

# THE EPOCH TIMES

# LIFE &

# TRADITION



TEACHING AMERICAN HISTORY WITH MUSIC

## It's Time to Crank Out Some Tunes

By engaging children with more than just words on a page, music brings history to life

JEFF MINICK

Whatever schools our children are attending, the resources for teaching and learning U.S. history have never been more abundant.

Even if not used as the main text, Wilfred McClay's excellent "Land of Hope: An Invitation to the Great American Story" makes a great addition to any classroom. It now comes with a student workbook, a teacher's guide, and a two-volume version for younger students. Likewise, public libraries are true treasure troves of histories and biographies for students of all ages, books that enhance textbooks in bringing alive people and events from bygone days.

Literature offers another avenue for exploring the United States' past. As that storyteller of the Old West Louis L'Amour once said, "For one who reads, there is no limit to the number of lives that may be lived, for fiction, biography, and history offer an inexhaustible number of lives in many parts of the world, in all periods of time."

Writers such as Kenneth Roberts, father-and-son team Michael and Jeff Shaara, Esther Forbes, and many others breathe life into the dust of history through their vividly written fiction. Younger students can find similar pleasure and instruction in novels such as the "Dear America" series or the works of Avi and Laura Ingalls Wilder.

And if the kids are tired of paper and print? All across our country are museums, battlefields, historic homes, and other sites awaiting their visit. This hands-on approach is a great way to enter into the past. Consider as well the many films available today, from the animated Liberty's Kids series to documentaries and classic movies, all recounting American history.

Children can delve into the history of America through its musical heritage.

**Turn on some jazz of that era and listen to the music that made the '20s roar.**



BIBA KATENICH

And then there's music.

### Start Them Young

Ballads, sea shanties, pioneer and cowboy songs, spirituals, jazz, classical, country, rock, pop—the musical heritage of the United States runs as deep as the Grand Canyon.

And many of these songs are either straight out of U.S. history or are about that history and can enrich the lessons and lives of the young.

We can begin unpacking this American song bag even before the kids enter a formal classroom, teaching toddlers simple pieces such as "She'll Be Comin' Round the Mountain" or "I've Been Working on the Railroad." In kindergarten and elementary school, we can add more sophisticated songs along with their historical background.

My own children were exposed early on to "Wee Sing America," a book and CD that included 53 pieces, most of them songs,

such as "The Star-Spangled Banner," "The Marine Corps Hymn," and "Goober Peas," but also snippets from the American past such as "The Preamble to the Constitution" and quotes from Patrick Henry and Abraham Lincoln. To this day, they can repeat many of these songs, albeit with lots of laughter.

So search online for the music, add some context and background, and the kids will be diving into history.

### And the Band Plays On

Students from the upper elementary grades through high school have even more options. Studying the American Revolution? Poke around online and in no time at all you'll be hearing and reading about the songs of that period. Your student is reading about the Roaring '20s? Turn on some jazz of that era and listen to the music that made the '20s roar.

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## The Secret Weapon for Mental Health: Forgiveness

Resolving past pain leads to future wellness



GREGORY JANTZ

"I could never forgive him after what he did to me."

"You want me to do what? Forgive that person? No way!"

"I'm supposed to just let them get away with treating me like that? Not going to happen."

As a mental health professional for 35 years, I have heard people say things like this countless times.

My response is always the same: "Holding on to hurts is toxic to your

heart and soul. Forgiving someone who harmed you is never easy, but working through the process removes a major obstacle on the path toward wellness."

People who seek counseling at the clinic I direct are often surprised when we ask whether they have granted forgiveness to those who have harmed them. They fail to see the link between their mental distress and unresolved conflict with others. But my experience has erased all doubt that hanging on to

offenses and emotional wounds is an effective (and unfortunate) way to punish yourself.

I realize that forgiveness is a loaded word for many people. It carries conflicting religious overtones or hints of pop culture sentimentalism many of us have learned to distrust.

The sticking point for most people is a burning desire for justice. They can't bear to let someone "get away with" a hurtful offense.

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THE EPOCH TIMES



## The Secret Weapon for Mental Health: Forgiveness

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But ignoring or overlooking someone's misdeeds is not the essence of forgiveness at all. Rather, it's about your own experience of life's inevitable conflicts and whether you will go on reliving the pain they caused or let go and move on.

In short, forgiveness brings freedom—for you.

**The Benefits of Forgiveness**  
A growing body of social science research demonstrates the physical and mental

health benefits of forgiveness.

An article presented by the American Psychological Association reads: "Whether you've suffered a minor slight or a major grievance, learning to forgive those who hurt you can significantly improve both psychological well-being and physical health."

"Research has shown that forgiveness is linked to mental health outcomes such as reduced anxiety, depression and major psychiatric disorders, as well as with fewer physical health symptoms and lower mortality rates."

In a landmark meta-analysis published in the "Handbook of Forgiveness," psychologists Loren Toussaint and Jon R. Webb discovered that nine recent studies all concluded the same thing: Forgiveness has a significant role to play in healing depression.

As I explain in my book "Triumph Over Trauma," when we hang on to feelings of outrage, bitterness, and injustice, we keep an offense alive and its wounds fresh. In the process, we remain vulnerable to all the negative physical and psychological effects of runaway anger and resentment.

But as we forgive, we rise above the hurts and injustices that have held us back from freedom. Extending forgiveness is the key to the peace you're looking for when pursuing lasting relief from past hurts.

As theologian Lewis B. Smedes said so well, "To forgive is to set a prisoner free and discover that the prisoner was you." That is wise insight for lifelong health and well-being.

Beyond the spiritual and emotional benefits of forgiving others, physical benefits also exist. Letting go of grudges and bitterness fosters improved health. In an article titled "Forgive-

ness: Your Health Depends On It," researchers at Johns Hopkins University wrote:

"Studies have found that the act of forgiveness can reap huge rewards for your health, lowering the risk of heart attack; improving cholesterol levels and sleep; and reducing pain, blood pressure, and levels of anxiety, depression and stress. And research points to an increase in the forgiveness-health connection as you age."

**What Forgiveness Is Not**  
Because there is so much confusion about forgiveness, let's examine misconceptions that keep people stuck in anger and bitterness.

**Forgiveness isn't about letting someone "off the hook."** Some people see forgiveness as giving a guilty person an undeserved get-out-of-jail-free card. This seems unfair, because we can't stand the idea of saying "That's OK" about behavior that clearly is not.

