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THE EPOCH TIMES LIFE & TRADITION

ENTERTAINMENT

10 Alternatives to Watching TV This Summer

Cut down on television time while taking part in more fun family activities

An old-fashioned pastime worth reviving: making music together as a family.



BIBA KAYEWICH

By Walker Larson

American households average nearly 8 hours of TV watched per day, according to Nielsen, a market-research firm—and that's not counting time spent streaming on computers or mobile devices. The Nielsen data count any time when at least one person is watching TV in the

household. So in Nielsen's methodology, if three people watch a program for two hours, that still counts as only two hours, not six. Clearly, Americans love their shows.

According to the Bureau of Labor Statistics (BLS), in the years 2013–2017, Americans spent about 55 percent of their leisure time watching TV. Unlike Nielsen, the BLS included in its figures any video consumption, whether cable

TV proper or movies and videos on computers, phones, and tablets.

These are staggering figures. It would take a whole series of articles to try to explain why Americans spend so much time in front of the tube, though perhaps one of the main reasons is Robert Putnam's thesis that Americans have largely withdrawn from communal activities and social and civic engagement.

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Bullied Girl Becomes Entrepreneur

9-year-old Lily Harper didn't let her peers hold her back from following her dreams

By Louise Chambers

When a major bullying incident proved to be the last straw, this mom from British Columbia took her daughter out of mainstream education and turned to "unschooling" for answers. Three years later, her daughter is thriving and is even running her own candle company.

Nine-year-old Lily Harper, who describes herself as a "mini-preneur," has shipped more than 2,000 candles worldwide in 2022. She lives with her little sister, dad, and mom, 30-year-old hairstylist and homeschooler Chloe Greatrex, in the Canadian town of Surrey, Vancouver. The budding entrepreneur has already won a Youth in Leadership award from Vancouver's A Woman of Worth.

"The bullying started when Lily was in grade one and 6 years old, from 2019 to 2020," Ms. Greatrex told The Epoch Times. "There were so many incidents. There were rocks that they would throw at her; one actually cut her right above the eye. It wasn't just physical bullying, there was



Lily Harper runs her own small company called Lily Lou's Aromas.

also emotional and mental bullying, like pretending to cut her hair or threatening to lock her outside in the cold."

Lily said: "When I was at school, I would sit there and think, 'Why me?' 'What did I do to be bullied?'"

Homeschooling

After a major incident, Ms. Greatrex and her husband, Sergio Moreno, pulled their daughter out of school for good.

"Sergio witnessed her bully pushing Lily down the stairs," Ms. Greatrex said. "Lily and her bully were both at the top of the stairs, and this boy was trying to rip Lily's backpack. ... As Lily was trying to get him off her backpack, he pushed her down the stairs. Thank goodness



Lily Harper and her dad, Sergio, make candles.

ALL PHOTOS BY COURTESY OF LILY LOU'S AROMAS



Lily loves making candles, wax melts, and room sprays and runs her own small company called Lily Lou's Aromas.

Through homeschooling, Lily has grown more confident, more communicative, and more creative.

Lou's Aromas, a small company selling homemade candles, wax melts, and room sprays, was founded in 2021.

Lily showcases her handmade products via social media.

"I like writing my own voice-overs and editing all the videos together," Lily said. "When I'm not working and hanging out with my friends, my team helps me and picks up where I left off."

Feedback from a new customer who ordered "like, a bajillion candles" from the 9-year-old entrepreneur made an especially big impact on Lily.

"I did a local delivery," she said. "I knocked on her door and I heard her rumbling down the stairs. ... She ran so quickly and hugged me so tight I couldn't breathe. She screamed, 'I love you so much, thank you so much for the candles!' and all I could say was, 'Thank you!' ... After I had left, within an hour, she had placed another order."

"I think that's epic for a 9-year-old," Ms. Greatrex said. "She has big dreams to be able to scale out her business and create more product lines. That being said, if she does change her mind about what she wants to pursue in the future, we're 100 percent behind her on her journey."

Lily would love to have her own warehouse and eventually sell her products through major retail stores around the world. She also wants to continue sharing her story to help others and advocates journaling as a way to keep track of goals and drives.

"I would say, get into the habit of writing three things you want to achieve for the day," she said. "At night, you write down if you've done it, and how you feel ... just keep creating goals and reaching your goals."

Her mom said: "She's incredibly inspiring and makes me so proud. I think the most rewarding part of being Lily's mom is watching how epic she is, just getting to watch how incredible, kind, and passionate she is."

Lily has two personal mottos that keep her strong: "It's okay, I got this," and, "If I can dream it, I can be it."

"I like these two," Lily said, "because it encourages me to keep on going and to not give up!"

Sergio was there to help pick her up.

"For Lily and her experiences, because she has ADHD, homeschooling was the best solution, as not only did it prevent the bullying, but it also allowed us to specifically work with her learning needs."

"The homeschooling method that we follow is called 'unschooling.' Essentially, there is no schedule, and everything is a learning moment. We can be at the grocery store, and we'll be doing math and learning about budgeting, or we can be in the car ... every day is different."

"We don't blame the school. Unfortunately, with all the kids involved at Lily's school, and her bullying, there simply wasn't enough support for all their different needs."

Lily loves learning at her own pace. "You don't get bullied every day. ... It's fun!" she said. "You get so much support, and you're

not getting hurt every day and not having to hide that kids hit me."

Lily Lou's Aromas

Through homeschooling, Lily has grown more confident, more communicative, and more creative. She no longer struggles with learning and has caught up with her schoolwork. She's even found a brand-new passion.

"My mom is obsessed with candles," Lily said. "When I found out they had harmful chemicals in them, I thought, 'Why don't we make our own, without the baddies that give us headaches?' My mom said, 'Wait, what? We're gonna make our own candles?' I said, 'Yeah! We just need our own ingredients and vessels!'"

