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MENTOR

JOHN ADAMS ACADEMY FACULTY ACADEMIC JOURNAL

Scholar Empowered Learning

MENTOR is the faculty journal of John Adams Academy. The purpose of this journal is to uncover the alliance between the enduring pathways of Classical curricula and the timeless guideposts of our Ten Core Values. As educators and members of an intellectual community that inherits and relates a legacy of truth, wisdom, and beauty, we perceive the abundance in each contribution to the Great Conversation.

We take our name from the complementary sources of the Latin word *mens*, *mentis* (mind, thought, intention) and the Homeric character Mentor (Μέντωρ), to whom great Odysseus entrusted care of his home and family, and in the guise of whom the goddess Athena gave counsel to the young Telemachus. The former origin recalls our human tradition of sentience, the latter our divine duties of love and loyalty. Taken together, the essence of mentoring is sharing with others the beauty and truth that has fallen to us.

Each issue, *Mentor* invites all John Adams Academy faculty to examine how particular Core Values, on a rotating basis, are expressed within the very texts, histories, artifacts, mathematics, sciences etc. that we uncover with our scholars. Whether the themes be humble, aimed for the heart of the youngest child, or rich and complex and intended for the minds of the mature and wise, the legacy of the classics and the presence of Ten Core Values offer invaluable insight into life.

The John Adams Academies, founded in 2010, are Northern California's only tuition-free, TK-12 classical leadership education charter schools. Its main campus located in Roseville serves over 1400 scholars, and campuses that recently opened in Lincoln and El Dorado Hills serve an additional 800.

John Adams Academy is restoring America's heritage by developing servant-leaders who are keepers and defenders of the principles of freedom for which our Founding Fathers pledged their lives, fortunes, and sacred honor. By combining classical education with servant leadership training and core values, John Adams Academy develops scholars who are leaders in their homes, communities, and country. Through classics, mentoring, and modeling, scholars are inspired to prepare for their unique mission and will naturally hunger for oncoming responsibilities and future contributions in society.

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Core Value #4 – Scholar Empowered Learning

(As a contextual preface to these articles, the editors include this extended definition of Scholar Empowered Learning as it appears on the official John Adams Academy website).

Teachers are responsible to inspire the essence of great teaching. Scholars are accountable to educate themselves by taking ownership for their own learning. Sir Walter Scott stated, "All men who have turned out worth anything have had the chief hand in their own education." John Adams Academy recognizes this truth.

Successful scholars are self-motivated; they focus on their studies and need few reminders to stay on task. They are organized and come to class prepared. This is particularly important as John Adams Academy has a workload that is substantially higher than that of other schools.

We support our scholars' self-learning in several ways: These include enforcing strict standards of conduct, for our academy is free from the distractions that are often a part of many schools. Our uniform policy ensures that all scholars are dressed in the same manner. Talking or texting on cell phones is prohibited. Rules against bullying are strictly enforced. Displays of amorous affection, one of the greatest distractions to serious study, are prohibited on campus. When scholars have incentive, motivation, positive environment, all necessary materials and resources, and inspiring teachers of virtue, scholars choose to study hard and learning occurs.

John Adams Academy and the Patriotic Sequence

By Dr. L. Dean Forman

"Human felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day." ~Benjamin Franklin[1]

Dr. Forman, along with his wife Linda, founded John Adams Academy in 2010. He currently serves as chairman of the Board of Trustees.

My 4th grade teacher, Mrs. Bell, instilled in me a great love of our nation's patriotic hymns. Especially meaningful to me is "America the Beautiful." Over the years of singing this song I have noticed within its lyrics an ordered pattern of patriotism that I call the Patriotic Sequence.

The order begins in verse two with a pilgrim: a traveler, coming from afar to a holier place to live true to his own conscience and values in ordering freedom. The implied second step in the sequence is a pioneer: a pilgrim who sees the potential in the new place or new endeavor, and begins building, innovating, and transforming the wilderness to beauty for others. Verse three develops the hero. A hero is a pilgrim proving his virtues of courage, nobleness and pioneering abilities who is now acknowledged for developing the possibilities of place and materials in his family and community, creating a legacy worth protecting and defending. And finally, verse four speaks of the patriot: one who sees into the future. He loves his country and ardently supports and defends its interests because he is completely invested in the dream's formation, development and abundance, and so has an allegiance to something greater than self to be secured for posterity.

The Patriotic Sequence is the pattern that founded America. But this pattern can also be applied to the creation and development of institutions as well as our own lives. The sequence is apparent in John Adams Academy's own formation and development and can teach us important

[1] Benjamin Franklin, *The Autobiography of Benjamin Franklin,* Harvard Classics, vol. 1, ed Charles W. Eliot (New York: P. F. Collier & Son Corporation, 1937), 123.

lessons regarding self-empowerment in learning and actualizing our dreams and ambitions through selfless inspired use of our unique virtues.

Katharine Lee Bates, 1859-1929.
Author of "America the Beautiful"

Pilgrim Stage

*O beautiful for **Pilgrim** feet, whose stern impassioned stress*
A thoroughfare for freedom beat, across the wilderness
America, America, God mend thine every flaw
Confirm thy soul in self-control, Thy liberty in law[2]

Before creating John Adams Academy, I needed to discover, declare and improve who I was. Early in my marriage I marveled at Mrs. Forman's refinement and command of literature, art and music. Her classical piano playing captivated me. At that time in my life the high tide of intellectualism was business, sports and automobiles. What changed? Whenever we took a vacation there were usually two distinct stops: museums and cemeteries. In the exhibitions and galleries, I noted great beauty, stress and struggle that built heritage. The graveyards left me admiring the generational thinking summarized with inspiring actions on their monuments. One such visit took us to Virginia and Monticello. I remember reading this: "Here was buried Thomas Jefferson, Author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia."[3] What struck me about this epitaph was his insight into freedom. Complete liberty requires political, religious and educational independence working in tandem. These three liberties secure, maintain and protect the blessings of freedom for us and our posterity.

About that time, I attended a seminar by Oliver DeMille entitled, "Face to Face with Greatness." In a matter of a few hours I listened to the stories of the Founding Fathers and their

[2] Katharine Lee Bates, "America the Beautiful," verse 2. My emphasis.

[3] Thomas Jefferson, The Writings Of Thomas Jefferson, ed. Andrew A. Lipscomb and Albert E. Bergh, vol I (Washington D.C. The Thomas Jefferson Memorial Association, 1905). xii.

exemplary model of public virtue, by putting community and country above self-interest. I then followed up with other seminars on education. These led me to a sobering conclusion: I had two college degrees and several professional designations, but I did not have a real education defined as a liberal arts education grounded in the classical philosophy and writings of Western Civilization. I realized that instead of living in a beautiful intellectual castle, I was squatting on a mound of academic sand. My saving grace at the time was a historical understanding, and a deep passion and knowledge for the Bible that served as my link to education and the liberal arts. While at the seminar, I resolved to mend my flaws and fill the voids with the education I had never received.

The first stop on my personal pilgrimage was reading a new book, *A Thomas Jefferson Education,* by Oliver DeMille. The book told the story of a freshman English professor at Dartmouth who assigned his students to read Allan Bloom's *The Closing of the American Mind.* The students hated the book as it suggested they were ignorant of the history and authors of Western Civilization.[4] I too could not recognize many of the authors or historical figures mentioned. I wanted to meet them all. I decided a bit of self-control was needed and gave up frivolous TV and other forms of entertainment that were limiting my liberty and that of my children. It was my rendezvous with the greatest people and minds that ever lived. Over the next decade I spent hours reading, thinking, discussing and writing. I met Plato, Aristotle, Cicero, Shakespeare, Aquinas, Luther, Michelangelo, Montesquieu, Locke, Jefferson, Washington, Adams, Lincoln, Gandhi, Mother Teresa, and many others through their writings. I remember thinking before I began my liberal education that a classic book was a title that sounds good to throw out at social events, but it is never completely read. As I pursued this challenging reading and study, I noticed I naturally started to bring these thinkers and heroes to my children in the car, on vacations, and at the dinner table. I read to them about these great people before bed each night. I was trying to do what the ancient Greeks called "paideia" meaning education or instruction meant for a self-governed state of citizen leaders. In short, I began teaching my children how to be independent, and thoughtful seekers of truth, wisdom and beauty. This

[4] Oliver Van DeMille, *A Thomas Jefferson Education,* (Cedar City, UT: George Wythe College Press, 2000), 16.

pilgrimage into Western Civilization lasted about eight years during which I furthered my education.

After Thanksgiving in 2008 we took our sons and their classical piano teacher Teresita Roig back to her home and family in the Philippines for a visit. We thought we were giving her a gift as a small token of our appreciation. It was just the opposite. We were showered with a helicopter ride to Corregidor, tours of monuments, a museum visit to former headquarters full of memorabilia of General Douglas McArthur. Their hospitality could not ever be repaid. We asked Teresita's daughter Rose if they had a family charity we might contribute to. We eagerly accepted her invitation for a visit to an orphanage and school for abandoned infants and children near the city dump in Manilla, headed by a Sister Mary James. As we entered that school all the children stood and began singing Christmas carols. They received us with great love and excitement. We were overcome with emotion and a desire to help this little nun, her school and her ministry. As we gave her a donation to finish the school she rejoiced and said, "I knew God would provide a way for me to do this school once I began." I remembered thinking at the time, "If a little nun in the Philippines could bless and liberate the lives of so many children by starting a school, what could impede us from doing the same in California where resources were in greater abundance?"

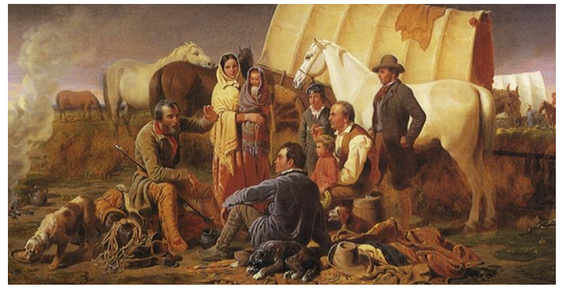
Pioneer Stage

> O beautiful for Pilgrim feet, whose stern impassioned stress
> **A thoroughfare for freedom beat, across the wilderness**
> America, America, God mend thine every flaw
> Confirm thy soul in self-control, Thy liberty in law[5]

Two years prior to my experience in the Philippines, I had received a phone call from Father Lino a Priest at Our Lady of Guadalupe in Sacramento. He had heard of my passion for the organic documents and the Founding Fathers of our country and my post-graduate studies surrounding these topics. He told me of 20-25 high school age students who were part of a small school he had started next to the shrine. He asked if I would volunteer my time to teach. I liked

[5] Katharine Lee Bates, "America the Beautiful," verse 2. My emphasis.

the idea and suggested Fridays for an hour and a half. The curriculum would be centered on the principles of liberty, leadership and economics. I immediately realized how energizing this was for me and for the students. They learned and absorbed the principles of the Declaration of Independence. My love for America and the idea of all men being created equal ignited their love of learning. A highlight of my time there was taking them to a Youth for America conference in the summer of 2008 where they met other students from around the country and learned about America's Heritage, government and leadership.



"Pioneers Talk," by William Tylee Tanney, 1853.

In 2003, I had become acquainted with Jerry Simmons a Charter Schools Attorney who worked for a firm that was counsel to more than two-thirds of the charters in the state of California. In the latter part of 2008 he called and suggested the time had come to start an academy. We talked at length about the financial debacle in the stock market. The California state budget was so bad they were paying their bills with IOUs. The train wreck that was happening in banking, real estate and government budgets was also affecting education, with many teachers leaving the profession. He remarked, "You are doing a great thing for those kids at Our Lady of Guadalupe, but you are only reaching 25. What if you could reach hundreds or thousands with the same classical leadership education?" As we spoke he said an education that taught them to love America and understand economics would fill a huge void in education. Over the next few weeks I reflected on what was happening in the economy and schools, it seemed to me that we were heading into perhaps the greatest financial and educational crisis of our time. I reflected on the financial maxim of "buy low and sell high." A few months after that phone call there was a charter schools' conference in Long Beach I attended with the idea of making a final decision. As I entered the convention hall there was great energy and enthusiasm for education. Charter school groups were excited to be teaching. These administrators and educators were academic entrepreneurs! As I listened to the speakers and teachers, it was clear to me this was like an

educational version of 1776 and the making of America. It was time to bring choice and our educational ideas to fruition.

About this time Linda and I took a long automobile drive to Hearst Castle. On the way we talked about what the academy would look like. We had used the classical model informed by DeMille's *A Thomas Jefferson Education* with our youngest two sons. Linda taught our boys British and American Literature. I taught them history, government and economics. We used a charter school resource center for math and the sciences. Our children's classical piano lessons with Teresita Roig became mentoring events lasting several hours per week. A mentor in woodworking helped our son Daniel to build a replica of the desk upon which Thomas Jefferson penned the Declaration of Independence. We took field trips to Greece, Italy, France, Germany and the British Isles. We observed that reading classics, discussing great ideas with mentors and then writing about them could apply in any educational setting. This was the education of self-governed free men and women. It was the education that had taught the aristocracy and royalty of Europe for over a thousand years. A Thomas Jefferson Education, as we experienced it, became the model for the academy. While on the drive we agreed to teach the unique role of America in sowing freedom, democracy and economic stability. History would be the spine of this education. While there had been many great civilizations like the Greeks, Romans and European kingdoms, none had been able to articulate and synthesize the principles of freedom better than the founders with a declaration of first principles, surrounded by a written wall of constitutional protections, rights and separation of powers. A traditional liberal arts education is the foundation for self-governed citizens. The academy would be grounded in classical literature that had great themes clothed in noble language. The universality of classical truths would be employed in an environment of virtue that would speak across the ages. Music and art would be indispensable and necessary in civilizing the scholars. Our petition was then put together over the course of several months.

During this time, I solicited some friends about their interest in aiding me. "The economy has not been that great to any of us" I wrote in an email, "and I am certainly not getting any younger. I have decided to move forward on an idea I have contemplated for some time now, that of a school. I am seeking to assemble an advisory group for one meeting to advise me and offer input into such an endeavor." Here were a few of the responses I received.

> "I'm in. What is our first step?"
>
> "What a wonderful endeavor. You are just the person to start a school of substance, based on the teachings of our founding fathers. I wish I had a school-aged child to send to this charter school. I would love to help in any way that I can. I don't know what I can offer but I would love to participate."
>
> "In my mind, it is not only a challenge worth meeting, it is a challenge that must be met NOW. As H.G. Wells said, 'History is a race between education and catastrophe.' While he may not have had the irresponsible government bailouts in mind when he uttered these words, his wisdom is just as applicable today in our present circumstances as a nation."
>
> "I see the direction of the country is heading, with a distinct focus on no more personal responsibility, and I think that your school and its charter proposal couldn't be more perfectly timed. Thanks for sending this to me - it looks like the making of a great institution. I think the vision of what this can be is tremendous and sorely needed in this community."
>
> "The more I investigate what the possibilities are for a charter institution to be a source for positive change in the community and the lives of its students, the more excited I am for the concepts coming together for John Adams Academy."

By the spring of 2010 momentum was growing. At that time we had a gathering of interested parents, scholars and teachers at the Blue Goose in Loomis. We pondered on how many chairs to put up and decided on two hundred. Soon the building was overflowing, and the police were on hand to direct traffic as over one thousand came that evening. Within a few weeks we had over five hundred intents to enroll. What we lacked was a facility to accommodate them all. We spent the spring and summer in an exhaustive search to find a facility to house so many. We did find the old headquarters of Roseville Telephone. But the permitted use, logistics and parking were not favorable. It was stressful not finding a facility that spring after all the preparations and work. We thought it best to put opening on hold while we hunted for a suitable campus. Later that fall, I contacted our real estate professional, Chris Lemmon, who became one of our greatest allies. Within a few months he found three buildings of 51,000 square feet along I-80 that were largely vacant due to a key tenant leaving. The location and size were perfect. We quickly signed a lease and were told they could deliver the space by the first of August. Due to landlord and contractor delays this date came and went. To maintain enrollment momentum, the Saturday leading up to Labor Day weekend we had a breakfast bash for all the families. We had so many attend we overloaded the building circuits, so we soon had griddles with extension cords in every conceivable place including a few of the bathrooms! We then set a new opening,

the Tuesday after Labor Day. Even this turned out to be ambitious as we did not get a permit to occupy until that weekend. The academy was a beehive of activity on Labor Day putting classrooms together. One mother remarked at the time, "When my husband and I drove by and saw what was happening, we loved the community spirit of hard work it generated. Even on a holiday! We want our children to attend John Adams Academy."

