a mask, or don't want to spend your money on college until things go back to normal, there are a number of options for you.

Skipping a semester (or a full year, depending on how long mandates last) isn't wasted time.

No matter what your professional goals, college is not the only thing you can be doing to make meaningful progress.

If you haven't declared a major, your goal is probably to expand your knowledge, explore your options, and determine what you would like to major in—and gain experience engaging with the world as an adult along the way.

If you have declared a major, your goals are most likely to build skills and experience in your field of choice, gain project and internship experiences that will look good on your resume, and make yourself as impressive as possible for future job opportunities.

College doesn't have a monopoly on any of those activities. You can accomplish all these goals outside of the classroom, sometimes more effectively than you could in school.

You can get a lot done when your time isn't spent on gen-eds and school assignments that don't impact your hireability. (Besides your final grade, does your essay assignment matter at all?)

More importantly, the project and extracurricular experience that makes you stand out on the job market can be accomplished in time away from the classroom—and in some cases, these projects may lead to opportunities that don't require a degree at all.

So if you're thinking about skipping out on the fall semester, here are a few ideas about what you could do instead.

Gain Business Experience

Start a small business of your own. Find a product or service to sell (anything from an e-commerce store to a gutter repair business) and go through all the steps of running a business—marketing, the sales cycle, delivering your product, handling customer service inquiries, managing business operations, and keeping books. You're likely to learn more than you'd ever learn in school, and if you document your work well, you'll have a fantastic project experience to add to your resume.

If you were a business owner, who would you rather hire—a person who just has a business degree, or a person who has experience operating every facet of their own business?

Apprentice with a business owner. Don't just apply for a job; create a value proposition pitching the owner on helping with specific areas of the business in exchange for business experience.

Go get an entry-level job at a small business or a startup. Now is a great time to be gaining real-world experience. Businesses in all areas are having a hard time hiring, which means everyone is hungry for talent. If you're excited to work and eager to learn, opportunities abound. And spending a few months working at a business is one of the best ways to build your real-world business acumen and expand your resume.

Read the business classics. There are a multitude of books high-level business professionals consistently recommend, and packed in their pages is a wealth of knowledge from elite-level CEOs, founders, and operators. And some, like "The Personal MBA," are intended to cover everything you need to



Instead of a semester of classes, you could delve into books on topics that you're most interested in, and even write blog posts and post videos about them.

The project and extracurricular experience that makes you stand out on the job market can be accomplished in time away from the classroom.



For project experience, how about starting a small business of your own?



Shadow or take on an apprenticeship with a business owner for valuable experience in exchange for work.

Hannah Frankman is a career development coach and a course instructor. She works as an advisor at Praxis and an instructor at The Objective Standard Institute. You can find her work at HannahFrankman.com. This article was originally published on FEE.org

Read books on the topics you're most interested in.

You can find quality reading lists on a variety of topics all over the internet, and with a library card, you can do this entirely for free. If you want to build a portfolio around what you're learning, write blog posts or record videos on the things you're learning.

If you consistently post about what you're learning—for the length of a full semester—you'll start to develop a reputation as a topic expert. In fact, it doesn't take as much study on a subject to develop a level of expertise as one might think. If you read 3+ books on a given topic, you'll know more about it than 99 percent of the population.

Choose a book (or a series of books) and record a YouTube video series discussing each one. You can record recaps of your thoughts on the book (like this project, It's Lit With Mitch.com/), or you can create more polished book summaries (like this YouTube playlist: bit.ly/3Bog12a). Either way, this exercise will serve two great benefits: it will help organize your thoughts, and it will help build your portfolio.

Go read the classics and start a discussion group around them. Reading the classics is the traditional liberal arts education, and there are few better ways to expand your thinking and challenge your mind. Plus, a good discussion will hone your skills in both articulation and critical thinking. I've done this twice; you can read about my process here: bit.ly/3DvNXTe

Write, Edit, Publish

Start a blog with book reviews and recommendations. If you're interested in working long-term in the publishing or literary world, this is a great place to begin. What if you launched a blog offering recommended book lists for different topics or interests? (i.e. "the top 10 books every college freshman should read," or "best 5 novels set in New York City"). Or what if you started reviewing new releases, with the intention of building credibility over time as an authority on new books?

Start a blog or a magazine online. Work on getting submissions and building a reader base. There are lots of ways to do this—you could build your own website, or you could start a publication on Medium, or you could start an email newsletter that accepts reader submissions and functions like a periodical. Look for niches you can fill. For example: Medium has many business and personal development publications, but few fiction publications. What if you started a fiction magazine on Medium?