Lily is "mostly self-taught," besides getting a jump-start from a family friend who had experience making candles. Lily

ENTERTAINMENT

10 Alternatives to Watching TV This Summer

Continued from Page 1

Where evening entertainment used to be found around the hearth or at the dance hall, supper club, bowling alley, or neighborhood park, people today want a relaxation environment that they have control over and that allows for passive consumption. Educator John Senior says of TV, "Its two principal defects are its radical passivity, physical and imaginative, and its distortion of reality."

The purpose of this article is to offer 10 ideas for family activities that don't involve a screen—10 undertakings more rooted in the real. These activities present enjoyable, relaxing, and healthy alternatives to binge-watching the latest hit series, and they can also help build bonds within families, neighborhoods, and communities. Consider challenging yourself to a TV fast for a few weeks and try these pastimes instead.

Play a Game or Sport

You might struggle the first time you miss the broadcast of the big game on the weekend, but a love of sports doesn't have to be confined to the sofa. In the words of Senior, "If you really like football, get out on Saturdays and play it with the boys." Then there are board games, card games, and even Victorian parlor games to try—who doesn't want

to play a game with the sophisticated name "The Minister's Cat"? Or "Squeak Piggy Squeak"? Other favorites in my circles include "Four on a Couch" and "Psychiatrist."

Play Music Together

Shakespeare tells us, "The man that hath no music in himself / Nor is not moved with concord of sweet sounds / Is fit for treasons, stratagems, and spoils." And again, he says that music is "the food of love." It is also traditionally the food of a healthy home life. Learning a few folk songs requires less effort than most people think. If someone knows piano or guitar, all the better. The sweet sounds will swell inside your living room, and they'll be all the sweeter when composed of the voices of your own family members.

and not some distant pop star over the radio. In the days before electric lights, friends and family could still keep company through song long after the shadows had fallen.

Visit Friends and Neighbors

Do you know your neighbors? If not, now's the time to rectify that. Bring them cookies. They may be remarkable people. Or, if you feel less adventurous, invite over all your family friends for a party. You might include a theme, such as "medieval dress only."

A wealth of wisdom and delight lies open to us through our libraries, whether personal or public.

Read or Read Aloud

Countless benefits flow from reading aloud to your kids, such as improved vocabulary and communication skills, instilling of heroic values, improved test scores, increase in empathy, and bonding between parent and child. A wealth of wisdom and delight lies open to us through our libraries, whether personal or public. Search out the classics. There's a reason they've been treasured generation after generation.

Go for a Walk

And bring a field guide. While it's great to just enjoy the sights, smells, and sounds, learning the names and habits of the various birds, animals, insects, trees, and plants you encounter adds depth and pleasure to the experience. Kids will enjoy the challenge of trying to match specimens to the entries in the guidebook.

Handcraft a Project

This item combines well with reading aloud, especially for people who like to keep their hands at work. Sewing, embroidery, fly-tying, knitting, carving, or even just doing a puzzle as a group brings together relaxing physical movements, bonding time, and the satisfaction of making something useful or beautiful by your own efforts.

Cook a Multi-Course Meal Together

Even if you're not great chef, planning an evening of cooking can be a chance to experiment and have fun. Try making something you've never made. Spread the tablecloth. Light the candles. Bring out the family silver (if you're lucky enough to have such an heirloom). Serve multiple courses. Dress to the nines. Some family members might even like being waiters or waitresses for the night.

Host a Traditional Square Dance

Again, this activity is not so difficult as you might imagine, though it will take more work than most of the other items on this list. You will need to find a fiddler (ideally with a backup guitarist), a caller, and a large open space. Absurd though it may sound, I've never attended a square dance where I haven't seen huge grins on the faces of everyone, young and old alike, by the night's end—even if very few have prior dancing experience. You can find many resources online to begin the process.

Star Gaze

Maybe try to identify the constellations and the Greek myths associated with them. Or simply lie there and stare at the grandeur of it all.

Just Talk

Quality conversation is an art, little practiced, and the substrata on which true human connection and relationships are built. In some sense, too, it's the sustaining force of human rationality itself. If you need help getting started, snag a pack of Questions for Humans conversation cards.

Re-creation

Recreation has the word "creation" in it, and that should tell us something. Recreation used to mean producing something, making your own fun, not just passively consuming "entertainment" generated by mega-corporations for their own financial and often political benefit.

And really, our free time ought to go further than mere recreation. The true understanding of the term "leisure" encompasses something even more important and noble than fun and relaxation. It's among the highest human acts—just



A themed dinner, where family members plan the menu and dress to the nines (or act as waiters for the evening!), can be a fun weekend project.

existing in the moment and celebrating all that is good in this world. According to Philosopher Josef Pieper in "Leisure the Basis of Culture," "Leisure is the disposition of receptive understanding, of contemplative beholding, and immersion—in the real."

Take back your free time and make it truly free—the freedom that goes with living out our human potential in all its fullness.

Walker Larson teaches literature and history at a private academy in Wisconsin, where he resides with his wife. He holds a Master's in English literature and language, and his writing has appeared in *The Hemingway Review*, *Intellectual Takeout*, and his *Substack*, "TheHazelnut."

STYLE

Gaining Respect One Clothing Item at a Time

As the old saying goes, 'clothes make the man'

By Annie Holmquist

Whenever I fly, I do my best to dress somewhat professionally, even if I'm only heading out to see a friend for a brief visit.

My travel outfits aren't fancy—a nice top and a skirt (the latter going no longer than the knee so I don't get pulled over by TSA)—but they do look respectable. Dressing this way not only helps me feel confident and put-together, but it also seems to help others—from security agents to passengers—treat me with respect and kindness.