Hero Stage

> *O beautiful for **heroes** proved, in liberating strife*
> *Who more than self their country loved, and mercy more than life*
> *America, America, May God they gold refine*
> *Till all success be nobleness, and every gain divine*[6]

This is the phase of the cycle where pioneering and progress are codified and replicated. The personal efforts, institutional culture and facilities become a great source of strength and stability. The first days and weeks were lessons in hard work and grit. Labor Day weekend was spent moving teachers into rooms in a collegial spirit of volunteerism. When one teacher pulled up in their car the others would all go out and bring in their classroom boxes and supplies. Teacher and family work parties assembled tables and chairs. Linda and I hung art all weekend, bought plants and rounded up donations for our buildings. Our primary benefactor who had put down the $135,000.00 for our facility down payment also donated a technology library and a playground that was installed later that fall. Opening day, I went to Walmart and bought dozens of playground items. Books were donated to the library. John Adams Academy became one of the greatest organic creations of the modern era. We had outfitted and started a school with a few hundred thousand dollars. A typical middle or high school today has a budget that is over $100 million dollars. Over the next few years we added artificial grass to the playground. We installed a mini amphitheater and had generous parents donate landscaping.

By 2014-15 our academic success and reputation swelled, and our enrollment was over 800. We were growing too big for our original campus. In the fall of 2014, we purchased our existing campus with a public bond financing. The change from renting to owning our buildings

[6] Katharine Lee Bates, "America the Beautiful," verse 3. My emphasis.

reduced our facilities costs by $3-400,000 per year. In the spring of 2015 Heald College went bankrupt and lost the adjacent building next to our campus providing us the opportunity to purchase their building. This change doubled our square footage. By July of 2015 we owned this campus as well. I remember our scholars remarking at the time how terrible they felt about the closure of Heald for their students. They resolved that they would create an academic success of this campus as a remembrance to those who had lost their school. This building was designed for higher education and was the perfect middle and high school facility. We soon doubled our size to over 1400 within a couple of years. Currently there is a wait list of over 1000 to enroll at John Adams Academy Roseville.

As we grew our status did as well. In 2014, based on enrollment demographics a second charter in Lincoln was approved and a school was opened there three years later. That same year Erika Ochsner and Desiree Harris called Linda and I and requested a meeting to discuss building a John Adams Academy El Dorado Hills. Having just experienced the challenge of setting up the Roseville academy, we were very candid with them how tough it would be; fireside chats, town hall meetings, a charter petition, a facility, etc. We gave them some tools for success and told them when they had 300 or more that were interested to come and see us again. This was a test of their commitment and resolve. They were completely committed and that humble inquiry led to opening a campus there in 2017. John Adams Academy El Dorado Hills now has over 500 scholars in their second year. Within 4 years as they organically grow and add grades 9-12, enrollment is expected to be over 900. I remembered a nugget of truth uttered by Margaret Mead who said, "Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has."[7]

Heroic deeds of nobleness seem to come naturally as we build self and serve others. We see what is needed to improve our life, our family and community and go to work to bring about this change. One great hero of this era was our maintenance director Bobby DeLand. There were several nights and weekends when storms hit and swamped the parking lot and buildings that could have impacted holding school. He cleared leaves and debris from the parking lot drains, sometimes working through the night. One spring break after a large storm he was inspecting

[7] Donald Keyes, *Earth at Omega: Passage to Planetization* (Boston, MA: Brandon Press, 1982), 79.

water damage and noticed glu lamb beams that were damaged. Over spring break, he coordinated architects, engineers and contractors in bracing the area. Had he not taken immediate ownership of the problems and challenges it is likely we would have had to cancel school for many days. Stewardship like Bobby's stirs our hearts to a higher cause than self.

Patriot Stage

> *O beautiful for **patriot** dream, that sees beyond the years*
> *Thine alabaster cities gleam, undimmed by human tears*
> *America, America, God shed His grace on thee*
> *And crown thy good with brotherhood, from sea to shining sea.*[8]

Becoming a patriot is the natural culmination of our participation in the patriotic sequence. It presupposes that one is engaged in a noble purpose and informed by pure motives. Here is one such example in a scholar. At our founding, Boris Kizenko came to John Adams Academy. He stands out in my mind because he mentioned he would some day become president of the United States, and I think he actually has what it takes. About 4 years ago his family moved to New Jersey. He sent me this update in 2018. He agreed I could share his correspondence:

> I hope all is well. I have read stories online about the success of the Academy and the addition of two new branches in Lincoln and El Dorado Hills. I have been meaning to catch up with you and I finally found the impetus.
>
> Currently, I am a sophomore at Holmdel High School. When we moved to New Jersey I was surprised to find that the stellar classical education I had grown up with at John Adams was not a universal standard. Ever since I left the Academy I feel as if a part of me and the patriotic and servant leader attitude is missing, and I wanted to rekindle that fervor.
>
> With that impetus I started a club called the "American Military Support Group" or AMSG for short. After only six months we have over thirty-seven members and are expanding more branches of our group to other high schools in the area.
>
> Our main goal is to support veterans in their transition back into civilian life and assist organizations who feel the same gratitude for our troops as we do. I

[8] Katharine Lee Bates, "America the Beautiful," verse 4. My emphasis.

> plan to have ten branches of the club in every state by the end of my High School career.
>
> I decided to start my club after watching a 60 Minutes episode about how a certain army captain was on patrol in Afghanistan and ended up on the wrong side of an IED. After multiple surgeries following the injury, he lost an eye and suffered some severe mental problems from the IED's shock-waves. That soldier went on to start a charity of his own to help veterans.
>
> After watching that, I wanted to do my part in making sure those veterans get rewarded for their service and come home happy knowing that their communities will take care of them. I saw that the GIGO fund has done great work connecting veterans to employment opportunities and special healthcare benefits in addition to housing assistance, so I felt obligated to help them on their mission.
>
> My boss at National Research told me he hired me last summer because he heard from his daughter that the class president speech I gave received a standing ovation and the fact that I wear a suit every day to school, a dressing habit which I picked up from John Adams Academy. Uniforms matter. They help us carry ourselves with dignity and purpose by putting our focus on learning and becoming.
>
> I reflect often on the stellar education I received at John Adams Academy and am glad I had the leadership and moral instruction lacking in too many of our public institutions.
>
> Currently, most of my time goes to a few activities, including but not limited to, my class presidency, presidency of the American Military Support Group, rowing crew on a club team, finishing my Eagle Scout Project, and my grades.
>
> Around the dinner table, we often compare my apparently top-ranked public school, Holmdel High School, to the wonderful and enriching experience at John Adams Academy. The conversations tend to focus on the family-centered values, the strength of a tight-knit community and a focus on a classical education at the Academy.
>
> I only had the courage to speak out, I think, because of the strong conservative upbringing I received at the Academy. I admire your vision for the Academy spreading across the nation and the success of two more branches just after eight years. Your vision inspired me to extend the American Military Support Group I started at my high school in the same fashion. It is my personal belief that every school which has a student council, and a flag, and anything else for that matter, needs a group to defend/promote American values, or at least one to honor and support the men and women who fight for it. Ideally, the group would instead be a school, namely John Adams Academy, however, it is hard for me to start a school at the young age of sixteen for now. But I think we share the same vision that the United States not only needs but deserves an institution

> worthy of its Founding Fathers' blessings and I would like to ask you for your guidance on my mission to make America great again, currently through my work in the American Military Support Group.[9]

Boris used his unique gifts as a servant leader to help build his community. He has become a patriot.

Patriotism inspires self-transcendent actions that see beyond our moment in time. A patriot is someone who has built equity in an honorable undertaking for a noble purpose and greater happiness. “To be what is called happy,” wrote the nineteenth century Polish poet Cyprian Norwid, “One should have (a) something to live on, (b) something to live for, and (c) something to die for. The lack of one of these results in drama. The lack of two results in tragedy.”[10]

The four verses of “America the Beautiful” outline a sequence to success in marriage, family, business, and education and a means to greater personal and societal happiness in life. It begins with an epiphany that inspires us to action along a providential path. As we travel the way we pioneer the idea. Pioneering requires courage, resolve and persistence to push through obstacles and problems. C. S. Lewis said, “Courage takes the form of every virtue at its testing point.”[11] Our resolve in the face of adversity produces heroic actions. Sandie Noel, our academy mentor said of this, “The strength from within the mountain becomes a part of us as we climb.” As this strength becomes who we are we desire to honor, defend and secure that which we have created and its attendant blessings for posterity. We have become a patriot.

[9] Personal correspondence.

[10] William Damon, *Noble Purpose, The Joy of Living a Meaningful Life* (Philadelphia: Templeton Foundation Press, 2003), ix.

[11] C. S. Lewis, *The Screwtape Letters,* (New York: HarperCollins Publishers, Inc.,2001), 161.

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The Purpose of Pain: Finding the Meaning of Suffering In Harriet Beecher Stowe's *Uncle Tom's Cabin*

By Mary-Grace Byers

This exemplary thesis was submitted and successfully defended before a panel of teachers and administrators in partial fulfillment of the requirements for a John Adams Academy diploma. It serves as a model for what an empowered scholar can accomplish.

Mary-Grace Byers is a member of the John Adams Academy graduating class of 2019. She plans to further her studies at Franciscan University of Steubenville, Ohio in the fall, where she will major in Nursing.

Introduction

Can suffering ever serve a good purpose? After witnessing the extent of slaves' suffering in Cincinnati, Harriet Beecher Stowe described slavery as "so dark and painful...so utterly beyond human hope or help, that it was of no use to read, or think, or distress oneself about it."[1] How can anything good come from a system of degradation and abuse? Suffering, in and of itself, is not good. "What is good in any painful experience" according to C.S. Lewis in his book *The Problem of Pain*, "is, for the sufferer, his submission to the will of God, and, for the spectators, the compassion aroused and the acts of mercy to which it leads."[2] God makes complex good come out of evil. Despite her disheartening analysis of slavery, Stowe wrote the novel, *Uncle Tom's Cabin* to prove that good can result from suffering. The renowned classic illustrates the evil of slavery and the purpose of pain by following the life of Uncle Tom, a Christ-like slave. Like so many of his fellow slaves, Tom is the object of torture and derision. Although he suffers immensely, Tom finds strength in Christ to accept his suffering and offer it up for those around him. Today, many people view the

[1] Harriet Beecher Stowe, introduction to *Uncle Tom's Cabin*, edited by Jean Fagin Yellin. (London, England: Oxford University Press, 2008), ix.

[2] C.S. Lewis, *The Problem of Pain* (New York, NY: Simon & Schuster Publications, 1996), 98.

term “uncle tom” as being derogative, meaning *coward* or *subservient*. However, Uncle Tom’s quiet acceptance of suffering served an extraordinary purpose not understood by many. Through his unwavering fortitude and his desire to grow closer to the Lord, Uncle Tom impacted the lives of so many people. Admittedly, suffering can cause an individual to become embittered or turn to evil. So the question naturally follows: “Why and how can a person find purpose and meaning in suffering?”

Pain serves a purpose in *Uncle Tom’s Cabin* for the following three reasons: it can evoke compassion and empathy from hardened hearts, draw the sufferer closer to Christ in His passion, and cause the spiritual redemption of oneself or others.

Compassion

Pain engenders compassion in those who witness it. Since suffering is an inherent part of the world, human beings can commiserate over their mutual suffering and gain compassion for their fellow sufferer by witnessing pain. In *Uncle Tom’s Cabin*, Senator Bird changes his views about the Fugitive Slave Act, which made it illegal to aid escaped slaves, after witnessing first-hand the suffering of Eliza. The Kentucky senator, who recently voted to pass the act, argues with his wife Mary about why it is justified when Eliza and Harry suddenly arrive on their doorstep, with Haley and the other slave-hunters close behind. The stubborn senator is “struck [with] a solemn chill” and overcome with compassion when he sees Eliza’s exhaustion and fear, and “her garments torn and frozen.”[3] He immediately takes them into his home to shelter them from their pursuers and does his best to make the weary woman comfortable. When Eliza tells the Birds the horror of having her child almost taken from her, the couple, having one month earlier buried their own child, “[show] signs of hearty sympathy....”[4] The Birds have pity for the fugitive and they empathize over their mutual pain of losing a child. When one is exposed to the suffering of others, oftentimes one is overcome with compassion. The Birds’ desire to alleviate Eliza’s pain because they pity her, and do so by directing her and Harry to John Van Trompe’s

[3] Harriet Beecher Stowe, *Uncle Tom’s Cabin* (London, England: Oxford University Press, 2008), 86.

[4] Stowe, 90.

house where she will be safe from Haley, Marks, and Loker. Only the previous week, the senator had been rigorously advocating laws against escaped slaves, because to him, “a fugitive was only an idea of the letters that spelled the word.”[5] Until this moment, he had never experienced “the magic of the real presence of distress,--the imploring human eye, the frail, trembling human hand, the despairing appeal of helpless agony,--these he had never tried...”[6] It is in the witnessing of suffering that one is truly awakened to the perspective of the sufferer. To see the anguish in the eyes of the defenseless mother, the weary stature of the beaten slave, and the tear-stained cheeks of the child separated from its parents, enables one to grow in compassion and sympathy. Through the witness of suffering, the emotion of compassion is instilled in man’s heart.

On the other side of the Mississippi River to Senator Bird, in a lavishly decorated mansion, Ms. Ophelia, Augustine St. Clare’s cousin, lives with the family to take care of Eva and keep order of the house. Seeing the results of Topsy’s past abuse, Ms. Ophelia has a change of heart towards Negroes and she truly understands the evil of slavery. As Augustine St. Clare tells her, Ophelia and many others “would not have [Negroes] abused; but you don’t want to have anything to do with them yourselves. You would send them to Africa, out of your sight and smell, and then send a missionary or two to do up all the self-denial of elevating them compendiously”, to which Miss Ophelia, a Christian, replies “there may be some truth to this.”[7] She insists that slavery is evil, and herself will not own a slave, yet she cannot stand to interact with a Negro. Ironically, St. Clare, a slave-owner, recognizes this discord in her morals and helps her realize the hypocrisy of her stance. He buys her a little slave-girl named Topsy in the hope that Ophelia will learn to love Negroes the same as any white person. When Topsy first arrives in Ms. Ophelia’s presence, Ophelia is shocked at the poor condition of the girl and proceeds to bathe her with “heroic thoroughness.”[8] When Ophelia sees, “on the back and shoulders of the child, great welts and calloused spots, ineffaceable marks of the system under which she had

[5] Stowe, 94.

[6] Stowe, 94

[7] Stowe, 185.

[8] Stowe, 248.

grown up...her heart became pitiful within her....”[9] Ophelia’s heart is softened by seeing the scars on Topsy’s body from the abuse she has experienced her whole life. As Pope John Paul II once said in his apostolic letter entitled *Salvifici Doloris* (*On the Christian Meaning of Human Suffering*), “Human suffering evokes compassion and respect.”[10] Ophelia’s Northern mentality is radically changed when she is exposed to the real effects of slavery.

Later on in the novel, Uncle Tom is bought by a cruel and depraved man named Simon Legree. At Legree’s plantation, Tom meets a quadroon woman named Cassy, who is forced to be Legree’s sex slave. Cassy’s “face [is] deeply wrinkled with lines of pain, and of proud, bitter endurance” from being used by Legree “body and soul” for five years.[11] Furthermore, she is hardened by losing her husband and having both of her children sold from her. Yet when she sees Tom, wounded and miserable, she asks him with “a graceful and compassionate sweetness” what she can do for him.[12] Further on in the novel, Cassy resorts to violence against Legree, but is discouraged by the Christ-like Tom. After Tom explains to her why she must not kill their master, Cassy cries out “what has made me suffer? What has he made hundreds of poor creatures suffer?...His time’s come and I’ll have his heart’s blood!” However, “the deep fervor of Tom’s feelings, the softness of his voice, his tears, fell like the dew on the wild, unsettled spirit of the poor woman. A softness gathered over the lurid fires of her eye…”[13] Tom’s sensitive spirit is panged by Cassy’s inclination to violence and his sorrow is immediately reflected in his manner. Once again, it is in physically seeing Tom’s anguish that compassion is aroused in Cassy’s heart. It is at this moment that Cassy’s heart is softened and she finds hope in Tom’s assurance that the Lord will deliver her from her oppressor. Consequently, she devises a plan to deceive Legree and makes her escape with Emmeline, a young girl purchased by Legree to replace Cassy. By

[9] Stowe, 247.

