

PAST IS PRESENT

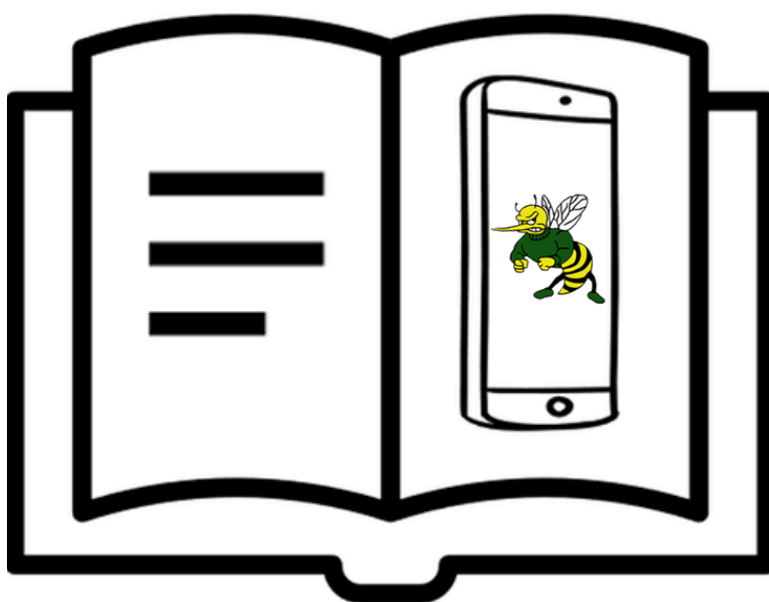


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H I S T O R I C A L M A G A Z I N E
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About the cover art:
When We Fight, We Win
by August Capotosto

August based this piece off of her great-aunt Sophie who protested for the Equal Rights Amendment (ERA) movement in New York during the 1970s. Despite the importance of this amendment to ensure the civil rights of women across the country, the status of the ERA is still being debated and is not constitutionally protected. This artwork explores the frustration of being a young woman in a country that has been advocating for the same equality reforms for years.

P A S T I S P R E S E N T



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Edited and Designed by Tyler Cummins and Faculty Advisor Mr. Mullady

Much thanks to the many student contributors and to the teachers of the history and art departments who supported this inaugural edition.

Dear Readers,

History is an endless web of stories—woven together by people, places, and pivotal moments. But how these stories are told depends not only on the subject matter and perspective but also on when we choose to begin and end a particular narrative.

In both our personal lives and in history, there are natural demarcations—before and after moments that define how we see the world.

Before the internet and after

Before equal rights and after

Before 9/11 and after

Before the fall of the Roman Empire and after

Before COVID and after

We often look back and recognize these turning points. But what about the present? Are we living in a "before" right now? Before what? What change is just beyond the horizon, unseen but inevitable?

At any moment, we are in a "before", standing on the edge of history, unaware of what events might soon upend our routines, challenge our perspectives, and redefine our world.

As students of history, we have the privilege to explore these moments—not just as distant facts, but as lived experiences. We study the "before" to understand the factors that led to change and shaped the outcome. In the process, we learn to see our own time with greater clarity, appreciate the moment in which we live, and navigate change with the benefit of some historical wisdom.

In this inaugural issue of Past is Present, we invite you to explore the past as a force that has produced our present and shapes our future. Come, see, and read about how worries in our contemporary world: challenges to science education, religious persecution, inflation, anxiety, abuse of power, and threats to equal rights relate to struggles of the past. Explore the beauty of language, travel, storytelling, and music in our changing world. Be inspired by our connection to the past and our power to mold the future.

Welcome, have fun, and enjoy the journey!

Sincerely

Tyler Cummins (Editor)

Mr. Mullady (faculty advisor)

Past Preserved



This artwork by Henry Swerdloff was created using an assortment of different charcoal materials, as well as blending stumps and graphite for the sketch, using depth and texture to show time passing and age. This work shows Henry's great-grandmother's ring that has been passed down, showing the themes of family connections and preservation.

Faerie Tales

by Sadie Rich

The best stories were written
Before our time.
Before the laser guns
Before the bulletproof cars
Before the airships
And the electric lights
And the factories
And the revolutions,
Passed down
Only from people to each other
Seldom-written
Ever-loved
In Napoli and Carcassonne
In Fenghuang and Birkenfeld
In Waset and Crete
And so many more
Never only once-told
The reason we keep telling

A Moment in Medieval Europe

by Simone Argento

Entering the Cathedral de Santa Maria De Burgos, with sunglasses pushed into my hair, a map in one hand, and a phone camera in the other, I look up at the delicately carved ceiling above me. The sounds of chatting and rattling potato chip bags fill the echoey halls. The smells of sunscreen and ancient musk mix together. The room is full of people in colorful shirts who have just come from the fancy “authentic” Spanish restaurants outside. Parents try to corral their wandering toddlers and school groups walking by. One group stands around a painting of a religious figure; giggling, because, with their 21st-century fashion standards, they think his hairdo looks funny.