Given this self-enforced travel clothing regimen, I was intrigued when I came across an article in USA Today suggesting that planes should have a dress code. A major reason for such a proposal, the author argued, is the increased number of altercations erupting on flights in recent years. "Passengers and some psychologists believe that if people dress up before their flight, they might be more respectful—and less likely to lash out," the author noted.

While I wouldn't be surprised if the increase in altercations on planes stems from other issues too, I think the author is on to something about dress. The fact is, how we dress in any situation affects not only how we behave, but also how others behave toward us.

If we want others to respect our beliefs, ideas, and persons, then why not put our best foot forward from the get-go?

For starters, the way we dress allows individuals to make snap decisions about us, even if they don't realize it. Thus, it's easy to see how those who dress more professionally on a plane—or anywhere else—may command more respect and politeness than those wearing yoga pants and a sweatshirt.

Dressing more formally also appears to increase our cognitive abilities. Reporting on two different studies, the Association for Psychological Science noted that formal clothing increases distance and politeness, attitudes that "enhance abstract cognitive processing." A second study found that dressing professionally increases an individual's ability to see the big picture rather than get lost in details.

Another study, which dressed individuals in medical lab coats, painter's coats, or no coat at all, suggests that we also live up to the standards that our clothing puts on us. The individuals dressed in lab coats were more attentive when "they performed an experimental task that required selective attention" than those dressed in the other outfits. Thus, it seems likely that when we dress formally, we'll behave more formally, while if we dress casually or sloppily, we'll channel our attitudes and actions that way as well.

These studies and observations confirm what Mark Twain once wrote about the respect we command with what we wear or don't wear:

"There is no power without clothes. It is the power that governs the human race. Strip its chiefs to the skin, and no State could be governed; naked officials could exercise no authority; they would look (and be) like everybody else—commonplace, inconsequential. A policeman in plain clothes is one man; in his uniform he is ten. Clothes and title are the most potent thing, the most formidable influence, in the earth. They move the human race to willing and spontaneous respect for the judge, the general, the admiral, the bishop, the ambassador, the frivolous earl, the idiot duke, the sultan, the king, the emperor."

In a day when we're told to "let it all hang out," "to just be yourself," and to choose "comfort over style," such thoughts should give us pause. Sure, there's a time and place to let down our hair ... but does it really benefit us or others to continually do so in public?

If we want others to respect our beliefs, ideas, and persons, then why not put our best foot forward from the get-go, signaling through our clothes the respect we expect to both give and take?

This article was originally published on AnnieHolmquist.substack.com

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.



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▲ "The Feast of the Gods," 1514 and 1529, by Giovanni Bellini and Titian. Oil on canvas. National Gallery of Art, Washington, D.C.

FINE ART

The Lure of Blue and White

Chinese porcelain in Renaissance paintings

By Da Yan

Around the year 1500, the northern Italian artist Andrea Mantegna painted a scene of the "Adoration of the Magi." This was a deeply familiar theme to every Christian in Renaissance Europe. Upon the birth of Christ, three wise men from the East came guided by a star to worship him, bringing the precious gifts of gold, frankincense, and myrrh.

Working probably for a private patron, the artist places the scene in an intimate setting, portraying the figures in half-length format in a compact space. On the left, Mary and Joseph present the Christ child, who holds up a gesture of blessing; on the right, the three Magi hold up their offerings, facing the Holy Family with vivid expressions of awe, austerity, and joy.

Mantegna's Detailed Vessels

Mantegna was certainly a master at conveying emotion, but he also spared no effort in depicting the costumes and objects. With an eye for details, he clothed the Christ child with an unusual Roman toga, and the Magi with lavish fur coats, jewels, and turbans. Even more diverse are the vessels they carry: one luminous and the other with rippling swirls. The two lidded cups at the back appear to have been made of precious stones, while the opened cup in the front seems to be faithfully in the style of Chinese blue-and-white porcelain, typical of the contemporary Ming Dynasty (1368–1644).

Painting with deep blue hues, Mantegna took great care in tracing the vegetal border around the rim of the cup. But how did the Chinese porcelain ware make its way to Renaissance Italy? How did artists like Mantegna view the object, and why did he choose to depict it in the hand of a Magi?

Bellini's Chinese Porcelain

Historians today have gained increasing knowledge of the extensive trade networks during the Renaissance; these brought Chinese porcelain and Middle Eastern imitations to Venice, the major mercantile entrepôt in northern Italy.



"Adoration of the Magi," circa 1495–1505, by Andrea Mantegna. Distemper on linen. Getty Center at the J. Paul Getty Museum, California.

Furthermore, valuable works of art were also given as diplomatic gifts between Christian and Islamic states. In 1479, for example, the Venetian artist Gentile Bellini was sent to serve at the Ottoman court in Constantinople, where he executed many portraits for Sultan Mehmed II. And so too did the Sultan send gifts and embassies to the West in return.

Through such diplomatic routes, Chinese blue-and-white wares were thus brought to Italy, where they caught the attention of observant artists and eclectic collectors.

Gentile's brother, the more famous Giovanni Bellini, copied three large pieces into his "Feast of the Gods," which he painted in 1514 for the study chamber of Duke Alfonso d'Este in Ferrara. In the palaces of Isabella d'Este in Mantua and Lorenzo de' Medici in Florence, Chinese porcelains were also recorded among the possessions alongside ancient sculptures and Renaissance paintings.

Little do we know about how Italian artists and collectors viewed these aesthetic objects from far away. After all, "China" was a vague concept—the "Serica" in classical ethnography and "Cathay" in medieval travelogues only referenced a distant land at the extreme end of Asia. The beautiful porcelains, drifting from Ming China to Renaissance Europe, became almost a rootless symbol that pointed aimlessly to the rich and mysterious Orient.

The beautiful porcelains became almost a rootless symbol of the rich and mysterious Orient.