[10] John Paul II, *Salvifici Doloris* (*On the Christian Meaning of Human Suffering*) (Katy, Texas: St. Bartholomew Bulletin: 2009), condensed by Deacon William Wagner. Ebook. 1.

[11] Stowe, 360, 368.

[12] Stowe, 376.

[13] Stowe, 405.

witnessing Tom’s mental torment, Cassy’s heart is softened, her soul saved, and she is able to successfully escape Legree and save Emmeline from his lust as well.

Unification with Christ

By accepting one’s suffering, one can become united to Christ. Oftentimes, pain is used as “[God’s] megaphone to rouse a deaf world,” meaning that God uses it to draw man back to Him when he has strayed from the path of righteousness.[14] However, there are times, as in *Uncle Tom’s Cabin*, when the person has done nothing to deserve the suffering they experience. So what is the purpose of their pain? This is the great theological dilemma that has plagued mankind from the beginning. C.S. Lewis, a renowned Christian theologian, writer, and thinker, states in his book, *The Problem of Pain*, that one of the purposes of this pain is to unite the person with Christ, who suffered the ultimate pain by his death on the cross. This is clearly demonstrated through the character of Evangeline St. Clare. Eva, St. Clare’s five-year-old daughter, is the epitome of all things good, true, and beautiful. Throughout the novel, Stowe describes her as a “bright angel,” “the little evangelist,” or the “beloved child.”[15] Although she is only a child, she has more wisdom than either of her parents and the temperament of a saint. At one point, the “uncommonly mature child” tells Tom that she understands why Jesus wanted to die for mankind.[16] When Tom asks her why, Eva replies “because I’ve felt so, too.”[17] She goes on to say, “I’ve felt that I would be glad to die, if my dying could stop all [the slaves’] misery. I

Edwin L. Long, "Uncle Tom and Little Eva," 1866.

[14] Lewis, 83.

[15] Stowe, 304.

[16] Stowe, 283

[17] Stowe, 283

would die for them, Tom, if I could…."[18] This desire for a selfless death comes to fruition when she develops an illness "that all her medicaments could not cure" and her health gradually declines.[19] Knowing that it is the Lord's will for her, Eva peacefully accepts her suffering and death. As Christ accepted His passion saying, "…Father, if you are willing, take this cup from me; yet not my will, but yours be done,"[20] Eva, echoes the same sentiment when she tells her father, "…I am going, before long. I am not nervous,--I am not low-spirited. If it were not for you, papa, and my friends, I should be perfectly happy. I want to go, --I long to go!"[21] She unites her suffering with Christ's passion and "His love enfolded her childish heart with more than mortal tenderness" and her "whole heart and soul [seems] absorbed in works of love and kindness" as she nears her heavenly reward.[22] Although Eva's death was not a bloody, violent one, like Christ's, she suffered great physical and spiritual pain, which she offered up for the redemption of her family and servants, as Christ died for the salvation of humanity.

In the moment of Tom's worst suffering, he has the greatest joy because he knows he is nearing eternal life. After months and months of long, drawn-out suffering, incurred on him by Legree and his two drivers, Tom feels weary and desolate. One night, after attempting to read his Bible in vain, Legree mocks him saying "you find your religion don't work, it seems!"; he calls the Bible an "old pack of trash" and spits on and beats Tom for refusing to throw it in the trash.[23] However, "when a heavy weight presses the soul to the lowest level at which endurance is possible, there is an instant and desperate effort of every physical and moral nerve to throw off the weight; and hence the heaviest anguish often precedes a return tide of joy and courage."[24] Tom has been subjected to the level of an animal and treated like dirt, yet he feels a sensation of joy that cannot be taken from him, because he is united with Christ. He has a vision of "one

[18] Stowe, 283

[19] Stowe, 269.

[20] Lk. 22:42 (Good News Bible).

[21] Stowe, 284.

[22] Stowe, 282, 271.

[23] Stowe, 398.

[24] Stowe, 399.

crowned with thorns, buffeted and bleeding" and hears Christ's voice say to him, "He that overcometh shall sit down with me on my throne, even as I also overcame and am set down with my Father on his throne."[25] From that day on, Tom feels no physical pain because his soul rejoices in the knowledge that he is nearing the heavenly kingdom. Tom triumphs over the temptation to turn to evil and "by this shalt [he] reign with Christ when his kingdom shall come on earth."[26]

Like Christ, Tom chooses to suffer rather than fall to temptation. Intending to break Tom's Christian piety, Legree commands him to whip Lucy, an old and weary slave, for accepting help with her cotton-picking. Instead of accepting the "promotion" to driver, and thus falling to temptation, Tom refuses to whip Lucy, saying, "if you mean to kill me, kill me; but, as to raising my hand agin anyone here, I never shall,--I'll die first!" Tom could have chosen the easy path and escaped pain, but instead he chose to do what is right and suffer the consequences. As Pilate questioned Christ's authority, Tom is questioned by his master. After Cassy and Emmeline escape the plantation, Legree, infuriated, questions Tom about where they escaped to, threatening to kill him if he refused to tell. Despite this, he will not give away his friends and even tells Legree, "if taking every drop of blood in this poor old body would save your precious soul, I'd give 'em freely, as the Lord gave his for me."[27] Legree, enraged "with seven-fold vehemence," smote his victim to the ground."[28] Understandably, one witnessing the cruelty and suffering Tom experienced under the hand of his oppressors might question the existence of an all-loving and all-good God,

> But, of old, there was One whose suffering changed an instrument of torture, degradation, and shame into a symbol of glory, honor, and immortal life; and where His spirit is, neither degrading stripes, nor blood, nor insults, can make the Christian's struggle less than glorious. Was [Tom] alone, that long night, whose

[25] Stowe, 399.

[26] Stowe, 405.

[27] Stowe, 421.

[28] Stowe, 421.

> brave, loving spirit was bearing up...against buffeting and brutal stripes? Nay!
> There stood by him ONE,--seen by him alone,--like unto the Son of God.[29]

Through his pain, Tom participates in the suffering and death of Christ and mirrors Him who gave His life for the salvation of sinners. Therefore, Tom does not suffer in vain, but is glorified in Christ through his death and resurrection into eternal life. Tom believed with his whole heart the Lord's words: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven," and indeed he was rewarded for his faith in God despite the extreme hardships he faced.[30] However, the purpose of Tom's pain was not only for himself but for others as well.

The Redeeming Quality of Pain

When united with Christ's Passion, suffering can be used for the spiritual redemption of oneself or others. C.S. Lewis states that "the world is a dance in which good, descending from God, is disturbed by evil arising from the creatures, and the resulting conflict is resolved by God's own assumption of the suffering nature which evil produces."[31] Mankind, having free will, chose evil at The Fall, and consequently needs salvation. Through Christ, the gates of Heaven were opened so that we might have eternal life. "It was our pain that he bore, our sufferings he endured. We thought of him as stricken, struck down by God and afflicted, But he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole, by his wounds we were healed."[32] However, since we have free will, and persistent temptations to succumb to evil, we are constantly in need of God's redeeming grace. In his apostolic letter, *Salvifici Doloris*, Pope John Paul II spoke of suffering as "essential to the nature of man. Suffering belongs to the transcendence of man so that through it, in a sense, he is 'destined' to go beyond himself, having been called to this in a mysterious way."[33] Through pain, man rises

[29] Stowe, 421.

[30] 5 Matt. 10 (Good News Bible).

[31] Lewis, 75.

[32] 53 Isa. 3-5 (Good News Bible).

[33] John Paul II, 1.

above himself to participate in the redemptive suffering of Christ and "to make up all that has still to be undergone by Christ for the sake of His body, the Church."[34] When the individual unites this suffering with Christ's, Christ honors this and uses it for the redemption of others. This is perfectly expressed in the words of the Catechism of the Catholic Church which states that "by his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to him and unite us with his redemptive passion."[35]

An example of suffering's ability to configure us with Christ's redemptive passion is when Eva says she would die for her family's servants. Her gradual death and her suffering penetrates the hearts of her family and the servants, specifically Topsy. Knowing that her death is nearing, Eva expresses her desire that all of the slaves become Christians and live out their faith. She is especially concerned about Topsy, the "wicked" servant girl, who is much in need of redemption. Throughout the duration of her illness, Eva joyfully endures her tribulation for the salvation of her servants, specifically Topsy. Ms. Ophelia says "[Eva's] no more than Christlike" to St. Clare when she sees how Eva treats Topsy with love and kindness.[36] After Eva's death, Topsy, "her eyes swelled with crying" offers a small flower to rest on Eva's corpse and sobs bitterly for her beloved mistress. From that moment on, Topsy tries her best to reform her life and grow closer to God. Although she "did not become at once a saint….the life and death of Eva did work a marked change in her."[37] It appears to the reader that Topsy's sudden reform comes from the redemptive suffering of her mistress.

Tom's suffering brings about the repentance of Sambo and Quimbo, his former tormentors. As Christ, "though harshly treated, submitted and did not open his mouth; Like a lamb led to slaughter, or a sheep silent before shearers," Tom yields his body to his torturers, but not his spirit.[38] He maintains his faith in Christ and offers up his pain for the salvation of his

[34] 1 Col. 1:24 (Good News Bible)

[35] Catholic Church. *Catechism of the Catholic Church,* 2nd ed., (Libreria Editrice Vaticana: 2009), Ebook. 1505-1506.

[36] Stowe, 291.

[37] Stowe, 315.

[38] Isa. 53:7 (Good News Bible).

tormentors. Sambo and Quimbo are struck by Tom's earnest supplications for their redemption, and after they have beaten him to the point of death, they beg his forgiveness, wash his wounds, and question him about Jesus. Tom cries out "Poor critters! I'd be willing to bar' all I have, if it'll only bring ye to Christ! O, Lord! Give me these two more souls, I pray!" and Stowe writes "That prayer was answered!"[39] Through his salvific suffering, Tom is able to save two precious souls by leading them back to the Lord. This clearly demonstrates the value and meaning of pain in redeeming others.

Pain Embitters

Although most people believe that good can come from pain, there are many who believe that it will only cause the individual to despair or turn to vice. A vast majority of people are embittered by their pain because they do not understand the good purpose it can serve. At St. Clare's property, Uncle Tom meets a worn, old woman named Prue. Her past suffering has caused her to become alcoholic and suicidal. She is mocked by her peers for her grumpy attitude and her drinking problem, but only Uncle Tom sees her humanity. When he asks why Prue has stooped to such a low level, she bitterly recounts her story of watching her baby starve to death at the hands of a wicked master. This has caused her to turn to drinking as a means of "escaping" her grief, and even to consider suicide. Tom asks why she continues to drink when she knows that it will ruin her "body and soul" and she replies, "I knows I'm gwine to torment….I's ugly,--I's wicked,--I's gwine straight to torment. O, Lord! I wish I's thar!"[40] Prue has experienced immense suffering and has let it consume her thoughts, emotions, and actions. Although she knows her actions are wrong, Prue chooses to continue on this path because her suffering is more than she can bear.

Like Prue, Cassy has lost her children to the evil system of slavery. Cassy is hardened by the pain she experiences and rejects God. She tells Tom of the perfect happiness she once experienced when she was to marry her lover, a kind white man, and bear his children. However,

[39] Stowe, 423.

[40] Stowe, 224.

that happiness was soon taken from her when he left her for another woman, and Cassy's children were sold from her. After experiencing so much loss and heartbreak, Cassy blames God for her hardship and blasphemes Him. She tells Tom, "there isn't any God, I believe; or, if there is, he's taken sides against us….I used to love God and prayer. Now, I'm a lost soul, pursued by devils that torment me day and night,"[41] She becomes hard-hearted, " debasing influences, and despair, hardened womanhood within her,…."[42] Like so many, Cassy has fallen to the temptation of believing that God is against her because of the pain He has allowed her to suffer. She chooses a pessimistic perspective of suffering and refuses to see the good that results from it, because she closes her heart to God's plan for her life.

Likewise, Topsy grows wicked from years of being abused by her owners. All she has ever known is the crack of the whip and cruel word of her master, and these have hardened her into a vicious and selfish creature. She enjoys making others miserable, especially Ms. Ophelia who is trying to raise her to be a good Christian girl. When Ophelia asks Topsy who her parents were, Topsy replies "[I] never was born!" with a grin "that looked so goblin-like, that, if Miss Ophelia had been at all nervous, she might have fancied that she had got hold of some sooty gnome from the land of Diablerie."[43] She purposely steals the other servants' possessions, makes Ophelia's room an untidy mess, and hides her belongings. When asked why she acts so poorly, she says, "cause I's wicked,--I is. I's mighty wicked, any how. I can't help it."[44] Topsy's suffering has a negative outcome because she chooses to succumb to it. She lets the evilness of her masters shape her character and the way she reacts to suffering.

Admittedly, pain can serve a bad purpose because humans have free will, but that does not take away from the good that can come from it. Each person has a choice to either overcome their adversity, or let their adversity overcome them. C.S. Lewis writes that "pain, like pleasure, can be so received: all that is given to a creature with free will must be two-edged, not by the

[41] Stowe, 224.

[42] Stowe, 248.

[43] Stowe, 249.

[44] Stowe, 253.

nature of the giver or of the gift, but by the nature of the recipient."[45] Although one may not always recognize the fruits of their suffering in the moment, down the road, the suffering they experienced can be beneficial to another person. The pain of these characters is instrumental in leading others to Christ and making them more compassionate. With some instances of suffering, it is harder to recognize the good, if any, that arises from it. In Prue's circumstance, she was whipped for her drunkenness one day and left in the cellar to die. One may question what purpose, if any, Prue's suffering had? Although Prue's suffering did not help herself, it evoked compassion in others, especially Eva who was horrified by what had happened. When she found out, "her large, mystic eyes dilated with horror, and every drop of blood [was] driven from her lips and cheeks."[46] Yet, when another servant states that Eva is too young to be hearing such heavy things, Eva replies, "why shouldn't I hear it? It an't so much for me to hear it, as poor Prue to suffer it."[47] By learning about Prue's pain, Eva is able to grow in compassion so much so that she wishes to die to stop their suffering. She tells Tom months later, "when I heard about poor Prue,—oh, wasn't that dreadful!—….I've felt that I would be glad to die, if my dying could stop all this misery."[48]

The abuse Cassy experiences gives her the strength and motivation to preserve Emmeline from Legree's lust, and resist the temptation to end it all. Hiding from Legree and his search crew in the garret, she tells Emmeline, "If it wasn't for you, child….I'd go out to them; and I'd thank any one of them that *would* shoot me down; for what use will freedom be to me?"[49] It turns out that God used this suffering to save them both for better things, for after their escape Cassy is reunited with her children "and, indeed, in two or three days, such a change had passed over Cassy, that our readers would scarcely know her. The despairing, haggard expression of her face had given way to one of gentle trust...Cassy yielded….with her whole soul, to every good

[45] Lewis, 96.

[46] Stowe, 186.

[47] Stowe, 226.

[48] Stowe, 283.

[49] Stowe, 418.

influence, and became a devout and tender Christian."[50] Emmeline, on their journey to France to meet up with Cassy's children, "won the affection of the first mate of the vessel; and, shortly after entering the port, she became his wife."[51] The suffering that Emmeline experienced strengthened her faith in Christ and initiated the conversion of Cassy. God used their suffering to prepare them for a great future.

Topsy acts out in anger and selfishness because of the way she was raised, and by witnessing the deep tribulation Topsy was experiencing, Ms. Ophelia has a change of heart toward all Negroes and reformed her own life. "I jist wish I hadn't never been born….I don't see no use on 't" Topsy laments after Eva's death, and moved by her grief, Ophelia replies, "Topsy, you poor child….don't give up! ….I can love you; I do, and I'll try to help you to grow up a good Christian girl."[52] If it were not for Topsy, Ms. Ophelia would have continued to hold her hypocritical stance on slavery and treat Negroes as servile to her. God uses Topsy's pain to teach Ophelia a lesson that she otherwise would not have learned.