The misunderstanding lies in the belief that forgiving someone is the same thing as excusing the offense. It isn't. The purpose of forgiveness is not to deliver anything at all to the one who caused us harm, but to benefit ourselves by letting go of toxic attachment to the past.

**Forgiveness isn't a sign of weakness or an invitation to further offense.** This misunderstanding is rooted in the ancient human impulse to take "an eye for an eye and a tooth for a tooth." It's the belief that if we don't deal out retribution, we hold open the door for more trespasses of our boundaries.

Ask yourself, which is a bigger sign of weakness: letting the offensive actions of someone else determine your future health and well-being, or taking charge of your own destiny by choosing forgiveness over bondage to anger? You won't be weak by forgiving—just the opposite.

**Forgiveness isn't the same thing as reconciliation.** Most of the time, the goal after a painful conflict with someone we care about is to put the relationship back on track and move ahead with life. With ordinary offenses, this is a good and healthy endeavor. Otherwise, we'd have no relationships at all, since it's impossible to go through life without occasionally offending others.

Although forgiveness is usually a necessary step in reconciliation, the inverse is not true. Sometimes a person's trespass is so harmful or severe that continuing the relationship is impossible and inadvisable. It's always possible to forgive in such cases, but reconciliation must involve evidence of real remorse, restorative restitution, and guarantees of future safety. When healing from a serious offense, that's a high standard that

**The purpose of forgiveness is not to deliver anything at all to the one who caused us harm, but to benefit ourselves by letting go of toxic attachment to the past.**

requires genuine participation from both parties for success.

**What Forgiveness Is**  
By looking at what forgiveness isn't, I hope you've begun to form a better idea of what it is: an open door leading to freedom from bitterness. Let's take a closer look.

**Forgiveness is a detox for the heart and mind.** When people seek recovery from substance abuse, the first step is always a detox regimen to purge the body of harmful chemicals. This is the starting point, so the next steps toward healing can be taken.

The same applies to emotional health. Forgiveness is a powerful way to cleanse yourself of harmful emotions that would otherwise impede your healing and wellness.

**Forgiveness is a choice, not a feeling.** Our emotions may eventually catch up, but forgiveness starts with an intentional choice. It's a personal resolution to take back your life by no longer allowing the hurt you suffered to smother you. It's setting yourself free from your bondage to brokenness.

Forgiveness is a deliberate response to pain and injury—one that can be acted on even if you don't feel like it. The ability to forgive can be learned. The power is yours, and you exercise it when you choose to try.

**Forgiveness is a pathway toward peacefulness.** Here's a mental picture I share with people struggle to forgive: In the South, children catch crawfish from the creek by baiting a paperclip on a string with a morsel of bacon. The poor creature clamps on and won't let go, even when hauled out of the water to its doom. Forgiveness means choosing to release your grip and set yourself free.

With the struggling clients I work with, I've seen time and time again that learning to forgive helps lighten their emotional load, brighten their outlook on life, shorten their recovery time, and restore their natural resilience against hardships in the future.

You are your own greatest ally and asset in your quest to achieve emotional wellness. That's because forgiveness is a giant step toward wholeness—a step you can choose to make.

Gregory Jantz, Ph.D., is the founder and director of the mental health clinic The Center: A Place of Hope in Edmonds, Wash. He is the author of "Healing Depression for Life," "The Anxiety Reset," and many other books. Find Jantz at [APlaceOfHope.com](http://APlaceOfHope.com)

Reconciliation builds on forgiveness by restoring and continuing the relationship.



TEACHING AMERICAN HISTORY WITH MUSIC

## It's Time to Crank Out Some Tunes

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From there, move to "Brother, Can You Spare a Dime," and you'll have an inkling of the pain felt during the Great Depression.

Let's consider in a little more detail a specific period of time—the Civil War—and the lessons we can learn from its music. Of all the wars in U.S. history, this one produced the most memorable songs. Here are the pyrotechnic words and tunes that roused the spirits of soldiers and civilians on both sides of that conflict: the North's "Battle Hymn of the Republic," for example, and "Dixie" and "The Bonnie Blue Flag" for the South. Here, we find the tender laments of that bloody war, such as "All Quiet Along the Potomac Tonight," and the satirical jabs, such as "The Invalid Corps." Some songs describe events (e.g., "Marching Through Georgia"), and others tell of the soldier's life in the field (e.g., "Tenting Tonight on the Old Camp Ground"). Even "Taps" was a product of these musically rich years.

Play such songs, and you'll fire up the imaginations of your students.

### Rearview Mirror Music

So far, we've considered music native to the era in which it was produced, but some songs written long after the events they describe can also give us a ticket to the past.

The post-World War II years saw an abundance of films and television shows, particularly Westerns, that reflected pride and interest in the United States' past, and music proved no exception. Like the movies, for instance, songs about the Old West became popular. Marty Robbins' "El Paso" became a huge hit and was part of an album titled "Gunfighter Ballads and Trail Songs." The Sons of the Pioneers,



Johnny Horton, a musician best known for his history-inspired songs, which became international hits.

with their songs of the West, rocketed to popularity at this time and continue to make music today. Robbie Robertson's "The Night They Drove Old Dixie Down" and Gordon Lightfoot's "The Wreck of the Edmund Fitzgerald" are just two more examples of music composed in that era that can be used with profit when teaching history.

The songwriter most renowned at that time for his songs about the past was Johnny Horton. Best known for "The Battle of New Orleans," which many young people recognize even today, Horton also offered other pieces celebrating U.S. history, songs such as "Comanche," "Jim Bridger," "North to Alaska," and "Johnny Reb." These and more can profit the history student.

### Some Tips to Keep in Mind

Though Horton made "The Battle of New Orleans" a hit, it was a schoolteacher, Jimmy Driftwood, who wrote the words and first put them to music. He did so for his U.S. history classes. He understood that the young connect to music differently from how they do to a textbook, and from this song, his students could learn the date and location of the battle, the commander of the U.S. forces, and the backwoods spirit of the men fighting under Andrew Jackson.

Driftwood's teaching techniques should inspire us all. Here are a few suggestions to make that adventure in song profitable.

Once we've introduced a song, we might ask students to learn about the composer and to ask questions. Why did the Pennsylvania-born Stephen Foster write so many songs about the South, which he visited only once? What led George M. Cohan to compose such patriotic hits as "You're a Grand Old Flag" and "I'm a Yankee Doodle Dandy"? How

did his songs mesh with the mood of Americans at the time they were written?