In the "Adoration of the Magi," Mantegna makes a theological argument. The blue-and-white cup in the elder Caspar's hand may come to represent the wisdom, wealth, and splendor of the East, which journeyed from afar to recognize Christ's divinity.

A similar explanation may likewise apply to Bellini's mythological painting. Here, lubricated by the wine of young Bacchus, the pagan gods revel



Detail of Chinese porcelain from Mantegna's "Adoration of the Magi."

SEPIA TIMES/UNIVERSAL IMAGES GROUP VIA GETTY IMAGES



"Bowl With Lotuses," circa early 16th century. Porcelain painted with cobalt blue under transparent glaze. The Metropolitan Museum of Art, New York City.

in nature in the company of satyrs and nymphs, who serve fruits and wine with porcelain, glass, and earthenware. It possibly represents a scene described by the classical poet Ovid, and the Chinese bowls may resonate with Bacchus's journey in the East—an interpretive association that would have delighted classically educated viewers in Renaissance Ferrara (a city and commune in northern Italy).

But these hypothetical interpretations do little justice to the intriguing paintings, which, without many documentary records from that time, must remain a mystery. In them, figures from biblical and Greco-Roman antiquity engage seamlessly with contemporary objects and a distant Eastern aesthetic. They bear witness to the Renaissance view of a wider, interconnected world, in which Europe gradually emerged to define its own cultural identity.

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

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Athleticism, Excellence, and the Afterlife

A.E. Housman's "To an Athlete Dying Young"

By Marlena Figge

To the young and healthy, death can often seem a courteous entity, one that will patiently await the completion of life's narrative before interrupting with its final word. Published in 1896, A.E. Housman's "To an Athlete Dying Young" confronts us with the tragedy of death as it comes, not to the sick or elderly, but to a young man who stood in the eyes of his community as a living representation of human achievement.

During his life, the athlete's professional achievements were celebrated by and gave honor to his community; they are abruptly halted by his death, which severs him from the town and makes him a citizen of the underworld.

The poem presents us with a way to perceive grief, but not with an answer to the seeming injustice of the athlete's fate. However, within this new perception, Housman offers us a means of reconciliation with the unavoidable fact that death does not discriminate between old and young. Though the athlete obtains prematurely the citizenship we will all eventually share, those who are left behind can perpetuate his legacy, ensuring that his progress furthers theirs in their own pursuit of excellence.

The Height of Athletic Achievement

Housman begins his elegy, a poem written in honor of the departed, with several parallels:

The time you won your town the race
We chaired you through the market-place;
Man and boy stood cheering by,
And home we brought you shoulder-high.
Today, the road all runners come,
Shoulder-high we bring you home,
And set you at your threshold down,
Townsmen of a stiller town.

The two races, the sport and the life of the athlete, appear to have similar conclusions. Although the athlete in both cases arrives at his own threshold on the shoulders of his fellow townsmen, in the second case the town is stiller and the course is universal. The athlete is a townsman of another land now, and having in both cases been borne shoulder-high, he is now laid down at the threshold of his final resting place.

The poet does not laud him for the typical virtues of athleticism such as perseverance. On the contrary, he praises the shrewdness of the athlete for leaving the course before his record could be broken:

Smart lad, to slip betimes away
From fields where glory does not stay,
And early though the laurel grows
It withers quicker than the rose.

On a first reading, the first two lines of the stanza can seem sincere, but further reflection uncovers the irony that lends a melancholy import to their hollow praise. A return to the lines shows them to be the subdued expression of heartbroken anguish, praising the youth for his shrewd choice when he really has no choice at all.

The third stanza attributes a conscious choice to the athlete in this regard, disdaining the fleeting fame of the earthly laurel and the fields of fast-fading glory. It resembles the choice of Achilles in the "Iliad" who said: "My mother Thetis tells me that there are two ways in which I may meet my end. If I stay here and fight, I shall not return alive but my name will live for ever; whereas if I go home my name will die, but it will be long ere death shall take me" (Book IX). Housman's athlete, at this point, would seem to have faced a similar choice and followed in Achilles's footsteps.

However, the next stanza switches to the



and earth which have made the decision for the athlete:

Eyes the shady night has shut
Cannot see the record cut,
And silence sounds no worse than cheers
After earth has stopped the ears.

In this passivity, the athlete becomes the victim of tragic circumstance, and his "happiness" consists only in the fact that he is unperceiving; silence and cheers are one to him. At this point, another runner emerges in the form of renown, whose track record of victories against man is marred by loss to the recently deceased.

Now you will not swell the rout
Of lads that wore their honours out,
Runners whom renown outran
And the name died before the man.
So set, before its echoes fade,
The fleet foot on the sill of shade,
And hold to the low lintel up
The still-defended challenge-cup.
And round that early-laurelled head
Will flock to gaze the strengthless dead,
And find unwithered on its curls
The garland briefer than a girl's.

In the end, the athlete's laurel wreath is unwithered only because he has been so recently cut down at the height of his glory; the last line reveals that it will fade all too soon. The laurel, described as growing early but fading before the rose, becomes a parallel of the athlete who wears it. The athlete achieves excellence early but also dies early, and in this the sorrow of the townspeople left to remember him is all the keener and more deeply impressed upon their memory.

Arete

The mention of the laurel wreath reminds us that the athlete is a paragon of physical excellence and health; in Greek times they were seen as almost godlike. Thus those who are left behind in the poem are left with a shaken worldview. When the strongest among us suddenly fall, our own lives suddenly seem far more uncertain and fragile.

The human pursuit of excellence is generally within us, our achievement of virtue having no outward marks. By contrast, the victorious athlete presents us with a physical embodiment of acquired virtue, perceptible by the eye as well as by the intellect. Aristotle defines virtue, or arete, as excellence, a habit formed by continual, deliberate decision to choose the good.