Offer freelance editing services on Fiverr with the goal of launching an editing business. With a strong Fiverr profile, you

can land editing work in the area of your choice—and landing jobs will get easier as your portfolio of past projects expands. As long as you can deliver quality work (and sell people on your ability to do so), your formal credentials don't matter.

Chase Your Career Without a Degree

Get experience in your field of choice. Shadow, intern. Find ways to work in the field without a degree. If you're studying to be a teacher, go work at an after-school program or in a private school. Set up a tutoring business and teach for a semester. If you're interested in law, go work as a paralegal. If you're studying medicine, land a job in a medical office, or go work in an adjacent field (i.e. a medical blog or publishing company, where you can still learn about your field of choice). To increase your chances of landing a role, send a value proposition.

Find the bibliographies of well-respected courses in your field of choice and work through them. To gain portfolio collateral, start a blog or a podcast talking about what you're learning. Build a reputation as someone who has expertise in your chosen field.

Start a podcast and interview people in your field of choice. Professionals are often excited to help young people getting started in their field, and are happy to give an hour of their time to answer your questions, especially if those questions are recorded in podcast format. And what better way to build a reputation of expertise than to be the person who interviews all the experts?

The Bottom Line

The same general principles apply across any field. You're looking for opportunities to:

1. Gain real-world experience
2. Build your skills
3. Build your portfolio (proof of skill and ability via projects completed)

To find opportunities and generate ideas, go through the following process:

4. Make a list of the skills you'd most like to gain or the knowledge you'd most like to acquire
5. Make a list of all the types of projects you could tackle that would allow you to gain that skill or knowledge
6. Make a list of all the areas in your field (or adjacent to your field) where you could land work without a degree

Then go over your lists and look for areas of intersection. Regardless of the field you're interested in going into, there are multiple ways you can make progress towards your goals without having to sit in a classroom—and multiple things you can do to further your growth until you're ready to go back to school.

In fact, you might find your extracurricular projects so effective that you don't end up going back to school.

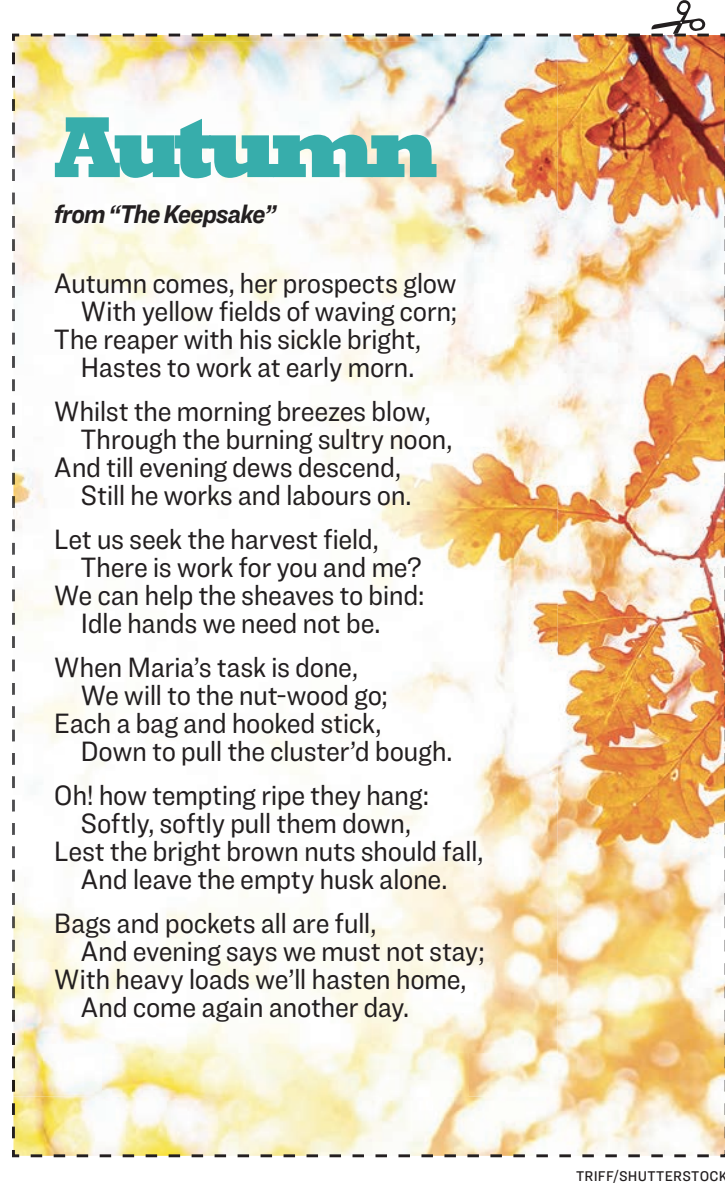
If the goal of your education is to land meaningful work in your field of interest, you may find that these projects allow you to do just that, without getting a degree at all.