Next, we can draw out the history behind the song. If we investigate the folk ballad "Tom Dooley," a major hit by the Kingston Trio, we discover that this story of a hanging was set in the hills of North Carolina during the chaos left by the Civil War. Horton's "North to Alaska" centers on the gold rush in that remote place more than a hundred years ago. Further investigation then yields the name of the man who first discovered that gold and for whom the state's capital is named. These facts and ideas will come naturally to the students as they research the songs.

**Ballads, sea shanties, pioneer and cowboy songs, spirituals, jazz, classical, country, rock, pop—the musical heritage of the United States runs as deep as the Grand Canyon.**

Finally, more than any other art, music captures and brings to life the emotions of a time in our history. In listening to traditional spirituals, for example, beautiful and sorrowful songs such as "Go Down, Moses" and "Sometimes I Feel Like a Motherless Child," we enter into the world of slavery and suffering. We hear their pain in the lyrics and the music.

Though it might be fun and educational for students or teachers to follow Driftwood's example and write their own songs about some person or event in American history,



(Above)  
A depiction of Gen. Andrew Jackson commanding troops in the Battle of New Orleans.

(Below)  
The "Battle Hymn of the Republic" was written by abolitionist Julia Ward Howe.

that's not necessary. The songs are there. All we have to do is use them.

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. He is the author of two novels, "Amanda Bell" and "Dust On Their Wings," and two works of nonfiction, "Learning As I Go" and "Movies Make The Man." Today, he lives and writes in Front Royal, Va.

## FINE ART

# Classical Sculpture and American Myth of Hiawatha

Neoclassical sculptor Edmonia Lewis brought a Native American legend to the world

## DA YAN

In the mid-19th century, when the United States was still in search of its own artistic tradition, the sculptor Mary Edmonia Lewis (circa 1844-1907) traveled to the Old World and combined the unique American culture with the beauty of European classicism. Her passion for sculpture had been first ignited in Boston, where she saw a statue of Benjamin Franklin that “filled her with amazement and delight.” She said that she didn’t know by what name to call the “stone man,” but felt within her the stir of new powers.

The man who sculpted the Franklin statue, Edward Augustus Brackett, assisted Lewis in acquiring her craft and selling her work until she had earned enough to travel to Rome.

“I thought I knew everything when I came to Rome,” she said, “but I soon found I had everything to learn.”

Lewis spent most of her professional career in Rome, earning an international reputation as an able sculptor. During that time, she produced a series of works based on Henry Wadsworth Longfellow’s popular epic, “The Song of Hiawatha.” And it was this Ojibwe legend, as told through Longfellow’s verses, that inspired her to create an American art for the world stage.

## From Poetry to Sculpture

Longfellow and Lewis both shared a passion for America’s legendary past. In 1855, inspired by stories told in native tribes, Longfellow wrote and published an epic poem about the adventures of the Ojibwe hero Hiawatha and his tragic love for his Dakota wife, Minnehaha. The poem became so popular in the following years that many painters and sculptors portrayed the stories of Hiawatha in their works.

By the shores of Gitche Gumees,  
By the shining Big-Sea-Water,  
At the doorway of his wigwam,  
In the pleasant Summer morning,  
Hiawatha stood and waited.

Lewis, however, a woman of mixed African and Native American descent, found in the poetry a rich and captivating tale about her heritage, but had little direct experience of the tribal life that the poetry described. Orphaned at a young age and raised by relatives in New Jersey, Lewis was able to receive a good education after her brother made a fortune in the California gold rush.

She studied Latin, French, and drawing at co-ed preparatory schools before entering Oberlin College. Yet despite such upbringing, she often preferred to present herself as the product of a wild childhood spent roaming the forests—an idyllic childhood that she experienced less in life than in imagination. The curiosity and longing for a lost world informed Lewis’s Hiawatha series, completed in Rome between 1866 and 1872.

## Hiawatha and Minnehaha

Impressed by the power of classical art, Lewis used its language to express the sentiments of the Native American tale. Particularly, a portrait pair of Hiawatha and Minnehaha take the form of half-length Roman busts, as if a commemoration of ancient heroes. The shimmering yet hard white marble takes the figures away from the natural environment of the Great Lakes; the neoclassical pose shows calm and dignified faces which balance their epic journeys on the American frontier.

Other sculpture groups repre-



The sculptor Edmonia Lewis, circa 1870. National Portrait Gallery, Smithsonian Institution, Washington, D.C.

At the doorway of his wigwam  
Sat the ancient Arrow-maker

...  
At his side, in all her beauty,  
Sat the lovely Minnehaha.  
Lewis completed three other figural groups inspired by Longfellow’s poem: “The Wooing of Hiawatha,” “The Marriage of Hiawatha and Minnehaha,” and “The Departure of Hiawatha and Minnehaha.”

## Bust of Henry Longfellow

Lewis also sculpted a bust of Longfellow himself, now on view in his hometown at the Harvard Aer Museums. In fact, when Longfellow traveled to Rome in 1869, he visited Lewis’s studio near the Piazza Barberini and sat for the portrait bust, which she completed two years later. Lewis had greatly admired Longfellow, both as a poet and a fervent abolitionist, and in his portrait, she endowed him with considerable gravitas.

His angular features and furrowed brow are framed by his voluminous beard and wavy locks, which make him appear like an ancient Greek philosopher. Such elevated treatment of the poet suggests the artist’s desire to reassert American culture on the world stage after years of bloody civil conflict. And it might indeed be seen as a collaboration between two of the most successful American creatives, who both garnered international acclaim in their day.

The historical moment of the mid-19th century was significant for both the poet and the sculptor: Both sought ways to express what was unique and true about American culture. For Longfellow, any nation’s identity should be one with its written word. This fueled his hope for a distinct national literature for the United States, still a relatively young nation seeking cultural independence from its estranged parent country. To rival the European classics, Longfellow’s goal was to fortify America’s identity through the establishment of a national mythology, comprised of the grand heroes and events inherent to epic poetry to create a national epic.

Though descended from Ojibwe ancestors, Lewis nevertheless approached the mythological subject through Longfellow’s poem, which laments the inevitable loss of an admirable culture. The Hiawatha series exudes all the romance and mystery of the American continent while remaining true to the European classical standards for art: The smooth and refined stone shows the dignified and delicate features of the two protagonists from Longfellow’s epic poem. There was perhaps a nostalgia for a lost world that she deeply related with and thus carved in marble in an act of eternal remembrance.

“The Old Arrow Maker,” 1872, by Edmonia Lewis. Marble. Crystal Bridges Museum of American Art, Bentonville, Ark.