As illustrated in Aristotle's Nicomachean Ethics, "Every virtue causes its possessors to be in a good state and to perform their functions well; the virtue of eyes, e.g., makes the eyes and their functioning excellent, because it makes us see well; and similarly, the virtue of a horse makes the horse excellent, and thereby good at galloping, at carrying its rider, and at standing steady in the face of the enemy.

"If this is true in every case, the virtue of a human being will likewise be the state that makes a human being good

▲ "The Choice of Hercules," 1596, by Carracci depicts Hercules deciding between Vice (R) and Virtue, or Arete (L).

and earth which have made the decision for the athlete:

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▼ Athletes receive honor and fame for their pursuit of excellence.

PURWANA/SHUTTERSTOCK



tion well" (Book II, 1106a). The athlete, then, demonstrates publicly and visibly the pursuit of arete that should be reflected in our own interior lives.

The tensions in the poem between ironic and sincere interpretations, between overlapping victory and loss, compose an apt expression of the speaker's grief and interior conflict. He cannot reconcile the concept of glory, so closely linked to arete, with the undeniable tragedy of a young life cut short.

In consequence, he revises the concept of athletic excellence and links it to an unbroken record of victories in an attempt to mitigate the loss. Something about the death rings false and unnatural because the athlete had the potential for further accomplishments and seemed in all ways prepared to live a healthy and rigorous life. Though renown has not outrun him, he has run out of time, and the speaker struggles to praise him for what hollow victory might be salvaged from the tragedy.

The Race Well Run

Housman's conception of the underworld has little to do with St. Paul's "cloud of witnesses" (Hebrews 12:1) who have gone ahead, waiting to welcome the soul who ran well the race that lay before him. The "strengthless dead" are the antithesis of the athlete who embodied physical strength and vitality. The primary struggle of the poem is that there is no underlying faith to support the idea of life as a race that ends with an everlasting crown of righteousness.

As Glenn Arbery, president of Wyoming Catholic College, says in his analysis of the poem, Housman's solution to the conflict does not come from the consolation of faith; rather, "the consolation is in form, in poetic form, in finding some expression for the emotion rather than in a religious faith."

The concept of the afterlife present in the poem augments the sense of loss rather than assuages it because the athlete enters upon the "sill of shade," a mere shadow of the full life he once enjoyed. Dr. Arbery continues and says that "the balances, the beauties of the parallel serve here as poetic form rather than consolation of faith." Within these balances, we find some sense of beauty and order even in the face of one of life's severest forms of disorder, namely the death of the young.

There is nothing that has the capacity to shake faith in its core like witnessing a young life cut short in the midst of its achievements. Housman comes tantalizingly close to giving us an easier means of shouldering the grief of such a loss, but the poem does not quite cross that threshold. He only demonstrates for us that no matter where the life ends, it is better that the end follows the fierce pursuit of arete.

The keener sorrow we feel for the young life is actually in itself the catalyst for a life well lived. As it passes into an unabating ache in memory, it has the capacity to more effectively spur those left behind to an active pursuit of virtue. In the midst of our sorrow, we are reminded that everything we have can be taken in a moment. Thus we are driven to more carefully pursue in life that which is most worthwhile, taking up the race and carrying on from where our companion has borne us on his shoulders.

Marlena Figge received her M.A. in Italian Literature from Middlebury College in 2021 and graduated from the University of Dallas in 2020 with a B.A. in Italian and English. She currently has a teaching fellowship and teaches English at

How to Slow Down This Summer

Tips on how to use this season to truly relax and unwind

By Barbara Danza

Ah, summer. It's time to relax, unwind, and enjoy long summer days sipping lemonade without a care in the world. That ideal vision may seem elusive to many of us, but we can capture its essence more often this season if we try.

Stop Hurrying

Maybe you're a parent who just completed the marathon known as the end of the school year, or you're coming off of a busy season at work. It can be challenging to set down a habit of hurrying if you've been at it for a while. Notice when you're rushing and hurrying through the parts of your day that really aren't all that urgent. Do you need to make that sandwich at breakneck speed? Is it that important you take the fastest route to run your errands? Do you have to see every task as something to get over with as soon as possible? In our efforts to be more productive and efficient, we can lose sight of appreciating the life that is in front of us. This summer, allow yourself to not just get your to-do list over with but also enjoy the moments of your life as you go about them. Slow down. Try not to always be in a hurry. Smile and enjoy the little things.



NEW AFRICA/SHUTTERSTOCK

Check Your Thoughts

We can find ourselves stuck in detrimental thought loops when life gets busy or overwhelming. If you're coming off of a busy season, allow summer to give you an opportunity to cut off thought loops that increase your worries, your frustrations, your impatience, and your negative emotions. Observe your thoughts and notice when they repeat and spiral. Choose instead to find things to appreciate in your day and in each moment.

Summer Hours

Many companies employ "summer hours," inviting employees to end their days early on Fridays, for example. Our modern lifestyles often entail bringing work home or working from home endlessly without taking a break or enjoying time with family. Strive this summer

to create more balance in this regard, working a little bit less if possible and setting more consistent boundaries between work time and free time.

Turn Off Screens

As a society, we are spending an exorbitant amount of time, attention, and energy on screens. Allow your mind to get a break from the constant onslaught by doing all you can to reduce your use of screens this summer. It may be difficult at first; their addictive nature is no secret. But the peace of mind is worth the effort.

Minimize Your Calendar

Summer is a great time to reassess the obligations you've set up for yourself. Check your calendar and see whether decluttering might allow you more time

to unwind this summer. What is no longer a priority or necessary? What would be better off rescheduled or delegated? Freeing up time in summer not only allows you the time that event would have taken but also all the time and energy you would have devoted to anticipating and preparing for it. Clear your calendar wherever you can.