Suffering Cannot be Redemptive

Some may argue that the suffering of one person cannot be offered as redemption for the other. St. Clare could have turned to God to save himself because he knew his death was near. Throughout the novel, St. Clare appears to do only what is best for himself. Although he believes that slavery is evil, like typical slave owners of this time, he ignores his moral duty to free the slaves, to live a life of comfort and ease. He is repeatedly given opportunities to emancipate his slaves, and is certainly wealthy enough to live without them, yet he refuses to free them. He curses slavery, yet says he is "not up to" freeing his own slaves.[53] However, in the moment of his death, "an expression of bitter self-reproach passed over his face" as he looks at his servants

[50] Stowe, 439.

[51] Stowe, 439.

[52] Stowe, 306.

[53] Stowe, 239.

whom he had the opportunity to free but whom will now be sold to the highest bidder.[54] Why, suddenly, does St. Clare wish to right his wrongs? As he "wrestled with bitter thoughts" on his deathbed, he grasps Tom's hand and earnestly implores him to pray.[55] Finally, in the hour of his death, St. Clare mourns his wrongdoings and prays for forgiveness. One could easily interpret his conversion as stemming from a desire to save his own skin by appearing virtuous in the eyes of God. Does he hope only to attain entrance into the eternal kingdom, or is his conversion the result of Eva's redemptive suffering?

It cannot be proved that these characters' suffering was the cause of repentance, however, from an outward perspective it seems as if they have turned from evil to God because of the redemptive suffering of others. Shortly before his death, in a conversation with Ophelia, St. Clare reminisces, "Dear little Eva….she had set her little simple soul on a good work for me." Eva, who is united to Christ through her pain, offers her suffering for her father's redemption. Because of this, St. Clare is given an opportunity to change his way of life and he seizes it emphatically when Ophelia asks him what he plans to do next. He replies, "My duty, I hope to the poor and lowly, as fast as I find it out….beginning with my own servants, for whom I have yet done nothing; and, perhaps, at some future day, it may appear that I can do something for a whole class." Unfortunately, this hope is short-lived since that same evening, St. Clare is killed. However, his death is an honorable one, since he is stabbed attempting to separate a fight between two intoxicated men. St. Clare was motivated to abandon his careless attitude, free his own slaves and work towards ending all slavery, which prove his intention to return to God. Although it may appear that St. Clare converts the moment before his death to avoid damnation, he truly prays from the depths of his heart to be redeemed by Christ's passion on the cross. Before his final breath, he prays: "Remember, gentle Jesus that I am the reason for your time on earth, do not cast me out on that day. Seeking me, you sank down wearily, you saved me by enduring the cross, such travail must not be in vain."[56] He prays that Christ's passion not be in vain, and that God will have mercy on him. Eva's redemptive suffering combined with St.

[54] Stowe, 325.

[55] Stowe, 325.

[56] Stowe, 326 (translated from the original Latin).

Clare's fervent entreaties are honored by God, for at the moment of his death St. Clare proclaims that his soul is returning home, and "a beautiful expression of peace" overcomes him.[57]

Others may use Legree's increase in cruelty as an objection to the idea of redemptive suffering. After Legree threatens to kill Tom for refusing to whip the slaves, Tom replies "Mas'r, if you was sick, or in trouble, or dying, and I could save ye, I'd give ye my heart's blood; and, if taking every drop of blood in this poor old body would save your precious soul, I'd give 'em freely, as the Lord gave his for me."[58] Yet Tom's self-sacrificing proclamation of forgiveness has no effect on Legree's blackened soul, and "the spirit of evil came back, with seven-fold vehemence; and Legree, foaming with rage, smote his victim to the ground."[59] The suffering Tom offers for the redemption of his master appears to be fruitless.

Why does Tom's suffering have no effect on Legree? Through redemptive suffering, God offers the individual a chance for redemption. The individual must choose to take that opportunity. God does not force anything on us, so He always gives us the option to change. Since we have free will, we are responsible for choosing to improve. Although redemptive suffering is very much the work of God, the individual must still make the choice to accept God's mercy, which Legree fails to do. This deciding moment is clearly described by Stowe when she writes, "there was such a silence, that the tick of the old clock could be heard, measuring with silent touch, the last moments of

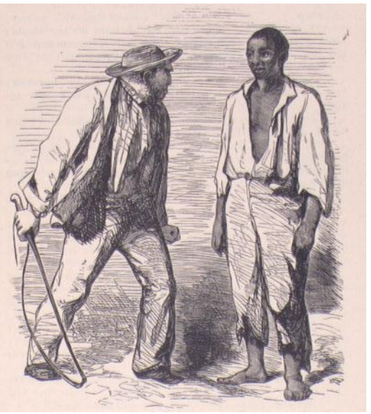

Illustration from 1853 British edition of *Uncle Tom's Cabin*

[57] Stowe, 326.

[58] Stowe, 421.

[59] Stowe, 421.

mercy and probation to that hardened heart."[60] Legree in all his cruelness and brutality is given a second chance at redemption and he chooses the path of evil instead.

Conclusion

Pain serves a purpose in *Uncle Tom's Cabin.* It can evoke compassion in those who witness it as in the case of Senator Bird. It can unite the individual with Christ as it did with Tom at Legree's plantation. Finally, it can redeem those who have turned to evil, which is evidenced by St. Clare's radical conversion. The characters in Harriet Beecher Stowe's *Uncle Tom's Cabin*, especially the slaves, experience great suffering, each person reacting to it differently. Though some become hardened or cruel by it, many are transformed through their pain. These characters' lives are instructive because suffering is an inherent part of life. Everyone experiences pain at some point in their life, and many resent it because they do not find a purpose to it. One can draw hope and consolation in the knowledge that one's suffering is not in vain.

[60] Stowe, 421.

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Empowering the Trivium: How to Create an Environment of Scholar Empowered Learning through the Elements of the Classical Trivium

By Mary D'Amour

What is a Classical Trivium Education?

Focusing on the goal of training both minds and hearts, a classical education embraces the idea that understanding language, the art of logic, and developing clear communication skills are of greatest importance in education. Because of this, the trivium is comprised of grammar, logic and rhetoric, forming the three essential elements of classical pedagogy.

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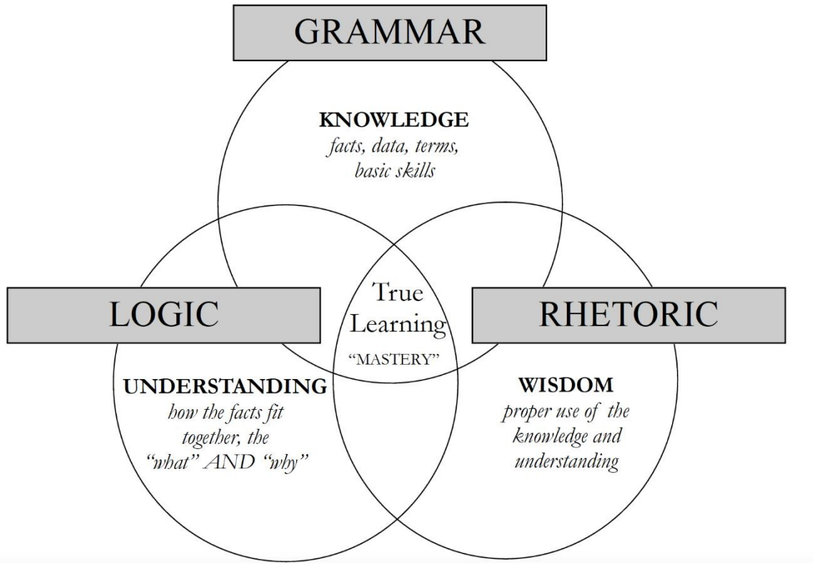
Throughout history, classical education has proven that spending ample time in the grammar of language is the foundation of all learning. The Grammar aspect of the trivium focuses on building essential vocabulary, basic facts, and practical skills of a subject as the bedrock upon which the other parts of the trivium must follow.

Sculpting upon this solid foundation, scholars must use these basic facts and skills to facilitate a deeper understanding of the subject. The logic aspect of the trivium focuses on the "why" and "how" of a topic or phenomenon. In this phase of learning, scholars develop the art of reasoning, becoming proficient at forming logical arguments and analyzing the arguments of their peers. In so doing, they must learn the rules of logic and develop the ability to recognize the use of fallacies and faulty reasoning in common arguments. Analytical skills and reasoning ability are needed to produce good arguments to achieve the end goal of the final element in classical education: the art of rhetoric.

Classically educated scholars must develop the art of rhetoric to become the kind of leaders capable of persuading others of the truth or inspiring others to wise or virtuous action. In my view, the artistic crowning touch of a classical liberal arts education is the final and most important part of the trivium: the art of persuasion. A well-constructed trivium education will expose scholars to a variety of big ideas and quality literature in an environment of open discussion, freeing the learner to discuss and build upon the ideas of others, develop their own thoughts and ideas, and become the best version of themselves possible. Scholars learn to articulate and defend their positions best in the presence of competing ideas, or through close cross examination of their ideas by others. Thus, scholars are expected to practice the skills of writing, public speaking and debate across all disciplines.



"The Trivium," *warosu.org.*

The Sayers Classical Academy in Louisville, Kentucky rightly asserts, "Classical pedagogy begins with the end in mind and maps out the coursework moving downward to the starting point where students begin to learn. At this point, with the rudiments of each subject being taught incrementally, the students carefully move from part to whole until they reach the

level of required mastery, or the 'end.'"[1] Classical educators build their lessons by asking, "What do I want the scholars to understand or be able to articulate or create?" With that end in mind, the educator will empower scholars with a learning environment where there is plenty of exposure to the three elements of the trivium while creating a situation where there is respectful freedom of expression of the scholars' thoughts and ideas.

It is critical for classical educators to remember that we cannot make a student learn. An educator must provide scholars with the best possible conditions for learning to happen, be an example of a life-long learner themselves, and maintain a posture of respect, encouragement, and freedom in the classroom. The responsibility of learning, however, falls upon the scholar themselves. Educators should inspire their pupils with the desire or motivation to apply themselves to the learning process by showing excitement or delight in teaching or practicing their particular art and by instilling curiosity and wonder about discovering new things. Keeping this key fact in mind, there are some ways that educators can go about providing optimal conditions that empower a scholar's ability to learn throughout each of the three elements of the trivium.

Scholar Empowered Grammar

Grammar is the foundation of the trivium. It is that solid base upon which the scholar builds understanding to later begin applying concepts to real-life situations, integrate ideas, and think about their own big ideas. The word "grammar" refers not only to a system of rules that define the structure of a language, but also represents the principles, laws or skills of an art, science or technique.

Every subject has its own unique grammar. In science, for example, grammar refers not only to the scientific terminology and laws used by scientists, but also includes the practical skills and means by which scientists make observations, design and perform experiments, and

[1] Sayers Classical Academy, "On Classical Education" (2014), accessed November 25, 2018. http://www.sayersclassical.org/academics/on-classical-education/.

gather statistical data. You might think of the grammar of a subject as the basic terminology, laws and rules followed within an art or science to build a solid foundational knowledge base.

The best way to empower scholars to achieve long term retention of the grammar of a subject is through reading and practice. Once methods of achieving success are recognized through reading, we must provide regular training and repetition toward mastery. The old proverb "Practice Makes Perfect" rings true when it comes to learning basic facts, concepts, words or foundational skills and procedures needed to formulate our own creative ideas or arguments in the latter parts of the trivium. Aristotle once said, "It is frequent repetition that produces a natural tendency."[2]

Modern scientific studies suggest that it is the act of practicing retrieval that enhances learning in many contexts.[3] A single exposure or act of retrieval is not sufficient for long-term retention of important concepts. In mathematics and science, scholars might retain facts or ideas through flash cards, drills or other means of repetition. In language, scholars might repeat grammatical rules in catchy phrases that help embed those rules into long term memory. How many of us will never forget the songs, rhymes and pneumonic devices we used to learn basic facts in school? The grammar maxim, "*I* before *e*, except after *c*, or as sounded as *ay* as in *neighbor* and *weigh*" will be forever engrained in my mind because of the poetic nature of the phrase through which I learned it. As a teacher wishing to provide an environment where long-term retention is more likely, I expose scholars to as many of these types of pneumonic devices and drills as I can come up with. Daily warm-ups, where scholars write down questions, retrieve previously taught concepts, and connect those concepts to other principles help build a strong foundation upon which higher level thinking can take place. These time-tested techniques are

[2] APL nextEd, "Focus and Repetition in Learning," 2018, accessed November 11, 2018, https://aplnexted.com/blog/best-practicesfor-teaching/Focus-and-Repetition-in-Learning.

[3] D.A. Balota, et al. "Does expanded retrieval produce benefits over equal-interval spacing? Explorations of spacing effects in healthy aging and early stage Alzheimer's disease." *Psychology and Aging*, (2006). 21(1), 19-31. doi: 10.1037/0882-7974.21.1.19.

backed by mounds of scientific study as an effective means of obtaining long-term retention of key facts, truths and important foundational skills.[4]

Scholar Empowered Logic

Logic is the middle element of the trivium because it is a key transitional phase of learning wherein the scholar moves from the basic knowledge of facts and foundational skills to understanding "how" or "why" things are the way they are. Scholars are beginning to apply their knowledge to real life situations, think more analytically, make connections between ideas, and solve more complex problems. At this point in the learning process, a scholar uses the basic facts and skills of the subject to put together their own thoughts, analyze critically and to argue well by arranging facts into organized statements and arguments.

Formal logic has its own grammar, namely rules and terminology associated with good reasoning. For example, three fundamental laws of logic include: The law of noncontradiction; The law of excluded middle (or third); and The law of identity. Further, there are a series of fallacies or errors in reasoning that scholars need to become familiar with and practice identifying. These fallacies include ad hominems, straw-man arguments, false dilemmas, circular reasoning, and many others. Practice using good reasoning and identifying fallacious arguments is a critical aspect of developing the mind across all disciplines.

[4] Sean H.K. Kang, "Spaced Repetition Promotes Efficient and Effective Learning: Policy Implications for Instruction." *Policy Insights from the Behavioral and Brain Sciences* Vol. 3(1) 12–19 January 13, 2016. DOI: 10.1177/2372732215624708 bbs.sagepub.com; Jessica S. Horst, "Context and repetition in word learning." *Front Psychology*. April 9, 2013, accessed online November 19, 2018, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3619249/; L. Ghaz-Saidi and Ansaldo A. Ines, "Second Language Word Learning through Repetition and Imitation: Functional Networks as a Function of Learning Phase and Language Distance. Front Human Neuroscience." 11-463, Sept 28, 2017, accessed November 19, 2018 https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5625023/; Professional Learning Board. "Learning by Repetition: Does it Work?" accessed November 25, 2018, https://k12teacherstaffdevelopment.com/tlb/learning-by-repetition-does-itwork/; APL nextEd, "Focus and Repetition in Learning." 2018, accessed November 25, 2018, https://aplnexted.com/blog/best-practicesfor-teaching/Focus-and-Repetition-in-Learning; J.D. Karpicke, "A Powerful Way to Improve Learning and Memory, Practicing Retrieval Enhances Long Term Meaningful Learning." *American Psychological Association Science Brief* (June 2016), November 25, 2018. https://www.apa.org/science/about/psa/2016/06/learning-memory.aspx.

Use of logic is not reserved for a formal logic class alone. Each subject must include the art and practice of using good reasoning to draw accurate conclusions. In science, we use the hypotheticio-deductive model of reasoning to draw accurate conclusions from our observations and experimental data. We begin by asking a question about the natural World. Scholars should be encouraged to ask questions that interest them personally. Once a scholar has a question that needs to be answered, we ask them to form a hypothesis that can be falsifiable by testing it through experimentation. We teach them how to carefully design an experiment that eliminates errors which would skew the data in a particular direction. If the experiment is carefully designed to eliminate errors, a scientist can perform a study capable of either supporting or falsifying their hypothesis. Assuming the experiment is properly designed, and data is collected accurately, scientists can then formally analyze their data and draw accurate conclusions from their observations or experimental results.

The hypothetic-predictive process is also used to construct scientific theories by observing results from a multitude of experimental studies by various scientists. These theories can then be used to infer future effects which can later be verified or rejected by empirical evidence from further experiments. Ultimately, the testing of hypothesis and theory leads the learner to discover what is true about a natural phenomena. Theories will change when they are falsified by new evidence gained through further observation and experimentation. The progress of science depends on the integrity of scientists who are willing to subject their work to open, honest critique, replication of their experiments by other scientists, and further testing for validity.