FOR KIDS ONLY

THE EPOCH TIMES

Week 35, 2021



Autumn

from "The Keepsake"

Autumn comes, her prospects glow
With yellow fields of waving corn;
The reaper with his sickle bright,
Hastes to work at early morn.

Whilst the morning breezes blow,
Through the burning sultry noon,
And till evening dews descend,
Still he works and labours on.

Let us seek the harvest field,
There is work for you and me?
We can help the sheaves to bind:
Idle hands we need not be.

When Maria's task is done,
We will to the nut-wood go;
Each a bag and hooked stick,
Down to pull the cluster'd bough.

Oh! how tempting ripe they hang:
Softly, softly pull them down,
Lest the bright brown nuts should fall,
And leave the empty husk alone.

Bags and pockets all are full,
And evening says we must not stay;
With heavy loads we'll hasten home,
And come again another day.



WHICH SEASON IS THE CUTEST?

NWHL-MMY

“Wild is the music of the autumnal winds amongst the faded woods.”

WILLIAM WORDSWORTH (1770-1850), ENGLISH POET

TRIFF/SHUTTERSTOCK

ARCHIVE PHOTOS/GETTY IMAGES

By Aidan Danza, age 15

THE SYMBOL OF AMERICA

As you probably know, the bald eagle is our national bird. It's quite a fitting choice. It can be regarded as a symbol of all American virtues and values in simply the way it lives and what it does.

The bald eagle can be said to symbolize many American qualities. The eagle is quite majestic, after all. It's more powerful than most other birds and can be said to be one of the strongest birds in the world. Though it's smaller than the California condor and the same size as the golden eagle, no other bird this big lives throughout America. It mates for life and raises one to three eaglets every year in the largest nest in the bird world, which it returns to every year. It can fly well, soaring effortlessly over Rocky Mountain vistas, in the cold, thin air that even humanity cannot conquer.

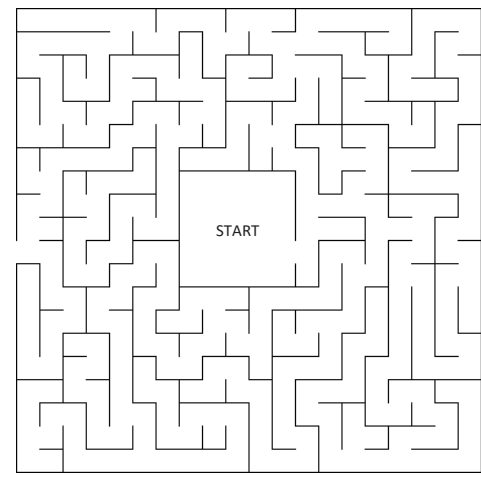
In its diet, it prefers fish, but isn't picky and will eat nearly anything. It will even swim if needed. Importantly, the eagle defends its territory from any intruder, be it coyote, fox, hawk, or falcon. All these symbolize the American qualities of fidelity and family, freedom, strength, power, majesty, resilience, and resourcefulness.

The bald eagle, like America, is also

imperfect. Bald eagles have a tendency to steal fish from other birds who worked for it, who spent labor and time trying to catch it, only to see all that labor to come to nothing at the eagle's claw. This, in Ben Franklin's opinion, marked the eagle as dishonest and lazy, making it "a bird of bad moral character."

These flaws can symbolize America, too. We have had dark chapters in our history books. In this, the bald eagle serves to remind us that perfection cannot be attained by humanity, that we must remember the past, both its virtues and its vices, and above all, strive for the positive American qualities the bald eagle represents: those of liberty, and fidelity, and resilience.

AMAZING ESCAPES!