Have Fun

What's your idea of fun? For some, fun is daring adventure; for others, it's reading a book in a hammock. Don't forget to partake in the activities that bring you joy this summer. Spend time with family and friends. Rekindle your love for a hobby or pastime. Let go of needing every moment to be a productive one or every hour to be efficient. It's summer. Have some fun.

▲ Summer is the time to partake in all kinds of activities that bring joy and fun.

CHILDREN'S BOOKS

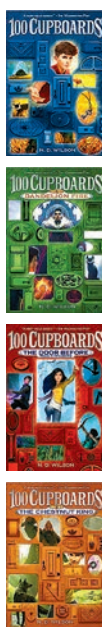
Baseball Book Classics

Here is a poem and some novels about all things baseball, for both boys and girls to enjoy

By Arianna Rudorf

Many people have a soft spot for baseball, America's national pastime. Although having some enthusiasm for the sport won't hurt, the following books are likely to be a hit even with those who don't have a special interest in the game. For young children is Earnest L. Thayer's classic baseball poem, "Casey at the Bat," turned into a charming picture book. For older readers, I recommend two books that showcase that there is something magical about a game of baseball.

Delightfully illustrated, this classic poem is fun and thoroughly American, making it perfect for the Fourth of July season. It's best suited to children ages 4 through 8, and the storyline may capture the imagination of boys more easily than girls.



'100 Cupboards' by N. D. Wilson
A personal favorite, "100 Cupboards" begins as 12-year-old Henry York arrives in small-town Kansas to stay with his loving aunt and uncle. Coming from a sheltered life spent with nannies and distant but over-protective parents, the sprawling landscape of Kansas seems to offer unlimited opportunities for freedom and growth, not to mention a chance to play baseball.

Against this backdrop of Americana unfolds a mystery involving a wall of magic cupboards—which, after some poking and prodding, appear to lead to other worlds. Henry must learn to shed some of his previously overcautious and fearful nature and grow in courage, whether by plunging into an unknown world or sliding into second base.

Readers will notice parallels between this story and other fantasy classics; for example, reading about the primary antagonist, an evil witch, will certainly bring the Narnia series to mind. However, despite such similarities, this book has a fresh charm all its own. Wilson's descriptions of Kansas elicit as much

appreciation and wonder as any foreign magical world. The characters, too, are lovable and loving. Henry's three cousins embody various levels of spunk, and his cousin Henrietta must learn her own lessons about being rash. Uncle Frank, a strong, baseball-loving father figure, offers salt-of-the-earth wisdom throughout the book. "100 Cupboards" depicts strong male and female characters but does not shy away from letting Henry be a hero and protector of his female cousins.

Parents should be aware that the fantasy elements of this book include ghostly visions and a witch who makes clear her intention to use Henry's blood to strengthen herself. Given those elements, this book may not be appropriate for readers under 11.



'Shoeless Joe' by W.P. Kinsella
Those familiar with the 1989 movie "Field of Dreams" know the central storyline of W.P. Kinsella's novel "Shoeless Joe," from which the film was adapted. Following the directions of a mysterious voice, Ray builds a baseball field in the middle of his Iowan cornfields and gets to see his heroes, among them the deceased Shoeless Joe Jackson, play his and their favorite game in the world.

While baseball lovers will quickly see the appeal of such a story, it has value far beyond being full of baseball lore. The book explores father-son relationships, faith, and following one's dreams. Ray's quest throughout the book is

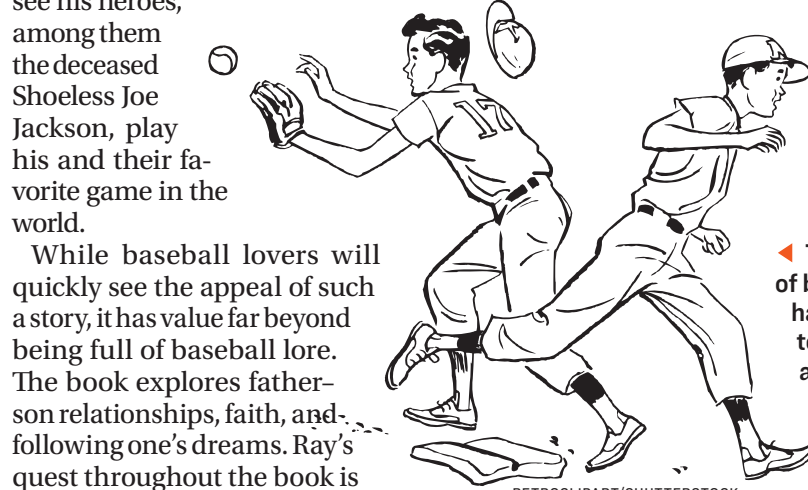
guided by a voice that only he can hear, which directs him to act in ways that are illogical and at times even dangerous. Despite that main plotline, the book also explores moments when loving others may mean sacrificing grand dreams. The magical realism of the novel helps to depict a variety of thoroughly American scenes with love instead of cynicism. His quest takes him through Chicago, Pittsburgh, Cleveland, and New York (he catches a game in each place), and Ray is vocal about his love for his home in small-town Iowa. A touch of romantic love is seen in Ray's marriage; he is head over heels in love with his wife.

Although not labeled a young adult book, this novel would be appropriate for teenagers 16 and up. Although lovers of baseball will appreciate how the sport's history and stats are woven into the story, the thoughtful reflections and love of the main character endear the book to a wide audience.

Arianna Rudorf is a graduate of the University of Dallas. Although originally from Illinois, she now lives in the Dallas area, where she teaches high school level English.