Once a thinker has determined through logical reasoning what is right, there are two critical tests to confirm the reality of it. The first test is the test for correspondence, which asks the question, “Are my statements in correspondence with reality.” In other words, have I provided factual and logical proofs that my statements are indeed true? Second is the test for coherence, which puts together all my statements and arguments to see if they are coherent. The coherence test asks, “Does the whole story fit together?”

This applies especially in theory development which integrates the studies of multiple scientists and data throughout time. Both the test for correspondence and the test for coherence

assume the reasonableness of reason and the logicality of logic. Again, what ultimately matters in all thinking endeavors is what is true.

A scholar becomes empowered to better reasoning through repeated practice in logic, through questioning and testing hypothesis or theory, and through repeated practice in public discourse. An educator must allow her scholars to use the skills and knowledge base developed in the grammar stage to begin to think independently and form arguments from facts and data. If the scholar is unclear in presenting his or her arguments, a wise mentor will ask probing and clarifying questions to get the scholar to refine or strengthen his or her arguments with evidence. In some cases, the mentor may need to point out logical fallacies used in defense of a position. This manner of back and forth conversation requires a mutually respectful and safe relationship between the pupil and the mentor. Creating a safe environment in which a scholar can practice the art of thinking for themselves is a critical aspect of scholar empowered learning.

Another critical aspect of scholar empowered learning in the logic stage is for the mentor to maintain neutrality in the teaching process. This is not to say that the mentor has not already gone through the process of determining what is true or that they can’t hold strong opinions of what is right or wrong in a given situation. The mentor will not tell the pupil what is true, so much as help them discover it for themselves. Instead of teaching them what to think, we teach them how to think. Rather than merely telling them that this is true, we lead them through the process of discovering it for themselves. My personal view is that it is best if the scholar does not know the teacher’s position on any philosophical or debatable topic, but rather the mentor must give the scholar the freedom to weigh the evidence and arguments in favor or against a position by their own merits, unswayed by the teacher’s bias toward a particular viewpoint. Thus, a critical aspect of scholar empowerment through the logic phase is freedom to dissent. A good educator must give her scholars the freedom to come to a different conclusion than she holds. Anything less than this becomes a form of indoctrination rather than providing a fair liberal arts education.

Scholar Empowered Rhetoric

The crowning glory of classical education is in the final element of the trivium, the art of rhetoric. The scholar has already learned the most fundamental facts, language and skills of the subject, has struggled through the "why" and "how" questions and has begun to develop their own reasonable arguments…and now they will expand their ideas further to understanding the "Big Ideas" and answer the big questions such as, "What ought I do about this?" or "How can I use this understanding to better serve humanity?" It is essential the scholar learn to communicate these ideas with others. After all, what good is logical reasoning if one has not learned to use their arguments to benefit others through exhortation toward that which is true or that which is good? Since the aim of classical education is to develop servant leaders, then we, as educators, must place a strong emphasis on developing the scholar's ability to influence others to the best call to action.

How does an educator provide a self-empowering environment in the rhetoric phase of learning? I believe that the goal for educators is to help the scholar find their passions and dreams. We can do this by asking probing questions about who they admire most and what in particular do they admire about them. This often reveals the character qualities and dreams they would most like to pursue in their own lives. Once a scholar has a dream, then we need to help them set goals or steps to achieving those dreams and teach them how to best articulate why those dreams are good or important.

You may be asking what having dreams has to do with teaching the art of rhetoric. I believe that passion is the key to being persuasive. When one truly knows what they think and why it is important, they become excited about sharing it with others. Their ideas become so big to them that they can't help but share them with others in hopes that others will be as inspired to action as they have been. Only people with passions and dreams become the kind of leaders who will inspire others long after their short lives on this Earth have come to an end.

People are better writers when they write with passion. People are better orators when they speak with passion. People are better singers when they sing with passion. People are better leaders when they lead with passion. Teachers are better teachers when they teach with passion. Unfortunately, too often our educational programs squelch those passions and snuff out the love of learning in the very ones we wish to inspire. Can educators teach a scholar to love learning? I

think so! Big Life Journal has identified seven ways we can cultivate a love of learning in our scholars:

- Providing hands-on experiences
- Making learning fun
- Helping scholars discover their interests and passions
- Demonstrating our own passions to them
- Finding and appealing to the child's learning style
- Asking and answering questions. Discussions rather than lectures.
- Being supportive of effort and the process, not just successful outcomes[5]

The point of helping scholars develop their passions is training the heart. A good educator does not simply focus on training the mind, but expands education into training the heart. This means we help our scholars to become the best version of themselves that is humanly possible. As humans, we emphasize a set of shared common values. As a scholar feels empowered to become a better version of themselves, they in turn will inspire others to be better versions of themselves. In other words, they will influence others for good.

Everyone has a sphere of influence. We can expand our sphere of influence through open conversations with others, through public speaking and writing. In light of this fact, three of the most important skills we can teach our scholars are to listen well, to write well and to speak well. Listening to others, writing and speaking should be practiced continually across all disciplines.

Another important aspect of the rhetoric phase of learning is to help the scholar come to understand "Big Ideas". What I mean by Big Ideas is overarching principles that connect things together. The essence of understanding is to grasp the simplicity of things. This may mean coming to understand the relationship between a large number of phenomena in science or understanding the relationships between various principles in philosophy. The word "comprehend" literally means to "hold together". Thus, any act of comprehension will hold together a variety of concepts into a single unified insight. As we learn a subject, our knowledge doesn't merely pile up information, but each new insight integrates and coheres into a unified

[5] A. Cullins, "7 Ways to Instill a Love of Learning in Children," *Big Life Journal* (November 23, 2017), accessed March 1, 2019, https://biglifejournal.com/blogs/blog/instill-love-learning-children.

simplicity of understanding… like "getting the point" of something.[6] This big picture of great ideas that unify phenomena is often what inspires acts of creativity and community service.

A final thought about self-empowerment in classical education is to recognize individuality and provide academic freedom. An educator must acknowledge that all humans are uniquely gifted with certain natural aptitudes, personalities, values, strengths and interests. Because of this, it would be a shame to think of education as a factory that produces the same product every time. On the contrary, the product of a quality education will be unique every time, because learners are individuals with different proclivities, backgrounds, cultures, experiences and have the ability to make personal choices. As educators, we must provide scholars the freedom to make choices and experience the connection between choices and consequences. This is how humans mature into responsible adults. Will Rogers once said, "Good judgement comes from experience, and a lot of that comes from bad judgement." I see education as a life-long journey, and the educator is just as much a learner on the journey as the student. Nelson Mandela summarized the journey we are all on together:

> I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can only rest for a moment, for with freedom come responsibilities, and I dare not linger, for my long walk is not ended.[7]

What could possibly be more empowering to the growth of an individual than providing them with an education that offers them the freedom to become who they are meant to be?

[6] Stephen M. Barr, "Modern Physics and Ancient Faith," (Notre Dame: University of Notre Dame Press, Notre Dame, 2003).

[7] Nelson Mandela, *Long Walk to Freedom: The Autobiography of Nelson Mandela*, (Little Brown & Co, 1994), accessed April 25, 2019, https://www.uua.org/worship/words/reading/long-road-freedom.

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"To Revive the Discipline of our Ancestors"[1]: Niccolo Machiavelli as Scholar Empowered Learner

By Miles Mathews

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Niccolo Machiavelli might seem an unlikely person to be positively associated with the Core Values of John Adams Academy. The very mention of his name brings to mind cloak-and-dagger politics, sinister plots, and dark deeds to bring about selfish ends. What is less known about this (in)famous historian and political theorist of the Italian Renaissance is that Machiavelli was a dedicated public servant in his own right who wrote extensively of republican government and military theory, and his works were firmly based in classical histories, which he sought to apply to his own world. The study of antiquity–and particularly of ancient Rome–was Machiavelli's greatest passion. He believed imitation of classical and Roman leaders, politics, and military organization and practice, and heeding the lessons extracted from ancient history was the key to founding and maintaining a strong republican government and a skilled military with which to secure it. Additionally, his writings were all based on close study of antiquity and keen observation of the present. The scholar empowered learning of Niccolo Machiavelli is therefore among the most significant aspects of the character of this important figure in western civilization.

The entirety of Niccolo Machiavelli's political and military experience occurred within republican government. After the fall of the government under Savonarola, Machiavelli was made Second Chancellor of the Republic of Florence, in which capacity he was responsible for military planning. Additionally, he was instrumental in the creation of a 10,000-strong citizen

[1] Niccolo Machiavelli, *The Art of War: Revised and with an Introduction by Neal Wood*, trans. Ellis Farneworth (New York: Da Capo Press, 1965), 5.

militia[2] for the republic to reduce or eliminate dependence on mercenaries–a genuine threat to Florentine liberty and security.[3] Machiavelli successfully led the citizen militia he helped to create in the Florentine conquest of Pisa in 1509[4] and was also a diplomat who worked with multiple powers in Europe.[5] Machiavelli lived in a very unstable Italian world in which multiple invasions occurred and the politics of self-preservation in diplomacy might make the difference between independence and foreign domination for the small city-states of northern Italy.[6] In these ways, Machiavelli gained valuable political and military experience while serving the republican government of Florence–experience he later used to inform his writings.

The posthumous publication of Machiavelli's tract *The Prince* resulted in his present and popular label as an enemy to liberty and free government; although, that tract was written as a way to ingratiate himself with Giuliano de Medici in order to obtain employment as a government administrator.[7] However, far from favoring despotism, princedoms, or other forms of one-man government, Machiavelli extolled the virtues of republican government. He praised the election of public officials, whether Roman consuls or the election of other virtuous leaders, in a republic.[8] He argued that republican governments were more difficult to conquer by despots because, unlike hereditary governments, which can be easily toppled and the leader replaced with another person, citizens of a republic will hate their conqueror, seek revenge more intensely, and will not rest "so that the safest course is either to destroy them, or to go and live in them."[9] Thus, free republican governments promised greater stability. Using Roman examples

[2] David L. Bongard, "Machiavelli, Niccolo," in *The Harper Encyclopedia of Military Biography: An Invaluable Compilation and Assessment of the 3,000 Most Important Worldwide Military Figures from Earliest Times to the Present*, ed. Trevor N. Dupuy, Curt Johnson, and David L. Bongard (Edison, NJ: Castle Books, 1995), 469.

[3] David Wooton, introduction to *The Prince*, (Indianapolis: Hackett Publishing Company, Inc., 1995), xiii-xiv.

[4] Bongard, *The Harper Encyclopedia of Military Biography*, 469.

[5] "Great Thinkers: Niccolo Machiavelli: Biography," *Great Thinkers,* The Foundation for Constitutional Government, 2019, accessed March 30, 2019, https://thegreatthinkers.org/machiavelli/biography/.

[6] Wooton, introduction to *The Prince,* xiv-xv.

[7] Wooton, introduction to *The Prince,* xviii-xix.

[8] Niccolo Machiavelli, *Discourses on Livy,* trans. Harvey C. Mansfield and Nathan Tarcov (Chicago: The University of Chicago Press, 1996), 11.

[9] Niccolo Machiavelli, *The Prince* (New York: Dover Publications, Inc., 1992), 12.

from the Tarquins to the advent of the tribunes, Machiavelli argued that republics take one of three forms, all of which may degenerate into threats to liberty: principalities often become tyrannies, republics governed by aristocrats often merely become "a state of the few," and popular republics may "without difficulty become converted into the licentious."[10] In order to right the tendency toward degeneracy, Machiavelli maintained that republics must be constantly renewed, and that the only way for them to endure is "to lead them back toward their beginnings. For all the beginnings of sects, republics, and kingdoms must have some goodness in them…because in the process of time that goodness is corrupted, unless something intervenes to lead it back to the mark."[11] This is entirely in keeping with the vision of John Adams Academy as it seeks to restore America's heritage and bring the nation back to its roots.[12] Machiavelli also advocated for public and private virtue when he argued that a corrupt people cannot maintain freedom – whether the Rome of Caesar, Caligula, and Nero or the Milan and Naples of the early 16th Century.[13] As an additional guarantee of liberty in a republic, Machiavelli maintained that the security of a republic and the freedom of its citizens depend on citizen arms, and he cites the positive example of the Swiss of his own day and the negative example of Carthage after the end of the First Punic War as evidence in favor of a free and armed populace.[14] Given these views, the Constitution of the United States' 2nd Amendment is something with which Machiavelli would undoubtedly concur. These views are not those of a sinister political manipulator obsessed with power. They rather indicate a preference for the liberty, stability, and citizen-elected government of a republic.

In addition to his scholar empowered learning and writings on republican government, Machiavelli also used this same core value in his contributions to military theory of the Renaissance. Based on close studies of Roman armies, Machiavelli believed the answers to several military questions of his day could be found using classical models. Armies in Machiavelli's day were still predominantly armed with bladed weapons, especially the pike,

[10] Machiavelli, *Discourses on Livy*, 11.

[11] Machiavelli, *Discourses on Livy,* 209.

[12] "Vision Statement," *John Adams Academy*, accessed March 27, 2019, https://www.johnadamsacademy.org/apps/pages/index.jsp?uREC_ID=297377&type=d&pREC_ID=685974.

[13] Machiavelli, *Discourses on Livy*, 6.

[14] Machiavelli, *The Prince*, 32.

though firearms were just beginning to come into common use. The problem of how to organize armies was paramount, and Machiavelli believed the Roman consular army of the Republican period offered the best model for emulation, since it offered both a three-line depth and flexibility for large numbers of troops, the majority of which were still basically armed in a manner the Romans would have recognized.[15] The increasing use of gunpowder weapons during the Renaissance caused a debate as to how such new weapons might be integrated into existing formations and how armies should be organized. Machiavelli likened the new gunpowder weapons to the slings and missile weapons carried by Roman velites, and thus believed the tried and true formations of Rome could be directly applied to resolve issues created by modern technology.[16] Machiavelli's studies of the Roman Empire also led him to believe that reliance on mercenary armies was folly and that national armies on the model of Philip of Macedon provide more stability and security.[17] While there are certainly many other reasons for its decline, over-reliance on mercenaries contributed to Rome's downfall, and Machiavelli applied that lesson to contemporary Italy. He strongly asserted that mercenaries and their leaders act in their own self-interest if they are successful, and ruin the employer if they are not.[18] Historian Neal Wood argued that while Machiavelli's theories and arguments on warfare are far from perfect, he authored the first modern classic work of military science, and his "ardent love affair with mistress Rome...is responsible for his deep imprint upon the emergence of modern military science."[19]

"Niccolo Machiavelli," Uffizi Gallery in Florence, Italy.

[15] Machiavelli, *The Art of War,* 83-92.

[16] Machiavelli, *The Art of War,* 44-49.

[17] Machiavelli, *The Prince,* 37.

[18] Machiavelli, *The Prince*, 31.

[19] Neal Wood, introduction to *The Art of War: Revised and with an Introduction by Neal Wood*, trans. Ellis Farneworth (New York: Da Capo Press, 1965), xxxii-xxxiii.

To recognize Machiavelli's virtues does not require excuse of the darker points in his work. His arguments are largely self-explanatory, and they must be acknowledged for the unvirtuous advice they are. However, there is much to admire in Machiavelli's life and work, including his public service, his writings on republican government and military theory, and the historical lessons he applied to his own world. No less a figure than the American founder John Adams believed that Machiavelli helped to restore political reason to the world, and he extensively studied Machiavelli's writings and used them to inform his own work "Defense of the Constitutions."[20] Machiavelli should not be dismissed as an advocate of evil but read and appreciated as an imperfect writer, theorist, and scholar empowered learner with much to teach about human nature, the art of military and political power, and political realism in a world which desperately needs that knowledge. John Adams Academy scholars and faculty may profit through emulation of Machiavelli's scholar empowered learning and seek ways to revive the discipline of our ancestors.[21]

[20] C. Bradley Thompson, "John Adams's Machiavellian Moment," *The Review of Politics* 57, no. 3 (Summer 1995): 389-417, accessed March 20, 2019, https://www.cambridge.org/core/journals/review-of-politics/article/john-adamss-machiavellian-moment/E1E3878A537D11CB49F51567ABB5AA23.

[21] Machiavelli, *The Art of War*, 5.