## Henry Wadsworth Longfellow and Edmonia Lewis both shared a passion for America’s legendary past.

sent scenes directly taken from Longfellow’s poem. In the “Old Arrow Maker,” for instance, Lewis shows Minnehaha and her father at the moment they encounter Hiawatha, who had placed a deer in front of them as a token for marriage.

Many believe that Lewis’s interest in their marriage stemmed from her hope for reconciliation between the North and the South after the American Civil War. Longfellow’s poem presents the young lovers as hailing from two warring tribes: They marry for love and also for peace, so that “old feuds might be forgotten/ And old wounds be healed forever.”

In the marble group, the two figures are shown interrupted by the approaching Hiawatha. Minnehaha looks up with uncompleted moccasins in her lap, while her father stops his work of making arrows. Both have a neoclassical nobility in their pose, giving them a dignity that goes back to ancient classical art. Immersed in Rome’s artistic atmosphere, Lewis employs a classic language in her interpretation of Longfellow’s simple, descriptive lines:



(L-R) “Hiawatha” and “Minnehaha,” 1868, by Edmonia Lewis. Marble. Metropolitan Museum of Art, New York City.



Da Yan is a doctoral student of European art history. Raised in Shanghai, he lives and works in the Northeastern United States.

# How Indoctrination Undermines Principles of American Democracy

A provocative thesis yet a restrained tone

## JOE BENDEL

Anyone who compulsively engages in self-criticism and only remembers their worst mistakes rather than their greatest accomplishments would probably be diagnosed by psychiatrists with alarmingly severe depression.

Yet, this self-defeating mindset has increasingly taken hold on a national scale here in America, largely with the media’s blessing. Filmmaker Gloria Z. Greenfield explains how the indoctrination campaigns of “woke” activists and radical academics have rotted away the confidence of the West in the documentary “Civilization in the Danger Zone.”

## The commentators interviewed are completely unconcerned with partisan political controversies.

The Western world’s self-loathing didn’t just happen. In 1964, conservative icon James Burnham warned of the free world’s lack of resolve in his classic book, “The Suicide of the West: An Essay on the Meaning and Destiny of Liberalism.” Although the fall of Soviet communism seemed to herald the triumph of the West and invalidate Burnham’s alarm, the long-term trends identified by Greenfield’s expert commentators continued unabated.

The film’s on-camera scholars argue the campaign to undermine the principles

of American democracy began in earnest with the sexual revolution of the late 1960s, which weakened the primacy of the family unit as the foundation of society. With the national culture growing increasingly secularized, religious institutions, such as churches and schools, no longer serve as the unifying forces that they once were. Therefore, as family and religious identity weaken, so does national cohesion.

These social and ideological trends also hold practical implications, especially the resulting decline in birthrates in the United States and our allies. Among Western democracies, only Israel has been immune to this projected demographic shortfall, both among its religious and non-Orthodox populations.

Indeed, the Jewish people’s ability to maintain their identity in the face of opposition, oppression, and even occupation becomes a model to study in Greenfield’s documentary. Greenfield and company also remind the audience this is a perilous time to be disunited and irresolute, given the mounting threat posed to liberal democracy by Chinese leader Xi Jinping’s increasingly hostile and the territorially ambitious Chinese Communist Party.

Although the message might sound very compatible with Christian conservatism, it’s important to note many of the film’s interview subjects are in fact Jewish scholars, such as Ruth Wisse, Harvard University professor and recipient of the National Humanities Medal in 2007; Eric Cohen of the Tikvah Fund; and Moshe Koppel of the Kohelet Policy Forum in Israel. Frankly, this is hardly surprising, since Greenfield has previously exposed rising anti-Semitism in the documentary “Unmasked Judeophobia,” which is, sadly, even more timely now than when it was first released.

Prominent conservative commentators such as Victor Davis Hanson and Frank



Larry P. Arnn of Hillsdale College interviewed in “Civilization in the Danger Zone.”

## ‘Civilization in the Danger Zone’

## Documentary

Director  
Gloria Z. Greenfield

Running Time  
1 hour, 5 minutes

MPAA Rating  
NR

Release Date  
April 21, 2023

★ ★ ★ ★ ★

Indoctrination has weakened the primacy of the family unit as the foundation of society, something that people must oppose as shown in “Civilization in the Danger Zone.”

Gaffney also address the questions raised by the film, along with Dave Rubin, who is also a well-known conservative who also happens to be openly gay. Indeed, given the voices Greenfield assembles, it’s hard to dismiss “Civilization in the Danger Zone” as evangelical Christian polemics.

Frankly, its scope is broader than that. Admittedly, it assumes a broad overlap between Judaic and Christian values, but Greenfield and her cast of commentators are completely unconcerned with partisan political controversies. Names such as Trump or Ocasio-Cortez are never mentioned at all. Instead, they focus on historically defining figures such as Karl Marx and Thomas Jefferson.

In fact, Larry P. Arnn of Hillsdale College offers some much-needed second thoughts regarding Jefferson. While he makes no defense for the Founding Father’s slave ownership, he reminds us that Jefferson was one of the prime movers behind the Northwest Ordinance, which forbade slavery in the newly acquired Ohio River territories. That kind of nuanced perspective on history is largely absent in current cancel culture debates.

“Civilization in the Danger Zone” certainly has a point of view, but it makes all its points in a highly measured, reasonable manner. Greenfield also organizes the material with admirable economy, given the highly manageable 65-minute running time. In some ways, the thesis harkens back to the “clash of civilizations” discourse prevalent in the 2000s but updated for the era of wokeness.

The documentary’s underlying question deserves serious thought: How long can a nation survive when its younger generations hold its founding principles in contempt?

Recommended for its provocative thesis and restrained tone, the DVD for “Civilization in the Danger Zone” is already available on the website of the production company, Doc Emet Productions.

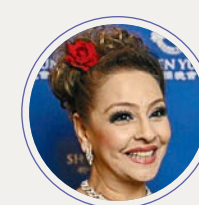
“Civilization in the Danger Zone” opened in New York theaters on April 21.

Joe Bendel writes about independent film and lives in New York. To read his most recent articles, visit [jbspins.blogspot.com](https://jbspins.blogspot.com)

## THE EPOCH TIMES INTERVIEWS SHEN YUN AUDIENCES

# Shen Yun’s Message: ‘Follow the Divine Path’

New York-based Shen Yun Performing Arts is the world’s premier classical Chinese dance and music company, established in 2006. Aiming for an artistic revival and celebration of China’s rich cultural heritage, the company performs classical Chinese dance, ethnic and folk dance, and story-based dance, accompanied by orchestral and solo performers.