'Casey at the Bat: A Ballad of the Republic Sung in the Year 1888' by Ernest L. Thayer
Illustrator C.F. Payne puts pictures to one of the best-known baseball sagas ever. In a style that is slightly reminiscent of Norman Rockwell's, each adds to the lines of poetry written in 1888 about a fateful game of baseball that takes place in Mudville. Children will enjoy scanning the faces in the crowd, each an individual peering out at the game with a unique expression. The poem itself builds up anticipation, inning by inning, until finally the renowned Casey steps up to bat. Depicted as barrel chested and mustachioed, the heroic Casey does not quite deliver the expected result. This story hints at the adage that pride goes before a fall.

While baseball lovers will quickly see the appeal of such a story, it has value far beyond being full of baseball lore. The book explores father-son relationships, faith, and following one's dreams. Ray's quest throughout the book is



▲ The love of baseball has brought together generations of Americans, both young and old.



FOR KIDS ONLY

THE EPOCH TIMES

Week 27, 2023

I Saw A Ship A-Sailing

A Mother Goose's Nursery Rhyme

I saw a ship a-sailing,
A-sailing on the sea;
And, oh! it was all laden
With pretty things for thee!

There were comfits in the cabin,
And apples in the hold;
The sails were made of silk,
And the masts were made of gold.

The four and twenty sailors
That stood between the decks,
Were four and twenty white mice,
With chains about their necks.

The captain was a duck,
With a packet on his back;
And when the ship began to move,
The captain said, "Quack! quack!"

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AASTELS/SHUTTERSTOCK

WHAT DO YOU CALL A SNAIL ON A SHIP?

A SNAILOR

A SNAILOR

A SNAILOR

A SNAILOR

A SNAILOR

A SNAILOR

(HELM) PROTASOV AN/SHUTTERSTOCK

By Aidan Danza

GREAT HORNED OWL

The great horned owl is the quintessential American owl. It checks all the boxes that we tend to associate with owls (unlike most American owls.) That is, it's big, it hoots, it's nocturnal, and it eats rodents.

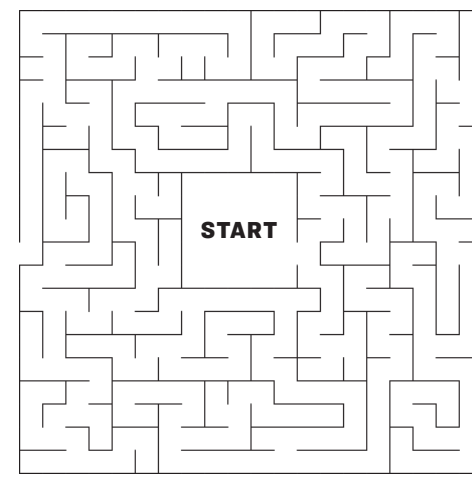
It is also one of the most common and wide-ranging owls. The great-horned owl lives anywhere in North America south of the tree-line (the imaginary line in the extreme north where it becomes too cold for forests to grow), as well as in much of South America. It also lives in a wide variety of habitats, usually liking forests, but also living in prairie, farmland, desert, and even cities. These owls are quite territorial, keeping a territory of around 1,300 acres or more, and defending

it with their lives from other owls. Prime real estate for an owl territory is a mix of open country and woodlands. When it comes time to nest in that giant territory, an owl pair will usually reuse a nest built by other species, such as hawks, herons, or squirrels. They will lay anywhere from one to six spherical white eggs. Peculiarly, eastern great horned owls lay fewer eggs than those that live in the west. The eggs are incubated for six to seven weeks, mostly by the female. When they hatch, the

female does most of the chick-rearing while the male feeds her and their chicks. Primarily, owls eat mice, coots, and rabbits, although they can and will catch any animal of that size, including lizards, ducks, fish, porcupines, and much more. In fact, among all the American raptors, they are said to have the most wide-ranging diet. To catch their prey, the owl will roost on a high perch and swoop down on any unsuspecting prey that may happen to go by. They may also stalk prey on the ground.



AMAZING ESCAPES!

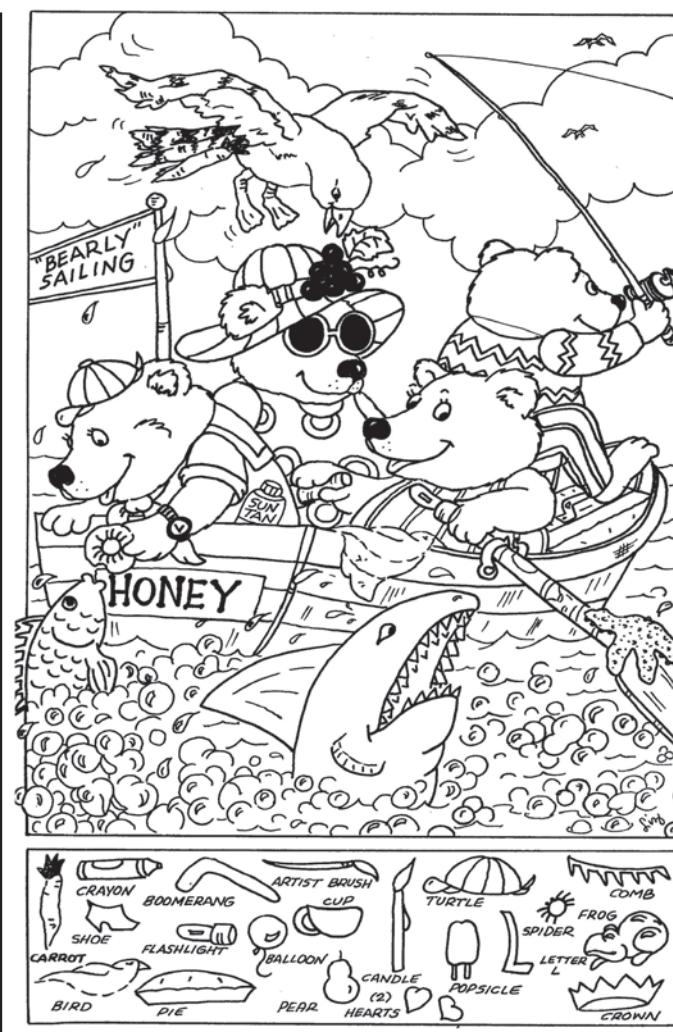


USE THE FOUR NUMBERS IN THE CORNERS, AND THE OPERANDS (+, -, AND X) to build an equation to get the solution in the middle. There may be more than one "unique" solution but, there may also be "equivalent" solutions. For example: 6 + (7 X 3) + 1 = 28 and 1 + (7 X 3) + 6 = 28