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

$$2 \times 4 + 6 \times 6$$



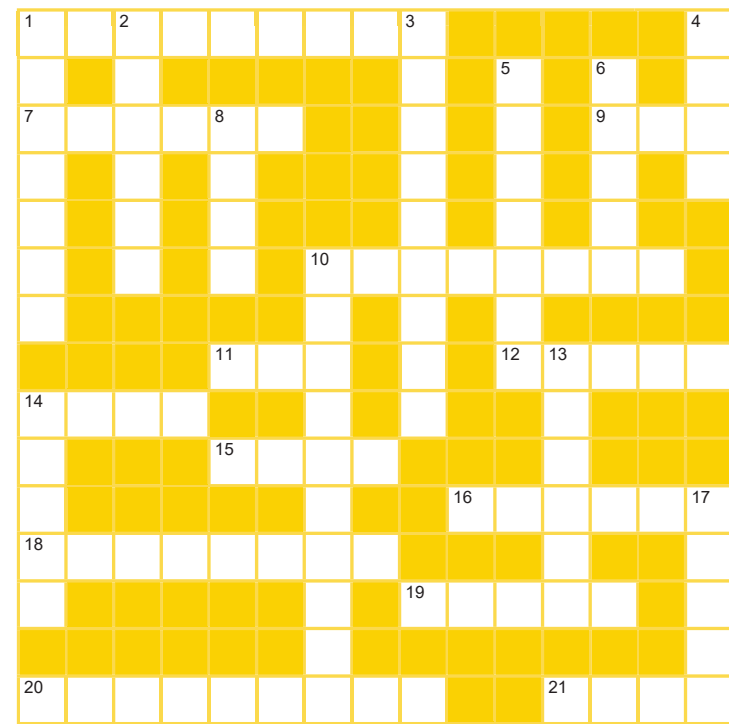
Solution For Medium 1

$$1 + 91 \times 6 \times 61$$



Solution For Hard 1

$$9 - 21 - 8 + 16$$



Across

- 1 Thanksgiving dinner (9)
- 7 Fall is one of four (6)
- 9 Virginia specialty (3)
- 10 Thanksgiving dessert (8)
- 11 Thanksgiving serving (3)
- 12 Maybe the healthiest food on the table (5)

Down

- 1 A sweet finish (7)
- 2 Nature's Thanksgiving decorations (6)
- 3 Fourth of July earful (9)
- 4 Place to spend the holidays (4)
- 5 People you invite to holiday parties (7)
- 6 Popular Southwestern dish in the fall (5)
- 8 Bread maker (4)
- 10 Popular fall dessert (10)
- 13 They're different from oranges (6)
- 14 Thanksgiving is often the largest of the year (5)
- 17 "___ on!" ("Come and get it!") (5)

- 14 It may be on the hearth (4)
- 15 How to prepare many holiday breads (4)
- 16 Flag (6)
- 18 It may be in your turkey (8)
- 19 Jack _____ (5)
- 20 What we have lots of on Thanksgivings (9)
- 21 Hot cinnamon _____ (4)

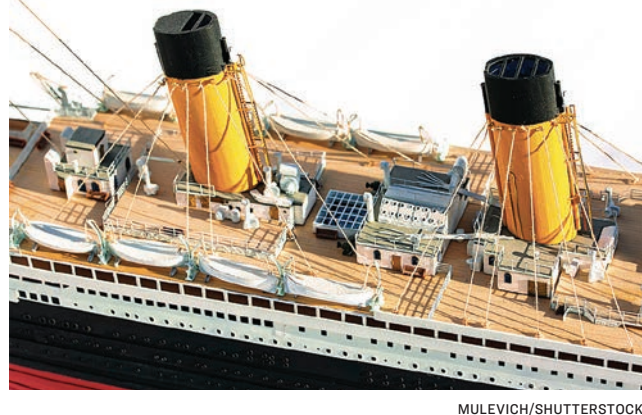


This Week in History

TITANIC DISCOVERY

On Sept. 1, 1985, oceanographer and former Navy captain Robert Ballard was the first person to locate one of the worlds most famous shipwrecks—the Titanic. The sunken R.M.S. Titanic was discovered at a depth of 12,000 feet off the coast of Newfoundland.

Ballard, using an unmanned undersea video camera sled called the Argo, and a group of French explorers tracked a trail of debris to the wreckage. Since the discovery, a number of expeditions have visited the site. Many artifacts and some of the ship itself have been brought to the surface and displayed to the public.



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Robert Ballard.

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The William S. Knight Center for Patriotic Education at College of the Ozarks is honored to host this symposium. The Center will house patriotic education classes and distinct programs in order to revive historic American values and virtues in youth. The Center embodies the patriotic goals of College of the Ozarks: to encourage an understanding of American heritage, civic responsibilities, love of country, and the willingness to defend it.



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MIKE PENCE



Former Director of Housing and Urban Development
BEN CARSON



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