“ [Shen Yun is] trying to show ... how important it is for us to follow the divine path.

**HONEY KALARIA,**  
Bollywood choreographer,  
London



“ Everyone should see [Shen Yun to] understand the principles of truthfulness, compassion, and forbearance.

**NICOLE GIACOMINI,**  
entrepreneur and business owner,  
Idaho Falls, Idaho



“ We are a very spiritual culture ourselves here in New Zealand, the Maori [people], and you could see that [spirituality] portrayed throughout the whole performance.

**HUHANA LYNDON,**  
CEO, Ngatiwai Trust Board,  
Wellington, New Zealand



“ It was good ... to be reminded that we are not alone in this world, that there is a Creator, and that we are answerable as well for our actions.

**LORD DAVID ALTON,**  
former member of UK Parliament,  
London

## Shen Yun’s Upcoming Performances

|                 |       |                  |
|-----------------|-------|------------------|
| University Park | Ill.  | Through April 30 |
| Stamford        | Conn. | Through April 30 |
| Baltimore       | Md.   | Through April 30 |
| Little Rock     | Ark.  | April 29         |
| West Palm Beach | Fla.  | May 2-3          |
| Newark          | N.J.  | May 4-7          |
| Detroit         | Mich. | May 4-7          |
| Rochester       | N.Y.  | May 6-7          |

For additional performance dates, please visit [ShenYun.com/tickets](https://ShenYun.com/tickets)

The Epoch Times is a proud sponsor of Shen Yun Performing Arts. We have covered audience reactions since Shen Yun’s inception in 2006.



ROMANOVY/VEB

# Foraging for the Future

In a time of upheaval and rising food prices, foraging offers a way to restore a family economy—and an American tradition

ANNIE HOLMQUIST

Living in a major American metropolis almost guarantees you'll see some notable sights—police chases, rowdy gangs—you know, the usual. But in the past few years, I've seen a more unexpected sight: people foraging along the city parkway where I live. Admittedly, I've met such a sight with internally raised eyebrows, chalking the unusual nature of such urban foraging up to the fact that the people doing it appeared to be from some of the many immigrant enclaves located in my city. Perhaps foraging was a cultural thing unfamiliar to the American way of life, ran my subconscious reasoning. Perhaps it's an unfamiliar cultural thing,

but in the past few months, I've started to think that it's one I should consider adopting. I began viewing foraging more favorably while pondering and listening to others discuss the decline of our society. Most of us will agree that nothing is quite the same since the pandemic of 2020—shortages are continually popping up in grocery stores, and the items that are available seem to come with increasingly extravagant prices, not to mention the unrest in many other areas of life. All of these uncertainties seem to signal the very real possibility that society as we know it could eventually come crashing down around our ears. Such a crash wouldn't necessarily be devastating to those living in the country—country folk naturally seem to be more independent, and they dwell in surroundings more conducive to living off the land.

But what about those of us in the city, many of whom are lucky just to have a square patch of grass in the front yard? Are there ways we can prepare ourselves to be more self-sufficient and knowledgeable about our surroundings were we ever forced to begin scratching out an existence in less-than-ideal circumstances? To answer these questions, I checked out my local library to see if there were any books on the subject. Surprisingly, there were several, one of which was called "Urban Foraging," by Lisa Rose. Treating foraging as the most natural thing in the world, Rose makes the process seem less daunting and mysterious than I originally thought with her descriptions of needed tools (a sack, a shovel, and a few other basics), a guide on various leaf arrangements so as to better help identify edible plants, and cautions of general places to avoid foraging (railroads, places that are prone to using herbicides) because of the toxins they can infuse plants with. "Gathering wild foods is possible 12 months of the year," she writes, "even in climates where there is snow!" However, Rose urges urban foragers to use wintertime largely to brush up on their plant identification skills and then head out in the spring, summer, and fall to gather bark, roots, flowers, berries, and leaves. She then provides recipes for salves, teas, jelly, and even pickles made

Foraging is possible every month of the year, and there are plenty of resources to help beginners get started.

from ingredients gleaned from the highways and byways. Paging through the photos of edible plants Rose includes, I recognized a number I have long considered weeds—burdock, dandelions, creeping Charlie, plantain—some of which even offer cures for common ailments. (Goldenrod makes a tea that remedies the effects of hay fever—who would have guessed?) Perhaps not surprisingly, Rose views foraging from a progressive mindset, an environmentally friendly way of life that seeks to return to our natural roots. But according to American author Wendell Berry, foraging is actually a part of the traditional way of American life, one that hits at the very core of our current consumerist culture.

Recounting his childhood in the 1930s in "The Gift of Good Land," Berry writes that during the hard times of the Great Depression, "farm people on the way somewhere characteristically had buckets or kettles or baskets in their hands, sometimes sacks on their shoulders." These were used for the "fetching and carrying [that] had to do with foraging," Berry writes, "searching the fields and woods for nature's free provisions: greens in the springtime, fruits and berries in the summer, nuts in the fall."

Such activity was "not for 'sport,'" Berry explains. "People took these seasonal opportunities seriously" because "the economies of many households were small and thorough." That economy was a family one that even small children could participate in, helping with chores, gathering food, or raising livestock to sell and earn extra money.

We have drifted from such an economy, however, moving instead into a "consumer economy" that tells us "that it is better to buy whatever one needs than to find it or make it or grow it." As such, foraging—learning which plants are edible and doing the work to collect and process them ourselves—is frowned upon as a waste of time and effort.

"What do we do to our people, our communities, our economy, and our political system when we allow our necessities to be produced by a centralized system of large operators, dependent on expensive technology, and regulated by expensive bureaucracy?" Berry asks.

"The modern food industry is said to be a 'miracle of technology,'" he notes. "But it is well to remember that this technology, in addition to so-called miracles, produces economic and political consequences that are not favorable to democracy."

In other words, if we want to see a revival of the good life—free from government interference and elitist control—that our grandparents and great-grandparents enjoyed in this country, then we must begin learning how to replace our consumer economy with a family-based one. And one small part of that is acquainting ourselves with what we can clean and put to good use in our natural surroundings.

So if you drive down my city street this spring, you may just happen to see a young lady with a sack in one hand and small shovel in another, poking around in the bushes and trees that line the boulevard. If you do, don't judge. After all, foraging and the accompanying self-sufficiency are part of traditional American culture.

Annie Holmquist is a cultural commentator hailing from America's heartland who loves classic books, architecture, music, and values. Her writings can be found at Annie's Attic on Substack.