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Rudyard Kipling's *The Female of the Species:* A Contrast of Gender

By Melody Van Tassell

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"The female of the species is more deadly than the male."[1] This titular phrase is repeated six times during Kipling's poem, ending nearly half of the thirteen stanzas. This is the truth that Kipling sets up to prove in the poem, which is made up of four main parts: stanzas 1-3 provide examples of this fact, stanzas 4-6 examine Man's behavior, stanzas 7-11 examine Woman's behavior, and stanzas 12-13 provide the poem's conclusion. I will examine the trivium present in each of these sections, and in the poem as a whole, and how Kipling's assessment of the differences between the sexes constitutes a compelling explanation for the gendered roles of power men and women play in nature and society. This contrast of gender, I think, also plays a role in how we learn and teach, which, if properly understood, can lead to the empowerment of both genders.

Natural and Social Examples: Stanzas 1-3

> When the Himalayan peasant meets the he-bear in his pride,
> He shouts to scare the monster, who will often turn aside.
> But the she-bear thus accosted rends the peasant tooth and nail.
> For the female of the species is more deadly than the male.[2]

[1] Rudyard Kipling, "The Female of the Species," *Rudyard Kipling's Verse: Inclusive Edition, 1885-1918* (London: Hodder & Stoughton, 1919), accessed April 25, 2019, http://www.potw.org/archive/potw96.html.

[2] Kipling, "The Female of the Species." (Note: All future quotations are from this source and this citation will not be repeated hereafter).

Each of the first three stanzas starts with a similar conditional clause—when the male, in this case, the Himalayan peasant, meets a male of a species, the he-bear, he may have some chance of survival. However, the situation is reversed in the case of meeting the female, and in this first stanza, the non-violent "meet" and "turn aside" changes to the more graphic imagery of "accosted" and "rends the peasant tooth and nail." The she-bear is unfailingly aggressive, unlike her male counterpart. This stanza is a good example of the antonomastic use of "the Himalayan peasant" and "the she-bear," which turns the figures into archetypes that may express a general truth. This is also true in his use in the next stanza of "Nag", not merely stating "a male cobra", and the frequent use of "the female" and "the male" or "Woman" and "Man". It is also significant that although there are male and female Himalayan peasants that might meet a bear, Kipling chooses a male peasant, specified in the second line with "He shouts." While a female peasant might meet a she-bear and also be torn to shreds, this would shift the focus from the intended contrast between male and female aggression to species based aggression, lessening the rhetorical force of the poem.

While the next stanza has a very similar example and structure, exchanging cobras for bears, the third stanza provides the first human example.

> When the early Jesuit fathers preached to Hurons and Choctaws,
> They prayed to be delivered from the vengeance of the squaws.
> 'Twas the women, not the warriors, turned those stark enthusiasts pale.
> For the female of the species is more deadly than the male.

While the deadly character of females may be apparent in the case of deadly wild animals, Kipling needs to show that this principle also applies to humans. He picks the case of the Jesuit missionaries bringing Christianity to Indian tribes, and gives a mystique to what exactly the "vengeance of the squaws" entailed. It is left up to the reader to imagine what would have "turned those stark enthusiasts pale," but it is clear that it must have been something deadly and terrifying, giving a powerful appeal to emotion. While some of the male Huron and Choctaws might accept the new faith that the Jesuits brought, the women are portrayed as just as unyielding and unfailingly aggressive as the she-bear or the cobra.

The mirroring structure of these first three stanzas gives them a clear rhetorical unity. They are rhythmically very consistent as well, as each line has fifteen syllables, with a few fourteen syllable lines adding an almost imperceptible amount of interest and tension, which is

then resolved in the next fifteen syllable line. Although the focus is not on the speaker, the consistent rhyme scheme and rhythm, in addition to the quality of the examples and use of educated but clear language, builds the speaker's ethos. Each builds upon the previous point, making the inductive argument that the female of the species is more deadly more and more clear by moving from the clear cases of animal behavior and transitioning to that of human behavior. While this structure is effective because of its repetition, Kipling avoids being overly repetitive by changing the pattern after these three stanzas, while keeping the same two couplet and fifteen line template.

The Behavior of Man: Stanzas 4-6

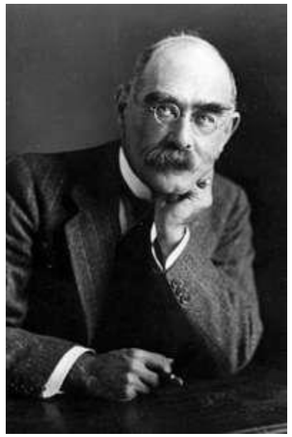
After the first three stanzas, Kipling shifts to using maxims rather than concrete examples:

> Man's timid heart is bursting with the things he must not say,
> For the Woman that God gave him isn't his to give away;
> But when hunter meets with husband, each confirms the other's tale—
> The female of the species is more deadly than the male.

This is also the section of the poem that begins to use capitalization of terms like "Man" and "Woman", even when they appear in the middle of a sentence. By using the singular rather that the plural, and capitalizing the terms, the poem calls upon the archetypal "Man" and "Woman", rather than the individual men and women that one might meet in everyday life. It also emphasizes the contrast between male and female that is so central to the poem. Kipling also calls additional attention to the titular phrase at the end of this line by removing the preceding "for," leaving it a slightly jarring stanza one syllable short of the poem's rhythmic fifteen syllable lines.

All of the words used to characterize this archetypal "Man" indicate his reluctance to use aggression, as he has a "timid heart", and focuses on phrases like "The Woman that God gave him," indicating that man has a focus on religion to temper his actions. He cannot just be rid of woman, even though he fears her, because the divine order of the universe has set them in life together. This is also likely a reference to Genesis, in which Adam answers that he ate of the tree of the knowledge of good and evil because of "the woman whom thou gavest to be with me."

This provides religious evidence that Woman is deadly, as Eve offered the fruit to Adam, which then caused the fall. There is only one other reference to religion that appears, aside from a repetition of the phrase "the Woman that God gave him." In Stanza 12, man "uplifts his erring hands/ to some God of Abstract Justice- which no woman understands." Religion does not promote aggression, and religion is only mentioned in relation to Man, not Woman. Woman is put beyond the level of understanding divine law when it comes to defending what she holds dear, revealing a deadly animal. This is also the first time that domestic language has been used, in "hunter meets with husband". The poem has therefore been structured to go from the most clear yet removed examples of wild beasts, to the strange and wild women of the Hurons and Choctaws, to the women in society that men actually know and marry, demonstrating that all of them are equally deadly.



Rudyard Kipling, *Encyclopedia Britannica*

The next two stanzas go deeper into how Man exhibits deliberation and mercy when faced with conflict. The three stanzas about Man's behavior are an extended form of the argument found in the initial examples. If reduced to a syllogism, it is, "One who accepts mercy and compromise is not the deadliest of its species. Man accepts mercy and compromise. Therefore, Man is not the deadliest of its species." Because Man "propounds negotiations" "accepts the compromise" and "concedes some form of trial even to his fiercest foe", it is apparent that Man does indeed accept mercy and compromise, and therefore does not meet the criteria for being the deadliest of its species.

The Behavior of Woman: Stanzas 7-11

Just as the last three stanzas demonstrated the behavior of Man, and why it is incompatible with true deadliness, these stanzas prove the opposite about Woman. The logic of the poem as a whole can be reduced to this syllogism: "One who does not accept mercy and compromise is deadlier than one who does accept mercy and compromise. Woman does not accept mercy and compromise. Therefore Woman is deadlier than one who does accept mercy and compromise, namely, Man." There are also supporting enthymemes such as that of Stanza 7,

> But the Woman that God gave him, every fibre of her frame
> Proves her launched for one sole issue, armed and engined for the same;
> And to serve that single issue, lest the generations fail,
> The female of the species must be deadlier than the male.

This makes the point that in order to preserve life, the preserver must be deadly, and therefore Woman must be deadlier than the male in order to serve the issue for which she was designed. There is a clever double meaning here of "issue", which can mean either purpose or offspring, as woman's purpose is to preserve her offspring at any cost, as is clear in the next line, beginning stanza 8, "She who faces death by torture for each life beneath her breast," and "Her contentions are her children" in stanza 9. The reason why Woman does not accept compromise or mercy is so that she can protect her children and spouse when they are threatened. Kipling also changes the cadence of the familiar line by adding "must be" and shortening the line to fourteen syllables, forcing the reader to stumble slightly and consider it anew, even though the phrase is quite familiar by this point in the poem.

This Stanza (number 10) brings in more capitalization in the middle of the line, in this case, to add titles to Woman:

> She can bring no more to living than the powers that make her great
> As the Mother of the Infant and the Mistress of the Mate.
> And when Babe and Man are lacking and she strides unclaimed to claim
> Her right as femme (and baron), her equipment is the same.

Woman fulfills many roles, serving Babe and Man as "Mother of the Infant" and "Mistress of the Mate". It makes the point that because Woman has been occupied with these duties, her power has not been as visible, but if Woman does not have child or man, she strives to conquer. Kipling draws upon royal or noble imagery with "she strides unclaimed to claim / her right as femme (and baron), her equipment is the same." The use of the term "femme" is a new way to express femininity, avoiding excessive repetition. The use of the French term gives a new refined character, which also fits with the term of nobility used parenthetically right afterward. The imagery of "equipment" ties back to stanza 7's "launched" and "armed and engined," bringing to mind deadly military machinery, adding additional pathos to Woman's deadly nature.

Stanza 11, the last stanza of this section, reiterates the initial three examples, closing the section about the behavior of Woman, and also preparing for the end of the poem as a whole. Although Woman is not mentioned by name in this stanza, it is clear that these are the actions of Woman- "unprovoked and awful charges," "Speech that drips, corrodes, and poisons" and "scientific vivisection of one nerve till it is raw". The identity of Woman drops away, leaving only harsh brutality, just like that of the animals first mentioned.

Conclusion: Stanzas 12-13

Although Kipling might have chosen to end the poem on Stanza 11, having established the point that the female of the species is indeed more deadly than the male, he takes that conclusion further. What is the consequence of that fact? What should be the relationship between Man and Woman now that Man is aware of just how aggressive and deadly Woman is?

> So it comes that Man, the coward, when he gathers to confer
> With his fellow-braves in council, dare not leave a place for her
> Where, at war with Life and Conscience, he uplifts his erring hands
> To some God of Abstract Justice—which no woman understands.

Man is weak, according to this stanza, but he is better suited for deliberation. Therefore, the aggressive Woman should not be allowed to enter into his councils. She does not understand abstract concepts when she is threatened. Man deals with abstract concepts like "Life" and "Conscience", or back in stanza 6, also "Mirth", "Doubt," and "Pity". The only capitalized abstract concepts that Woman is associated with in the poem are "Death" and "the Other Law" from stanza 8. While Man deals with concepts that are more complex, Woman deals with simple survival and avoidance of death for those for whom she cares.

> The last stanza brings the contrast of the poem into full relief:
> And Man knows it! Knows, moreover, that the Woman that God gave him
> Must command but may not govern—shall enthral but not enslave him.
> And She knows, because She warns him, and Her instincts never fail,
> That the Female of Her Species is more deadly than the Male.

Both Man and Woman now know one another, and know the titular truth. The stanza is a balancing act between Man and Woman, with the line, "Must command but may not govern-shall enthral but not enslave him." Man is still struggling to find the middle ground where

Woman has a proper amount of control over him and his life, for she is still "the Woman that God gave Him." He cannot be rid of her, but if he is not careful, she may conquer and destroy. The first two lines of this stanza are the only two in the poem to be longer than the standard, instead possessing sixteen syllables. This causes the reader to pay special attention to the last, extra syllable, tacked on after the rhyme in both lines, "him," just as Man reflects on his new knowledge. Woman is aware of this struggle in Man, and the last two lines take on a threatening character, "She knows, because She warns him." What is she warning him of? Is it just the truth that she is deadly, or is it some particular threat? Like the occasion of the squaws' torture of the Jesuits, it is left ominously unclear.

The poem ends where it began, bookended with the titular phrase in its usual fifteen syllable rhythm, "That the Female of Her Species is more deadly than the Male." This line is slightly different than the other repetitions because of its capitalization, and use of "Her". It is not merely a general fact, but a truth that Woman herself states is true of the human species. This forms a satisfying rhetorical conclusion as it both restates and gives something new, in a different and more sinister tone. Kipling not only proves his main point of the deadliness of females throughout the poem through his masterful use of grammar, logic, and rhetoric, but does so in a way that the reader will remember and think on even after they have finished reading, a mark of a truly great composition.

While we may see the quieter side of many female scholars, we as teachers should remember that both our female and our male scholars are powerful and fierce, especially about issues that matter to them. In our classrooms we need both bold participants who will defend their statements to the metaphorical death, and also those who will quietly reflect upon an issue and fairly and impartially decide. We need both fierce and measured scholars, and for each scholar to be fierce or measured when they need to be. If there is a weakness to Kipling's poem when examining it from a teaching perspective, it is that it does not emphasize the rational part of the female, as women are just as rational as men. Both male and female can be measured, or can be fierce. The circumstances in which the two are different is primarily the ways that aggression is displayed. Part of our empowerment of scholars should involve helping them to harness their own fierceness and train their diplomatic skills. Then, they can conquer their challenges in school and in life, becoming scholar empowered learners.

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“I Reap Where I Sowed Not”[1]: Thoughts on Individual Empowerment and Intuitive Education

By Ross Garner

“Those deep faraway things…those occasional flashings-forth of the intuitive Truth…those short, quick probings at the very axis of reality….” ~Herman Melville[2]

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I like to think I am naturally good at some things. Casual competence is always my subconscious goal in academics, athletics, and professional activities, considering nonchalant excellence to be the epitome of mastery. However, if I do not think I am performing intuitively well at a given task, I tend to get discouraged, lose interest, and eventually stop pursuing it. Like water, I find myself following the path of least resistance.

While gravitating only towards what I perceive myself being naturally good at may seem like a problematic and undisciplined approach to education (let alone life), I think this personal observation speaks to two important elements of human nature. 1) There are, indeed, some things each of us are naturally capable of or intuitively proficient in; and 2), we are lazy. Concerning the first observation— capitalizing on one’s comparative advantage is a reasonable and praiseworthy endeavor. One would not discourage a math prodigy by insisting she pursue a career in ballet, nor would one insist the exceptional athlete abandon his cleats for computer science. However, (now addressing the second observation) if the mathematician and athlete are not careful, their strengths can become their limits, beyond which they refuse to venture. This dilemma of human nature—of defining oneself by one’s natural abilities while disregarding those that are less intuitive—begs several questions: How can we prevent strengths from

[1] Matt 25:26, *King James Version*.

[2] Herman Melville, *Mardi*, 1849, quoted in “Biographical Note,” *Moby Dick; or, The Whale,* (Chicago, Encyclopedia Britannica, Inc. 1952), v.

becoming limits? Is there a way to turn a weakness into a strength? And, what natural laws govern those processes?

In partial response to these questions, I propose that one way to overcome, or at least trick, the lazy element of our natures into learning and doing things that do not come easily at first, is to build from and leverage natural strengths. I call this approach to education *intuitive learning*. Simply put, intuitive learning is the process of discovering what is innately good, true, and beautiful in each of us, and then using those innate truths and abilities to compare, contrast, and come to understand new truths that seem beyond our natures. I justify this method of education based on a close reading of the Christ's Parable of the Talent and other classical works, and argue that intuitive learning constitutes an important premise of classical education, which, when applied wisely by teachers and learners, empowers individuals beyond their natural abilities.

The Parable

Upon first reading Christ's parable of the talent, the interpretation and connection to individual empowerment may seem obvious. In the parable, the kingdom of heaven is likened unto a man about to begin a long journey who leaves his wealth in the stewardship of three servants to whom he gives five talents, two talents, and one talent according to their differing abilities. When the master departs, the two servants who received five and two talents lend them out to the exchangers and double their wealth, but the third servant unwisely buries his talent and gains no profit. When the master returns, the two proactive servants receive the coveted praise, "Well done, thou good and faithful servant[s]: thou hast been faithful over a few things, I will make thee ruler of many things: enter thou into the joy of thy Lord."[3] But the unambitious servant receives this harsh rebuke:

> Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.[4]

[3] Matt 25:26.

What, at first, seems to be the obvious moral of the parable and its implications for education? Well, that people are given abilities or talents that they should use and not neglect—of course. Applied to education, this parable's moral would then be that scholars are given talents (i.e. raw intelligence, time, and resources) to learn all they can while they can; and, to facilitate this wise use of talents, teachers should judiciously encourage and discipline them.

"The Parable of the Talents," William de Poorter 1608-1668.