2	6		
1	6		
+	-	x	÷
Solution For Easy 1			
2 - 1 + 9 x 9			

4	20		
2	20		
+	-	x	÷
Solution for Medium 1			
7 + 02 + 2 x 02			

20	28		
12	22		
+	-	x	÷
Solution for Hard 1			
(22 - 82) x (21 - 02)			



WORD SEARCH: Let's Go Sailing!

B E L A Y B D L E A G U E W S
E A H O Y H J E T T Y P B A W
A R U B T X M B R I N E O V E
R B G R A N C H O R N R A E L
I V E S S E L A D R I F T S L
N B S T E R N E P E N N A N T
G O R M N X W A A T O L J I B
A B E A M K I F N K A L O F T
F K E T C H N L V S A I L S G
L C D E T H C A C W U N N K
O T D P W G H G R I H R S E F
T I E N J O Y M E T A F E F
S D B E M A S T W D Q A L L A
A E R E C R E A T I O N C F E
M I Z Z E N C E G U A F T K E

Abeam	Deck		
Adrift	Depth		
Aft	Enjoyment		
Ahoy	Flag		
Alee	Flotsam		
Aloft	Gaff		
Anchor	Jetty		
Bearing	Jib		
Belay	Keel	Ocean	Swell
Berth	Ketch	Pennant	Tack
Boat	League	Recreation	Tide
Brine	Leak	Sails	Vessel
Buoy	Mast	Sea	Waves
Captain	Mate	Stern	Winch
Crew	Mizzen	Surf	Wind

HIDDEN TREASURES by Liz Ball
www.HiddenPicturePuzzles.com

ALL PHOTOS BY SHUTTERSTOCK



THE BELL TOLLS

On July 8, 1776, The Liberty Bell rang out from the Pennsylvania State House to call forth the citizens to hear the first public reading of the Declaration of Independence, which had been adopted four days earlier by the Continental Congress. The Liberty Bell, which was first named so in an 1839 poem, was rung to announce important events and the gathering of lawmakers. It hangs today in Philadelphia's Independence Hall for visitors to see.



Engraved illustration of the Philadelphia Liberty Bell, a symbol of American Independence, circa 1800-1900.



The Liberty Bell in Philadelphia being rung after the first public reading of the Declaration of Independence.

ALL PHOTOS BY GETTY IMAGES

LARGER THAN LIFE: ART THAT INSPIRES US THROUGH THE AGES

Bath Abbey

THE BEST OF ENGLISH GOTHIC ARCHITECTURE

By Ariane Triebswetter

Bath Abbey rises upward from the heart of the ancient Roman city of Bath, in the southwest of England. The church is regarded as an English architectural treasure, famous for its late medieval architecture.



(Top) A close-up of the stone carvings on the abbey's west front. Angels climb a ladder, ascending to and descending from heaven. This impressive detailing of the abbey's façade refers to the bishop of Bath's dream and could also be an allusion to the dream of the prophet Jacob in the Bible.

(Above) The impressive interior of Bath Abbey, built in the form of a Latin cross. With stained-glass windows on either side of the nave, or central walkway, an astounding number of 52 windows occupy about 80 percent of the total wall space. Visitors feel a sense of openness and airiness. However, one of the most impressive features is its fan-vaulted ceiling, supported by tall buttresses, and topped by pinnacles.



ALL PHOTOS BY SHUTTERSTOCK

Its rich history began in about 1499, when Oliver King, the Bishop of Bath, had a vision of angels climbing a ladder to heaven; he interpreted it as a divine message to build a new church, Bath Abbey, on the site of a Norman Cathedral. The church was the last great medieval religious structure built in England, in the Gothic Perpendicular architectural style.

This was a later variation of Gothic architecture in England, characterized by decorative visual effects, featuring predominant vertical lines, enlarged windows, fan vaults, and slender columns.

These elements can be found throughout the abbey, with its large tracery windows and strong vertical lines. Further highlights of Bath Abbey include the beautiful stained-glass windows, the west front, and the abbey's vaulted ceiling, designed by Robert and William Vertue and considered one of the best examples of fan vaulting in the country.

However, the construction of Bath Abbey took nearly 120 years and was only completed in 1620, when it became a parish church. In 1833, George Phillips Manners completed the abbey's original layout by changing the design of the towers and

adding flying buttresses, a new organ, extra galleries, and additional seating. Later, in 1863, local architect Sir George Gilbert Scott restored a major part of the abbey by replacing the wooden ceiling over the nave with stone fan vaulting.

Today, Bath Abbey remains a place of Christian worship and is considered one of the best examples of Perpendicular Gothic Architecture in western England.

Ariane Triebswetter is an international freelance journalist, with a background in modern literature and classical music.

▲ Bath Abbey rises majestically in the historic town square of Bath, in Somerset, England. Like most buildings in the city, such as the Roman baths located on the right, the abbey was built with local Bath stone, a pale yellow limestone. Most of the abbey's exterior dates from the 1500s, including the carved statues, the wooden front door, the arched windows, and the flying buttresses. However, the decorative pinnacles were only added in the 1830s.

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