## DEAR NEXT GENERATION Advice from our readers to our young people

# Life Is a Gift—That Is Why They Call It 'The Present'

Pearls of wisdom for the younger generations from the Baby Boom generation

Tempus fugit—"time flies." You may not think so today, but it is really true, especially for your generation.

We were the most fortunate of all generations—ever! Our parents had survived the Great Depression and World War II. My father was a gunnery instructor for the Navy, and my mother was a registered nurse during the war. They never lost the love of God, country, and family. The Pledge of Allegiance to our country, with our hand over our heart, and the prayers in our churches, bound us all together in this grand experiment: our constitutional republic! My grandparents came from Ireland and raised six children; my grandfather worked for years while becoming a doctor and many times took chickens and eggs as payment. Hard work, love of community, religion, and dedication to each other were always the forefront of their lives. Growing up, my parents instilled the love of education—real education, the kind during which you studied hard and brought home excellent report cards—and because of this solid education, we were told the truth: that we could be anything

we wanted to be. At the time, for females, you could be a nurse or a teacher. I became a teacher, and in the past 60 years of working in nine different professions, I have taught in every single one of them on some level.

We lived in the beautiful city of Detroit, an automobile manufacturing center of the country, and maybe of the world—it was glorious! You either worked for the car companies or supplied them. My father had two stamping plants and was a supplier. It was the age of optimism and growth!

Through the baby boomers' working careers, we got up every day and created something out of nothing—wealth! Our generation had the most entrepreneurs for the first time ever.

Serious guideposts for our generation were honesty, business done on a handshake, and that your word was your bond—tell me who your five best friends were and where you were going. Respect authority—they are there to protect and

serve. Protect the elderly; nurture the children. Have children! They are our country's future! Seek joy in everything you do. Surround yourself with people who will make you a "10"—that is their gift to you; your friendship is your gift to them! To whom much has been given, much will be expected. Have faith in the future—you will have a large part in creating it—make it the best it can possibly be!

Always remember—tempus fugit, so use it wisely!

—Elaine Pierce, California

**What advice would you like to give to the younger generations?** We call on all of our readers to share the timeless values that define right and wrong, and pass the torch, if you will, through your wisdom and hard-earned experience. We feel that the passing down of this wisdom has diminished over time, and that only with a strong moral foundation can future generations thrive.

Send your advice, along with your full name, state, and contact information to NextGeneration@epochtimes.com or mail it to: *Next Generation, The Epoch Times*, 229 W. 28th St., Floor 7, New York, NY 10001



BIBA KAYEWICH

"Your word was your bond," and business was "done on a handshake," reader Elaine Pierce recalls.



# FOR KIDS ONLY

THE EPOCH TIMES

## The Violet

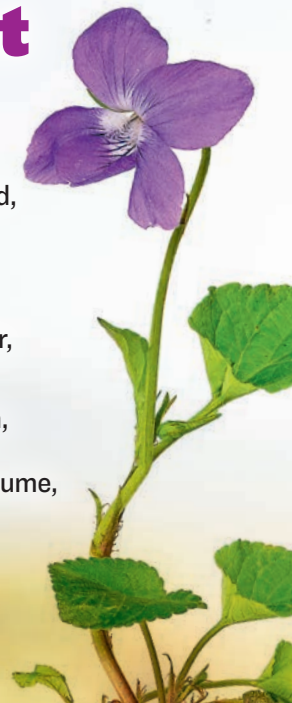
By Jane Taylor

Down in a green and shady bed  
A modest violet grew;  
Its stalk was bent, it hung its head,  
As if to hide from view.

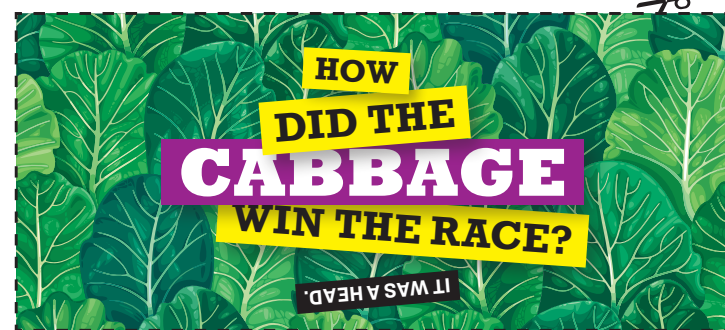
And yet it was a lovely flower,  
No colours bright and fair;  
It might have graced a rosy bower,  
Instead of hiding there.

Yet there it was content to bloom,  
In modest tints arrayed;  
And there diffused its sweet perfume,  
Within the silent shade.

Then let me to the valley go,  
This pretty flower to see;  
That I may also learn to grow  
In sweet humility.



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ALEXANDRA IVA/SHUTTERSTOCK



If you've never experienced the joy of accomplishing more than you can imagine, plant a garden.

ROBERT BRAULT, AMERICAN WRITER

KOCHNEVA TETIANA/SHUTTERSTOCK

## This Week in History

### DISASTER IN UKRAINE

On April 26, 1986 the worst disaster to occur at a nuclear power plant happened in what was then the Soviet Union.

The events of the day have been described as an experiment gone wrong by plant workers at the Chernobyl Nuclear Plant in what is now Ukraine. These events led to the chain reaction in the core going out of control followed by a huge explosion.

Radioactive elements were dispersed into the air and observed as far west as France. Thousands of people had to be evacuated from a large area surrounding the plant and wildlife and livestock showed signs of impact from radioactivity.

Today, the 18.6 mile radius surrounding the plant is considered an "exclusion zone" and is largely off limits to people.



RICCARDO/ISTOCK

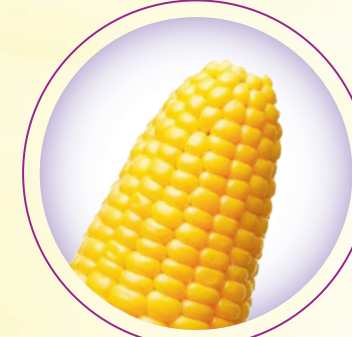
By Aidan Danza

## THAT FAMILIAR CROP: CORN

ALL PHOTO BY SHUTTERSTOCK

**C**orn is one of the most widely grown row crops in the world.

What it's actually used for, however, is a mystery to many people. Corn and its byproducts have a wide range of applications, which may explain why a total of almost four percent of the United States is covered by the ubiquitous crop.