While we might appropriately pick this low hanging fruit first in our reading of the parable, deeper meaning hangs higher up and further in, specifically in the definitional nature of a talent and the relationship between the servants, their talents, and the master. [5]

The Weight of Our Talents

The word *talent* is generally defined today as "natural aptitude or skill."[6] Though there is a strong case to be made that this modern definition of the word is derived directly from the parable of the talent based on its generalized interpretation that was summarized above, this was

[4] Matt 25:26-29.

[5] For several other more detailed interpretations of the parable of the talent within its religious historical context, see the introduction of George O. Folarin, "The Parable of the Talents in the African Context: An Inculturation Hermeneutics Approach." *Asia Journal of Theology* 22 (1): 94-97. Accessed April 22, 2019, http://search.ebscohost.com/login.aspx?direct=true&db=apphAN=32722595&site=ehost-live.

[6] Oxford University, "talent," *English Oxford Living Dictionaries* online, (Oxford: 2019), accessed April 22, 2019, https://en.oxforddictionaries.com/definition/talent.

not the word's original meaning.[7] Most people recognize from the parable that a talent was a form of currency, but we now substitute the metaphorical meaning of a talent as a natural skill or aptitude so quickly that the significance of the comparison Christ was making has lost much of its initial force. Curing this semantic satiation requires a historical definition and some contextualization.

A talent, in biblical terms, was a "balance, weight; [or] sum of money" being derived from the Greek *talanton* meaning "a balance" or "pair of scales."[8] But it was not just some insignificant unit; it was the largest division of currency that they used. The bekah, denarius, and shekel were the weights used for day-to-day exchanges (adding up to a couple of grams and ounces each), but a talent was the equivalent of 75.5 lbs.[9] "But 75.5 lbs. of what?" one might ask. The valuable metals in general circulation during Christ's time were gold and silver. Silver was the more common of the two, however, and is likely the metal Christ refers to in the parable.[10] By today's valuation, 75.5 lbs. of silver is worth $16,284.41. But, while this is a generous sum in itself, a talent of silver in biblical times was worth much more.[11] Historians are not agreed on exactly how much one talent was worth, but by approximation we know that one denarius was the day's wage for a hired laborer and it required 6000 denarii to make one talent.[12] If we divide the 6000 days it took to earn 6000 denarii by a six day work week of a laborer, we find that one talent was the equivalent of more than nineteen years of work for the minimum wage worker. In today's terms, with a national minimum wage of $7.25 per hour, one talent of silver in New Testament time would be equivalent to as much as $348,000. One talent was, and would be today, a fine endowment for an individual by any standard.

[7] Richard Tice, "Bekah's, Shekels, and Talents: A Look at Biblical References to Money," *The Ensign*, August (1987): accessed April 22, 2019. https://www.lds.org/study/ensign/1987/08/research-and-perspectives/bekahs-shekels-and-talents-a-look-at-biblical-references-to-money?lang=eng.

[8] Etymology Dictionary, "talent," *Online Etymology Dictionary,* (Douglas Harper: 2019), accessed April 22, 2019, https://www.etymonline.com/search?q=talent.

[9] Tice, "Bekahs."

[10] Tice, "Bekahs."

[11] Coinapps, *Coinapps.com*, accessed April 22, 2019, http://coinapps.com/silver/pound/calculator/.

[12] Tice, "Bekahs."

With this historical understanding of a talent, the generosity and trust of the man who gave his servants a combined total of seven talents is remarkable. The servant who received five talents received more money than he could make in a life time of hard labor and the servant who received one talent would have been scheduled for an early retirement. And while there may have been room for envy between the servants, neither of them could complain that they lacked the means necessary to profit through wise investment. Prosperity was guaranteed, the only difference was in degree.

The implications of a talent's historical value adds meaning to its modern definition as a natural aptitude or skill. By assigning at least one talent to each servant in the kingdom of heaven, Christ essentially is saying that every person is endowed with a fortune of skills and abilities. Even those who, however modestly or accurately, think of themselves as a one talent person is generously blessed with abilities that can be used advantageously. Belief in this view of every individual's metaphorical wealth of latent talent is an important and empowering premise in our definition of intuitive learning. If every individual has within themselves a talent of natural ability and skill, they can be greatly empowered in their academic activities. Recognition of this truth should spark a sense of awe in each of us. But this is more than tawdry inspirationalism repeated by motivational speakers and self-help books. It is, what C. S. Lewis describes as "the weight or burden of glory."[13] "There are no *ordinary* people", Lewis posits, "You have never talked to a mere mortal."[14] That is to say, if we could see people truly for the wealth of personal value and abilities they poses, we would, Lewis muses, "be strongly tempted to worship" them.[15]

Evidence of intuitive truths and abilities inherent in each individual can be found among many other classical works. Plato, for example in his telling of the famous dialogue between Socrates and Meno, contends that what we call learning is actually just recollection, that "the truth about reality is always in our soul."[16] Plato explains, "As the soul is immortal…, there is nothing which it has not learned; so it is in no way surprising that it can recollect the things it

[13] C.S. Lewis, *The Weight of Glory: And Other Addresses* (San Francisco, HarperCollins Publishers, 1976), 39.

[14] Lewis, *The Weight of Glory,* 46.

[15] Lewis, *The Weight of Glory,* 46.

[16] Plato, *Plato's Meno,* trans. G.M.A Grube (Indianapolis: Hacket Publishing Company, Inc. 1984), 20.

knew before, both about virtue and other things."[17] That is to say, all that is true, good, and beautiful is intuitive to us because it is always already bound up in who we are as immortal souls. Picking this theme up in the 18th century, Thomas Jefferson and other founders of the United States of America assert that certain truths are self-evident (i.e. intuitive), and the important ones they recognized are "that all men are created equal" and "are endowed by their Creator with certain unalienable rights" (i.e. talents).[18] Thus it seems, that an education model grounded in classical thought and on the founding principles of America must also be firmly established on and motivated by this empowering view of the individual: that each person has an intuitive sense of truth and can discern what good and virtuous talents they personally poses.

Unfortunately, out of modesty or ignorance, most people do a good job of burying their talents, leaving the extent of their wealth completely up to speculation. It is, therefore, one of the roles of educators to be reminders of this truth in order to sufficiently sober us and put our thoughts and actions towards each other in proper perspective. This brings us to our next point regarding the nature of the relationship between master, servant, and the talents.

Reaping Where We Sowed Not

In the parable of the talent, one of the more surprising claims regarding the wealthy man's character (and therefore perhaps the most instructive) was made by the unwise servant who describes his master as a "hard man, reaping where thou hast not sown, and gathering where thou hast not strawed."[19] Had this characterization come only from the guilty servant, we might at first brush this judgment off as harsh and exaggerated. But the master partly confirms his servant's assessment in a following verse, stating, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not strawed".[20] Why this confirmation and repetition of a seemingly unjust attribute, especially considering the man in this

[17] Plato, *Plato's Meno,* 14

[18] Thomas Jefferson, et al, *Declaration of Independence*. (Philadelphia: U.S.A., 1776), accessed April 22, 2019, http://www.ushistory.org/declaration/document/.

[19] Matt 25:24.

[20] Matt 25:26.

parable is generally comparable to Christ Himself? Perhaps not surprisingly, many religious pastors and scholars have simply used this as a justification for usury and speculative investing, but this literal interpretation misses the spirit of the rest of the parable as applied to the individual worth of the soul.[21]

Based on our previous reading of the parable, one relevant interpretation of the statement, "I reap where I sowed not," reinforces the idea that our talent of what is good, true, and beautiful stems from a source within us that we did not sow, but from which we constantly reap. It is significant to note that every character in the parable reaps where they have not sown. It repeatedly says throughout the parable that the servants "received the talents", which the master "delivered" and "gave" unto them.[22] They had in no way earned their talents, they had simply inherited them. Furthermore, by lending the money out at interest, the profit they made by their initial inheritance was itself free of real labor. The master, of course, was operating explicitly on this principle, entrusting each servant with wealth which he expected them to improve upon—essentially asking them to invest it as he would have invested it. Because each major character in the parable clearly reaps where they do not sow, which is a key characteristic of the master whom the servants are to emulate, it begs the question, "How does reaping where we do not sow apply to our talents in education?" One answer is that we can begin by emulating the master in the parable by recognizing the gratuitous nature of our talents. As previously established, it is important to recognize the awe-inspiring fact of our talents in order for us to have a proper respect and appreciation for ourselves and others. But it is equally important that we recognize those talents are gifts none of us truly earned, and that their increase and development are based on a similar law of gratuity. We all reap where we do not sow.

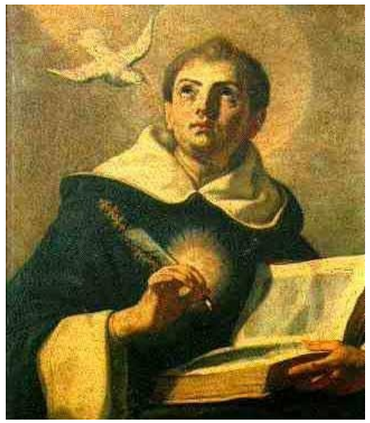
This assertion might come across as surprising, even offensive to some, feeling that the idea of unearned talents and their complimentary increase disqualifies the extensive time, energy, and resources they have devoted to developing their talents. Do the all-American values of dedication, sacrifice, and hard work no longer play a role in the pursuit of the good, the true, and the beautiful? And what of the ambition of the two wise servants in the parable that drove them

[21] John F. Kavanaugh, "Stewardship," *America*, November 9, 1996, 31. Accessed April 22, 2019, http://web.a.ebscohost.com.

[22] Matt 25:14-17.

to make wise and profitable investments? Is not that lost or obscured in the humility and gratitude appropriate when receiving such a generous gift?

In response to these valid concerns, the answer is, "No, this view of the individual's talents as an unearned gift does not trump personal discipline and ingenuity." These principles still apply as they prepare the individual to properly receive and make use of the gift, but they are not to be misconstrued as the source of the gift. Just as an arborist's pruning, watering, and fertilizing creates the right environment for a tree to bear fruit, but is not the source of the fruit itself, so to our academic work only prepares our minds to properly receive and make use of intellectual fruits or talents. Without work, the gifts of Nature and Nature's God could not be enjoyed, but the work is not the gift, neither is it that which bears and produces it.



"St. Thomas Aquinas," *Irish Dominicans.*

We are prone to worshiping work ethic as the key characteristic to a meaningful and successful life, but in so doing we confuse a lesser good for a greater good. Thomas Aquinas asserted in his *Summa Theologica* that "The essence of virtue consists in the good rather than in the difficult", suggesting that we should not be fooled into thinking that working hard is an end in itself, or even the means by which we earn our talent.[23] Josef Pieper, a German philosopher of the 20th century, further summarizes Aquinas, explaining that "virtue makes us perfect by enabling us to follow our natural bent…[and] the sublime achievements of moral goodness are characterized by effortlessness—because it is of their essence to spring from love."[24] Following one's "natural bent" means paying attention to what one is intuitively good at and pursuing it; and the "sublime achievements of moral goodness" is the energetic exercise and use of those intuitive talents, which should be characterized by a sense of effortlessness and

[23] Thomas Aquinas, *Summa Thelogica* II-II, 123, 12 ad 2, quoted in Josef Pieper, *Leisure: The Basis of Culture*, trans. by Alexander Dru. (San Francisco, Ignatius Press, 2009), 33.

[24] Josef Pieper, *Leisure: The Basis of Culture*, trans. by Alexander Dru. (San Francisco, Ignatius Press, 2009). 34

motivated by love. Further emphasizing this point and applying it to education, Pieper says, "just as the highest form of virtue knows nothing of 'difficulty', so too the highest form of knowledge comes to man like a gift—the sudden illumination, a stroke of genius, true contemplation; it comes effortlessly and without trouble."[25] Anyone who has experienced an epiphany will understand what Pieper is talking about. Those moments of clarity, when a math equation finally makes sense or a philosophical dilemma resolves itself in the mind, are the defining moments in our academic careers and constitute the foundation or foot-hold from which we continue to learn. These defining moments of increase in one's knowledge and ability are gifts, and whatever work entailed in that process "is not the cause [but] the condition" necessary to appropriately receive and benefit from the gift.[26]

Recognizing the gift-like quality of our talents inherent in the idea that we reap where we do not sow has one final effect on our understanding of education: that being, the sense of stewardship it implies. Because our intuitive skills, knowledge, and abilities come as gifts of Nature and Nature's God, we must recognize that while we are given full control over them, they are not actually ours. We are members to and beneficiaries of all that is good, true, and beautiful, but they all are not ours to abuse or simply neglect without consequence. As demonstrated in the parable, the two servants who use their talents in the true spirit of stewardship (that is, employing them as their master would have employed them) are rewarded and enter into the lord's joy, which is characterized by an even greater abundance, being made "ruler[s] of many things" because they were faithful in a few.[27] In contrast, the wicked servant, who is not animated by the spirit of stewardship (or even selfishness for that matter) but by sloth, is cast out into outer darkness or ultimate misery, characterized by a rescinding of the talent he once possessed.[28] Based on the account of Ananias and Sapphira in Acts of the Apostles, a similar fate can be imagined for those who use their talents selfishly, investing wisely but withholding a part when

[25] Josef Pieper, *Leisure,* 34. See also, Hugh Nibley, "Work We Must, but Lunch is Free," *Approaching Zion*, (Salt Lake City: Deseret Book Company, 1989).

[26] Josef Pieper, *Leisure,* 35.

[27] Matt 25:21.

[28] Matt 25:26, 29-30.

asked to return and report on that which they had been given.[29] These attitudes of sloth and selfishness are both incompatible with the spirit of stewardship, being motivated by laziness and greed rather than gratitude and honor. We must be careful to cultivate the proper attitude towards Nature's talents and Nature's God who gave them, and, perhaps especially, we need to eschew the tendency towards laziness, which appears to be the primary sin of the wicked servant.

As anecdotally demonstrated in the beginning of this essay, laziness is the human tendency when things come too easily or intuitively. Ironically, it is also the result of the paralyzing hopelessness that is felt by those who fail to see their innate talents and refuse to act based on a sense of their lack of ability. For both cases, the cure lies in the principles of intuitive learning. The hopeless laziness is cured when we recognize that we do, in fact, have natural strengths and abilities in certain fields, giving us the confidence necessary to exercise them effectively. Once identified, the good, true, and beautiful things we have an intuitive grasp of become a template by which we can explore and learn new truths. One might have a natural bent towards reading and understanding science fiction rather than the Greek poets, but rather than let that be a defining limit, one can apply the skills used to read and understand science fiction to reading great literature. It simply requires an imagination to find the similarities between the disparate genres and a willingness to believe in undiscovered talents buried in great texts like *The Odyssey* and *The Iliad.* By approaching foreign texts and subjects with the template of one's established truths and first discovering what is similar before addressing what is truly foreign, one is less likely to abandon hope and slump into idleness. Likewise, the complacent laziness is cured when we use our talents as templates to expand our knowledge and abilities. For when we discover that we can apply our strengths to increase our strengths and to develop new ones, we are filled with the sense of wonder for our respective areas of excellence and for all those outside our areas as well—an important characteristic life-long learners. This is individual empowerment at its best.

[29] See the full account in Acts 5:1-11.Under the direction of the Apostles, Christ's disciples organized themselves as a community having "all things common" among them (Acts 4:32). Every member was expected to consecrate their goods to the Church, which would be reassigned as a stewardship by the apostles so that there would be no inequality among them. Two disciples, Ananias and Sapphira (a husband and wife), kept back part of their goods when consecrating it to the Church. Peter, the head Apostle, discerned this and confronted them about it, at which time they both "fell down, and gave up the ghost" (Acts 5:5).

Thoughts on Application

We, as educators, can facilitate this empowering educational model, but it requires more than simply applying intuitive learning ourselves. We must give scholars the autonomy required to make use of their talents. Like the master in the parable who gave each of his servants a talent and then left them to their own devices, we too must give our scholars the intellectual space they need to effectively make use of their abilities and opportunities. But striking the balance between a respected authority and a negligent instructor can be difficult. The day of reckoning must come and scholars should be sufficiently instructed to appreciate and know how to make use of their talents. But what does that balance look like?