### SWEET CORN

Sweet corn is the corn that is used for corn on the cob and canned corn. It's the only corn that is eaten almost exactly how it came off the stalk: Just shuck it, cook it, cover it in butter, and eat it. Only a small part of the American corn harvest is sweet corn.



### FLINT CORN

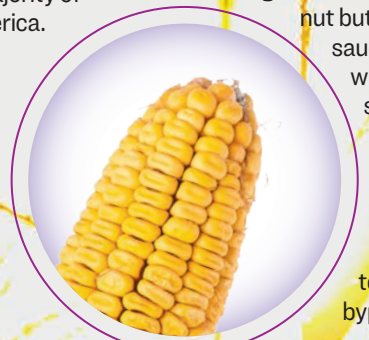
Flint corn is a very hard type of corn that is used mostly for decorative purposes (the multicolored Indian corn people decorate their stoops with in autumn) and also for popcorn. It isn't grown very much in the United States, with the majority of the harvest coming in from South America.

### DENT OR FIELD CORN

Dent corn, or field corn, as it is sometimes known, makes up the vast majority of the American corn harvest. It can be processed lightly for food purposes, such as cornmeal and corn flour, which are used in cornbreads and tortillas. However, this is just the tip of the iceberg for dent corn.

A large portion of the dent corn harvest is processed for animal feed. It can also be refined into a wide range of industrial chemicals, including ethanol, which is used as an additive in gasoline to reduce air pollution.

It can also produce dextrose, dextrins, cornstarch, corn oil, corn syrup, and high fructose corn syrup for a wide range of industrial and culinary applications, including as ingredients in plastics, glues, explosives, nut butters, jams, medicines, sauces, antibiotics, plywood, window shades, twines and strings, and many, many more. It's so ubiquitous, especially in processed foods, that if you look at the ingredients label of any processed food, it's likely to contain at least one corn byproduct.



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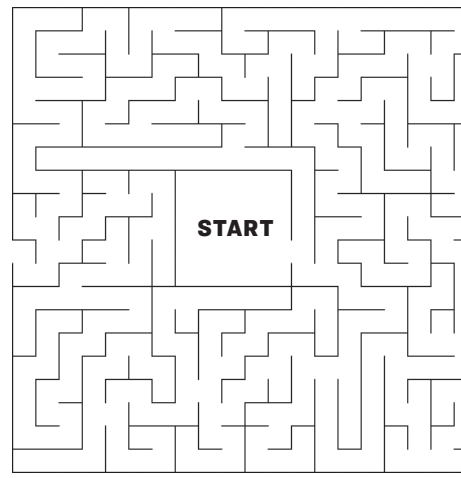
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## AMAZING ESCAPES!



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:  $6 + (7 \times 3) + 1 = 28$  and  $1 + (7 \times 3) + 6 = 28$

Easy puzzle 1

|    |    |   |   |
|----|----|---|---|
| 6  | 10 |   |   |
| 52 |    |   |   |
| 1  | 6  |   |   |
| +  | -  | x | ÷ |

Solution For Easy 1  
 $01 + 9 = (1 + 9)$

Medium puzzle 1

|    |    |   |   |
|----|----|---|---|
| 3  | 16 |   |   |
| 18 |    |   |   |
| 2  | 12 |   |   |
| +  | -  | x | ÷ |

Solution For Medium 1  
 $2 - 91 = 9 \times 21$   
 $6 = (21 - 9) \times 1$

Hard puzzle 1

|    |    |   |   |
|----|----|---|---|
| 18 | 28 |   |   |
| 27 |    |   |   |
| 9  | 27 |   |   |
| +  | -  | x | ÷ |

Solution For Hard 1  
 $22 \times (6 - 91 = 82)$   
 $(22 - 82) \times (6 - 91)$



HIDDEN TREASURES by Liz Ball  
www.HiddenPicturePuzzles.com

WORD SEARCH: Are We Ready to Garden?



|             |            |
|-------------|------------|
| Ants        | Greenhouse |
| Backyard    | Harvest    |
| Bees        | Honey bee  |
| Beetles     | Ladybugs   |
| Bulbs       | Legume     |
| Butterflies | Loam       |
| Cart        | Pitch fork |
| Compost     | Pots       |
| Crop        | Rain       |
| Cultivate   | Rake       |
| Dirt        | Seed       |
| Edible      | Shears     |
| Frost       | Shovel     |
| Gloves      | Soil       |
|             | Spade      |
|             | Sprinkler  |
|             | Till       |
|             | Tools      |
|             | Trowel     |
|             | Worms      |

ALL PHOTOS BY SHUTTERSTOCK

# Confucius on Restoring Family Values

Thoughts from an ancient Chinese philosopher on how to cultivate harmony in families and societies

ANDREW BENSON BROWN

To say a person believes in nothing but half-truths is another way of saying that person is wrong about everything. Many of the ideas floating around in the larger culture sound good and are often distantly rooted in some accurate fact or noble principle. But just as a debauched grandson has some of the same genes as an upright grandfather, something important has gotten lost along the route of transmission.

The Chinese philosopher Confucius had much to say about distinguishing truth from falsehood and the implications this has for life.

## A Teacher in a Degenerate Age

The name “Confucius” is a Latin rendering of K’ung Fu Tzu, or “Master K’ung.” He was born in the middle of the sixth century B.C. in the state of Lu (present-day Shandong). He held several minor posts in his youth before rising to the position of prime minister. He was so effective as an administrator that a nearby state conspired against Lu, causing Confucius to resign.

He then spent 13 years wandering through various feudal states in China and learning about their different governments. In the last three years of his life, he returned to Lu, studied literature, and taught the disciples who had gathered around him.

“The Analects,” one of the most influential books in world history, is a collection of his sayings compiled by these disciples. Anyone vaguely familiar with Confucius, or traditional Chinese values more generally, has probably heard the term “filial piety,” the idea of showing respect to one’s elders. This is itself more broadly related to Confucius’s concept of virtue (“jen”), more accurately translated as “human-heartedness”—the act of denying ourselves and responding to what is right by showing sympathy to others.

Confucius believed himself to be living in a world like our own, where the order of things (“Tao”) had broken down. He saw his mission as reviving the old virtues once practiced during the early Zhou dynasty, an ancient culture steeped in myth and legend that, by the end of Confucius’s life, had fractured into warring states.

## Calling Things by Proper Names

The basic problem of the age, Confucius diagnosed, was that people weren’t carrying out their appropriate duties. Why? To answer this, we need to delve into his theory of knowledge, which goes by the rather forbidding term, the “Rectification of Names.”