Because this balance is not well developed in the steward-master relationship in the parable, I like to compare the empowering teacher who facilitates intuitive learning in the classroom to an excellent host of a formal party or networking event. As a host, it is my responsibility to insure those who attend my event have a good time, get the social boosts they need, and, in some cases, are tactfully humbled. However, as the host I should not be the center of attention, as the event is for my guests to shine and enjoy themselves and not to enlarge my ego. Therefore, it is my responsibility to be both in control and overlooked, to unimposingly introduce someone to their next romance or job opportunity and then give them all the credit for whatever comes of it. Similarly, in the classroom I should be both the obvious authority and unimposing instigator of thought among my students. I should point them in productive directions according to their interests and abilities, then step back and watch them work—knowing they need direction, but recognizing they will learn more if they think they have discovered it all on their own.

Supporting and expounding on this view in his book *The Courage to Teach*, Parker Palmer states, "Good teaching is an act of hospitality toward the young, and hospitality is always an act that benefits the host even more than the guest."[30] Here again, we see the principle of reaping where we do not sow. When we, as teachers, act as hosts in our classrooms who recognize the intuitive talents of our scholars and facilitate rather than force their intellectual and moral development, we reap where we do not sow as our scholars become co-teachers as well as

[30] Parker J. Palmer, "A Culture of Fear: Education and the Disconnected Life," *The Courage to Teach* (San Francisco: Jossey Bass, 1988), 50.

co-learners. Scholars who feel the respect and trust of their host-teacher come to see themselves as contributors to the learning environment and not just passive receivers of whatever content a teacher is able to fit into a PowerPoint or lecture. Developing the attitude and actions of a good host in classroom instruction is an important way we can empower our scholars and is essential in facilitating intuitive learning.

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Intuitive learning is empowered learning. It occurs when individuals recognizes their natural yet unearned wealth of talents and use them with the honor and gratitude appropriate to such generous gifts to expand and develop new and existing talents. Teachers can facilitate this type of learning by modeling it themselves and acting as good hosts in their classrooms who encourage and draw out the best in their scholars. Doing so, of course, requires developing a substantial amount of trust in the relationship, which takes time and an unnerving hands-off approach to the classroom at times (for the scholar and teacher.) But these are necessary elements of empowering individuals to become exceptional learners as well as good, true, and beautiful human beings.

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Five Excellent Habits of a Scholar

By Steven Jonathan Rummelsburg

Steven Rummelsburg has taught almost every grade from Kindergarten through 12th grade in the last 28 years. He joined John Adams Academy's teaching faculty in 2018 as a 6th grade humanities teacher.

Education is the soul of civilization, just as it is the formal cause of a nation. The principles of truth we pass onto our children in this generation become the structural norms of society in the next. The intellectual and moral decline in this great land is made more evident by each passing news cycle. There is a proportional corollary between the steady erosion of public morals and the crisis of modern education. The only proper response to our precipitous educational decline is the return to the classical education received by our Founding Fathers. At John Adams Academy, our aim is to cultivate the intellectual and moral agency of our scholars such that they are edified in truth for the sake of freedom. An authentic education leads cultivated souls to servant leadership for the sake of the common good. The tried and true classical curriculum is the best course of study; however, it is contrary to modern education in almost every substantive way. Where the modern school flows from the false dichotomy of "nature vs. nurture," the classical school requires of its scholars active participation in their own educations. Scholar empowered learning is a core value of classical education, which I will illustrate through five excellent habits of a scholar.

Classical Education Roots and Modern Distortions

Education is best characterized by Plato's Allegory of the Cave as the movement from the darkness of error into the light of truth; from ignorance to knowledge; from interior bareness to interior fruitfulness. The best we can do as a civilized society is to pass on our intellectual and moral tradition in a meaningful way. Parents have a sacred duty to educate their children and are, in every sense, a child's first teachers. The school has a civic duty to support parents, families and communities in this vital endeavor. As the wise prophet said "Train up a child in the way he

should go, and when he is old he will not depart from it" (Proverbs 22:6, *KJV).* This exhortation requires the proper method that treats both the exterior and interior of the human person.

The modern school denies the human interior or spiritual nature of man characterized by intellect, free will and character. Instead, the human person is reduced to constituent material parts including our basic internal and external senses. As a result, the modern school expects grit and determination from students in the face of a materially reduced curriculum. The classical school expects to cultivate the human interior landscape by the virtues: those intellectual and moral habits of being that edify individual character. This requires much more than just grit and determination, it also necessitates the cultivation of habits of excellence.

Political Science Professor Emeritus from Georgetown University James V. Schall wrote a book called *Another Sort of Learning*. In it, the good professor suggests that there is an alternative education that modern schools do not provide, which is fundamentally a return to the basic principles of a classical education. Schall goes against the grain of modern educational pedagogy by asserting that there are certain things scholars owe their teachers. The modern school expects bodies to be present to receive a transitive education. The Classical school expects integral participation by way of scholar empowered learning. Based on Schall's expectations for students, I submit that five excellent habits all students should develop in order to become truly empowered scholars are good will, attentive engagement, effort of study, a certain kind of faith in oneself, and docility.[1] An examination of these habits will clarify the role of scholar empowered learners and how they benefit most from a classical education.

Excellent Habit #1: Good Will

The first attribute of an excellent scholar is a disposition of good will towards teachers and classmates alike. Good will in the classroom begins with the reasonable assumption that all participants are working in good faith towards the same goal. The classical school provides a benevolent space for teachers and scholars to encounter the true, good and beautiful. This social

[1] J. V. Schall, *Another sort of learning* (San Francisco: Ignatius Press, 1988), 30-37.

setting requires the good will of all participants to fulfill its proper end. Anything less than good will from each scholar diminishes the culture of the class. It is a matter of justice that good will be the first excellent habit our scholars bring to the school.

The goal of forming servant leaders in accord with the tradition of our Forefathers is in itself an endeavor of good will for the common good. We intend to enter the market place of ideas by way of the classic works in the Western canon to initiate a free-exchange of thoughts through civil discourse. The proper common goal is to end in possession of the truth ordered by the natural law. The truth is most profitably encountered through the dialogical inquiry. This is the method by which our freedom is used responsibly. Absent the necessary good will from scholars, the endeavor cannot bear good fruit.

It is not enough for the teachers to insist upon good will from their scholars. A teacher who does not have good will towards his scholars is captaining a ship run aground. Without good will from all parties, the classroom becomes clinical, controlling and contrived. The possibilities for authentic inquiry and learning in the absence of good will are not just greatly diminished, but suffocated. The excellent scholarly habit of good will towards all and the virtue of justice go hand in hand in the well-ordered classroom.

Excellent Habit #2: Engaged Attention

Authentic learning begins with a passive form of receptivity. We use our five senses to take in data from our experiences in the form of sense impressions. What one perceives is first received, then moves through active efforts of study, which then returns to passive speculative intellection called contemplation. Modern educational movements eschew passive learning in favor of active learning, which is an oversight in need of remediation. Both active and passive learning are necessary. We must not lose sight of the fact that passive engaged attention precedes the act of apprehension.

In a delightful poem by William Wordsworth, we find the author sitting on a grey stone deep in silent contemplation. His friend is asking him why he is not actively studying his books and the poet responds:

‘Nor less I deem that there are Powers
Which of themselves our minds impress
That we can feed this mind of ours
In a wise passiveness.[2]

When a teacher presents a principle of truth or a classical work of literature, the first thing one should do is to take it all in. This is problematic in this age of distraction. With phones, screens, and ubiquitous streaming modern media, we are distracted to an unprecedented degree. Stillness is required to build the habit of engaged attention. There is no better way to get started on the road from the darkness of error into the light of truth. Once in the light of truth, there is no better way to complete an education than by engaged attention, reflecting in contemplation upon the highest things. The expectation of engaged attention presupposes excellent content and masterful delivery aided by the virtue of temperance.

Excellent Habit #3: Effort of study

When a scholar passively receives sense impressions and classical ideas, these things become the subjects and objects of the intellectual efforts of study. It is an arduous task to discover the real value of things reflected in the nature of reality. The modern school conditions us to accept our own subjective feelings. The classical school, asks us to grapple with the primary questions of whether or not things presented are objectively true, good and beautiful. To make an effort of study requires courage to pursue the truth into places that are difficult. The goal is to put things in their proper order according to what is really there.

Many of the things the modern schools teach are in opposition to the first principles of classical education. For example, the modern school tells us all ideas are equally valid and equally good. If we come to believe it, then we have much work to do to extricate the false supposition. We learn in a classical classroom that not all ideas are equally good, in fact, some ideas are bad, like the idea of abortion. It takes courage and effort to confront truth that contradicts what we have been previously taught and then to reorder the inner landscape such that it is conformed to reality.

[2] William Wordsworth, “Expostulation and Reply,” in *The Book of Georgian Verse,* 1909. Editor William Braithwaite. Accessed April 11, 2019. https://www.bartleby.com/333/493.html.

Of further benefit, as a matter of justice, the scholar must make every effort of study to understand the material before he seeks help from the teacher. If he does so, his inquiry will be of more profit to him and other scholars who are making a similar effort. The effort of study is vital to scholar empowered learning, without it, schooling becomes an incomplete endeavor.

Excellent Habit #4: A Certain Faith in Oneself

There are two distinct ways to have faith in yourself. The most common is the personal, subjective and psychological. This idea began to germinate in the early Enlightenment and has morphed into the modern psychological mantra “believe in yourself.” The modern aphorism is predicated on the false notion that how we feel and what we choose to believe can determine what we become. The requirement in a classical classroom for a “certain faith in oneself” is quite a bit different, it is reflective. One of the attributes that sets us apart from the beasts is our capacity to reflect on the nature of reality by abstracting, analogizing and integrating abstractions back into the integral whole of the universe.

In the effort of study to discover the nature of reality, scholars are asked to believe the truth that we all share in an unchanging human nature. We may all have differing natural gifts, but we all have a common set of powers and faculties, which include external senses, internal senses, appetitive powers, intellect, and free will. These are the natural attributes of our human nature by which we learn. All human persons, barring defect, are capable of learning anything in the humane tradition by their natural born powers and faculties.

It follows that when we speak of the “certain faith in oneself,” we are speaking specifically of the given capacity to master the three distinct orders of life: reality, thought and language. This always appears to be difficult in the beginning, after all, penetrating the depths of reality is no small feat. However, with the right effort, proper instruction, and use of the liberal arts, all of us have the capacity to attain the truth. The faith we are to have in ourselves is the belief that we are naturally capable of encountering truth, no matter how difficult it may appear.

Excellent Habit #5: Docility

The idea of "docility" is the most controversial of the five habits of excellence. So steeped in radical individualism is the modern age that the unspoken imperative is that each is his own priest, prophet and king. The modern ideologue submerged in subjective self-reference is greatly offended by the suggestion that we ought to extend docility to the great teachers of the past, especially if those teachers happen, by accident of birth, to be dead white males of European descent. However, to close in on oneself, to self-reference as if no external teaching is necessary, is an intellectually debilitating position. Unfortunately, subjective self-reference is promoted in the modern school.

Docility comes from the root word "docere" which means to cause someone to learn or know, to teach or to show. In Latin "dociles" is the facility to be easily taught. Docility in the classical classroom is to be teachable, it is the virtuous golden mean between credulity and skepticism. The modern world asks us to commit to both extremes on either side of the golden mean. On the one hand we are steeped in radical skepticism which exhorts us to be skeptical of nearly everything except skepticism itself. On the other hand, we are asked to believe absurd ideologies that require us to be credulous to an unprecedented degree.

The golden mean of docility is qualified by the virtue of prudence. The first teachers for whom scholars are to be docile are their parents. The classical teacher is the object of scholar docility only insofar as he assists parents in their natural duty to educate their children. The teacher's role is to introduce the scholars to the great teachers of the past. The wise have always turned to the great teachings that have withstood the test of time and are included in the deposit of truth bequeathed to us by our forefathers in the Western Canon. A scholar ought to be teachable in the face of the great and enduring ideas from the classical curriculum. Any other disposition deforms the endeavor of becoming educated.

Return to the Great Legacy of our Forefathers!

The grounding principles of this great country proceeded forth from the cultivated intellects and formed hearts of our Founding Fathers. About half of them were formally classically educated while the other half were self-educated in the self-same principles of truth. The architects of The Constitution knew well the importance of a proper education and that

education was necessarily intellectual and moral. Thomas Jefferson, founder of William and Mary College, wrote "Educate and inform the whole mass of the people. They are the only sure reliance for the preservation of our liberty."[3] Benjamin Franklin, founder of the University of Pennsylvania wrote "The good Education of Youth has been esteemed by wise Men in all Ages, as the surest Foundation of the Happiness both of private Families and of Common-wealths."[4] We must not leave Franklin's assertion believing he means "happiness" in the way our contemporaries would use it, he meant it in the way it is used in the Constitution as the intellectual and spiritual fulfilment of a human soul in the civic life.

The Founding Fathers would be appalled by the current state of intellectual and moral malaise epidemic in our modern schools. John Adams wrote that our "Constitution was made only for a moral and religious People. It is wholly inadequate to the government of any other."[4] Adams clearly understood that we "have no Government armed with the Power capable of contending with human passions unbridled."[5] He would understand, as we ought to understand today, that our current educational system is intellectually and morally bankrupt. The graduates we are producing exhibit behaviors that "would break the strongest Cords of our Constitution like a whale goes through a net."[6]

Our modern schools are a training in unbridled passions. The principles passed onto students in this age are producing graduates who are increasingly less fit for college and career. More concerning, they are less interested in virtuous civic duty and discourse. Most alarming, they are, for all intents and purposes, intellectually and morally unformed. Modern education depends entirely on the material considerations of the environment, method and educational program. By scientific reductionism, the human person is materially reduced to a test subject, or a cog in a social/economic machine. This generation may just break the cords of the Constitution if we continue on our present path.

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[3] Benjamin Franklin, *Proposals Relating to the Education of Youth in Pennsylvania* (Ann Arbor, MI: University Microfilms, 1927), 1.

[4] John Adams, *Letter to Massachusetts Militia,* 11 October 1798, quoted in James Smith and Paul Murphy, *Liberty and Justice*, New York: Knopf 1965.

[5] Adams, *Letter to Massachusetts Militia.*

[6] Adams, *Letter to Massachusetts Militia.*

A return to classical education is the only proper course of action. It is not for the faint of heart, feeble of mind, or the weak of soul. It is the narrow and difficult road back to a recovery of the vision our Founding Fathers had for this Great country. The Founding Fathers knew well that a proper education, cultivating the intellect and forming the will, was vital to carrying out the highest aspirations of The Constitution.

In a classical education, how well one is educated has always been predicated on the interior habits of the scholar combined with good teaching of the best content. Without the five excellent habits, virtually no humane learning can take place. When a scholar practices the five habits of excellence, those habits become the basis for self-governance in the principles of true freedom. Let us recover the five habits of excellence, so very necessary for scholar empowered learning, as we return to our classical American roots.

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The Editors of *Mentor* graciously invite all John Adams Academy faculty to contribute submissions to this journal. As educators, we appreciate how your actions and words contribute to our academic community; as writers, we admire how you see the good in things beyond our view. Whether your main vantage point is a Kindergarten classroom, an administrative office, or places beyond or between, you have valuable perspectives on the ways our Core Values intersect with the curricula of our Academy.

On a rotating basis, Mentor will focus on a particular Core Value. The substance of this third volume has been our 4th Core Value, Scholar-Empowered Learning. In the upcoming fall issue, the theme will rotate to our 5th Core Value, Fostering Creativity and Entrepreneurial Spirit.

You can contribute to the journal either through a research article or a book review. All submissions within the journal aim simply to connect the thematic Core Value with a classic written text, song, or artifact that is presently studied at school. Whether you have found an emphasis themes of creativity and entrepreneurial spirit in Greek literature or applied physics, we invite you to submit an essay for consideration.

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Articles

Having selected a written text, artifact, or artistic work from the Academy's curricula, discuss and persuade in an essay of 1000 to 5000 words how John Adams Academy's 5th Core Value, Fostering Creativity and the Entrepreneurial Spirit, is evident in your chosen text. Cite and credit all sources according to *Chicago Manual of Style*, including your footnotes and bibliography. If citing and sourcing is not your strength, please contact Mr. Ross Garner.

Book Reviews

Having selected a book from John Adams Academy's curricula, summarize and assess the book's relevance to the Academy's 5th Core Value, Fostering Creativity and the Entrepreneurial Spirit, in 500 to 1000 words. Cite the book according to *Chicago Manual of Style.*

MENTOR

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Appreciation of Our National Heritage

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