The idea itself is fairly simple. It’s perhaps best exemplified in Book XII (12), in which

Confucius expresses his ideas on social organization:

“Duke Ching of Ch’i asked Confucius about government. Confucius answered, “Let the ruler be a ruler, the subject a subject, the father a father, the son a son.”

“The Duke said, “Splendid! Truly, if the ruler be not a ruler, the subject not a subject, the father not a father, the son not a son, then even if there be a grain, would I get to eat it?”

The implied answer to the Duke’s last question is, of course, no. The point of all this is that the names “ruler,” “subject,” “father,” and “son” each refer to something real in the world. These words have definitions: a thing is that particular thing, not something else. A name, in short, captures a thing’s essence. So when Confucius says, “Let the father be father,” the first term, “father,” refers to the flesh-and-blood man, while the second use of “father” represents the ideal version of this figure.

Just to clarify, the definition of “father” according to Merriam-Webster is “a man who has begotten a child.” So if a father carries out the duty this definition implies—bearing the responsibility of raising the child he has begotten—then he will lessen disorder in the world.

The problem today, probably even more so than in Confucius’s time, is that fathers are not being fathers, sons not being sons, and rulers not being rulers. People are not fulfilling the definitions of their names. The crux of the transgender movement, and postmodernism more generally, involves deconstructing the essence of things. Nothing exists outside “the text,” and reality is arbitrary.

This breakdown of language has resulted in a corresponding breakdown of the world at large. So a man becomes a “woman,” a father abandons his children to a welfare state, young people barely out of school tell their elders how they should be running their Fortune 500 companies, and elected leaders launder public funds into their private bank accounts. The result is that the basic elements of political economy are neglected, and we all find ourselves asking, like the Duke of Ch’i, “If there is a grain, why can’t we eat it?”

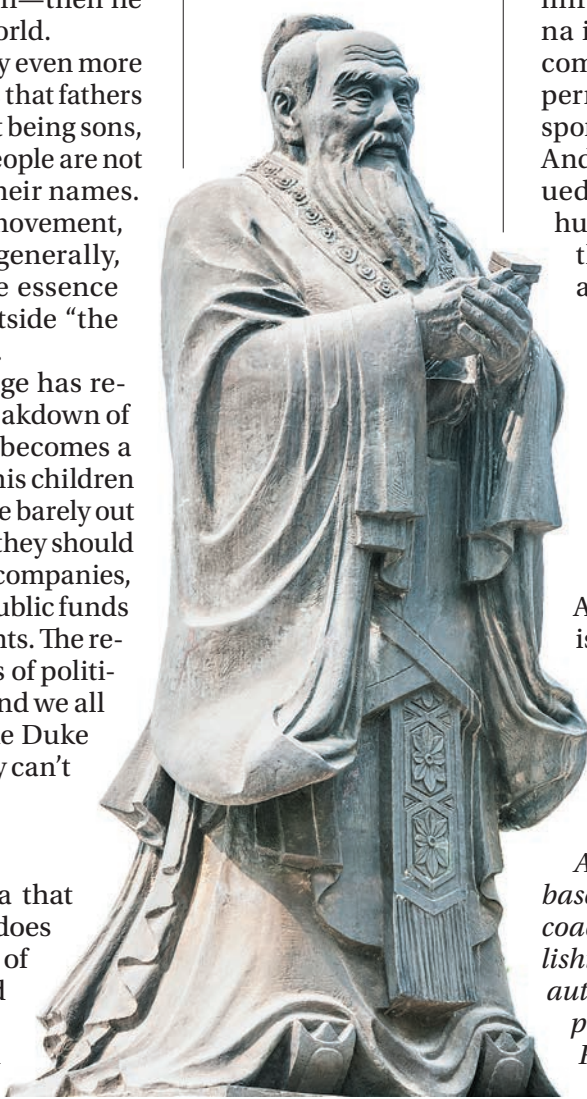
## Surface and Substance

There is one Confucian idea that the transgender movement does seem to apply: his concept of “li,” which may be translated as “good form” or “propriety.” Politically correct people say all the right things. They are very



**Sadly, the trend we are seeing today in American society, mirroring Confucius’s own native China in modern times, is a move towards communism.**

Confucius remains one of China’s most well-known and revered philosophers.



“nice.” But there is nothing behind the performance. The following parable from Book III (8) of “The Analects” illustrates this idea:

“Tzu-hsia asked,  
“Her entrancing smile dimpling,  
“Her beautiful eyes glancing,  
“Patterns of color upon plain silk.’  
“What is the meaning of these lines?”  
“The Master said, “The plain silk is there first. The colors come afterwards.”

According to Confucius, the basic unit of society is the family.

If one lacks a foundation to work upon, in other words, there can be no painting. A surface needs substance. Social rituals must be carried out with genuine human-heartedness to be meaningful. As Confucius said, “What can a man do with the rites who is not benevolent?” (Book III, 8).

“All the nice talk that people espouse is, at bottom, empty of meaning if words and definitions do not refer to anything real.

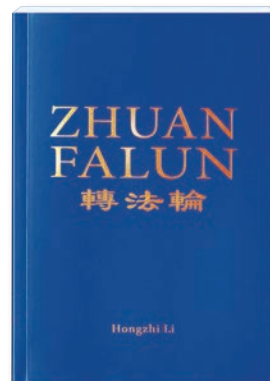
## Correcting Disorder

The “rectification” part of the Rectification of Names theory involves, simply, conscientiously performing one’s role in life. The basic unit of society, Confucius taught, is the family. Sadly, the trend we are seeing today in American society, mirroring Confucius’s own native China in modern times, is a move toward communism. The principle behind this pernicious ideology is the shifting of responsibilities from the family to the state. And, as things held in common are valued less, the end result is a dilution of human-heartedness that not only saps the personal motivation to achieve, but also leads to evil atrocities.

The way to get back on the correct path is, as Confucius understood, to combat the left’s systematic manipulation of language and restore the proper meanings to our words. By doing this, we will also restore the ethical standards those meanings imply: to value children as children, mothers as mothers, and fathers as fathers. And to carry out our duties because it is the right thing to do, not abandoning them for the sake of social pressure or promotion. As the Master said, “The gentleman is versed in what is moral. The small man is versed in what is profitable.” (Book IV, 16).

Andrew Benson Brown is a Missouri-based poet, journalist, and writing coach. He is an editor at Bard Owl Publishing and Communications and the author of “Legends of Liberty,” an epic poem about the American Revolution. For more information, visit [Apollo-gist.wordpress.com](http://Apollo-gist.wordpress.com)

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