I notice the cold brownstone beneath my shoes. It seems unbothered by one more trampling leather soul after hundreds of years of worshipping monks and priests that are now replaced by fast-moving tourists. The walls beside me are sturdy, built by the king to intimidate peasants. They shoot up 50 feet into the sky as if they mock the laws of gravity, a law that was not defined when they were built. They arch over a stained glass window depicting a religious scene.

As I step into its light to take a picture of the intricately designed ceiling, the light reflects on a mirror across from me. It gleams into my eyes, blinding me. Suddenly, as if I've stepped into a portal, the walls seem cleaner, the halls turn silent except for the faint sound of Gregorian chants emerging from the depths of the cathedral. They get louder as a group of monks walks by, and I realize that I have been transported back to this same spot seven hundred years earlier. I begin to feel a cold breeze lurking behind me and jump as I notice the thin, cold hands of Bishop Don Mauricio clamping over my shoulders from behind. We both glare at the mirror across from us and I see his face, wrinkled from the many years of disease and political turmoil. Old before his time, he holds fears and hopes similar to the ones that I have, even though we're separated by centuries. I hear the sound of wooden wheels rumbling across cobblestone streets outside. Merchants yell out their wares, and groaning cripples beg for food. The rancid smells of cattle and disease fill my nose. Replacing excited 21st-century tourists, monks and servants mutter and repent on their knees, staring up at the same ceiling, that I will snap a picture of 724 years later.

From reading plastic plaques, I remember that their time was very different from ours. It was filled with famines, plagues, and wars which diminished the European population. Between the years 1347 and 1350, the black death killed a third of the Europeans. It is estimated that 25% of children in the Middle Ages died in their first year. These are only a few examples of how difficult this age was, which is why this cathedral was an important place for medieval Europeans. With all the conflict in their lives, they relied on their God for salvation and held onto religion as their only hope.

With the sound of a camera shutter, I am jolted back to reality. Back to the running toddler, giggling tour group, and plastic plaques with the history of religious artifacts. This cathedral, once built to intimidate and reflect the king's authority from god, has turned into just a beautifully built structure that has stood the test of time; a backdrop for memorable family photos. I stand here with the outward appearance of a colorful, sunscreen-covered tourist, but my new appreciation for all the people who have passed through these walls remains hidden from the outside. Having this perspective of what this structure of delicately placed stone was to people hundreds of years ago, I let out a sigh of grateful satisfaction that I didn't live in the death, disease, and remorse-filled medieval Europe.



Photograph by Simone Argento taken at Cathedral de Santa Maria de Burgos in Spain.
Started in 1221, the Cathedral was completed in 1567.



This artwork by Isabelle Donnellan Valade, was created using India ink, watercolor, acrylic, and black pen. It expresses the diversity and individuality of thousands of languages around the world, as well as displaying the barriers and complexities of navigating different languages. Language helps us store and communicate memory, and is fundamental for our understanding of history and identity.

LEADERS THAT SHAPE HISTORY

An Excerpt from Andrew Jackson's Corrupt Democracy

by Peter Langendorf

While on the surface, Andrew Jackson sought to bring democracy and equality to the country, his decision to veto the Second National Bank showed his true desire to turn the rich and poor against each other and retain support for his presidency. Andrew Jackson's veto of the rechartering of the Second National Bank resulted in widespread anger between the upper and lower classes of the country. In Senator Daniel Webster's reply to the Bank Veto in 1832, he says, "It manifestly seeks to inflame the poor against the rich, it wantonly attacks whole classes of the people, for the purposes of turning against them the prejudices and resentments of the other classes." Jackson claimed to veto the National Bank to maintain equality between the upper and lower classes, but the distance between the two grew as he continued to attack the upper class and support the lower class. His veto only sought to widen the gap and turn the two classes of people against each other. Although Andrew Jackson claimed to have vetoed the bank because it was corrupt and unconstitutional, his actual goal with the veto was to retain the support of the public and maintain his image as a man of the people. The Miller Center's article on Andrew Jackson's Bank Veto states how "[t]he veto message was one of the defining documents of Jackson's presidency. Clearly intended for the public eye, parts of it read more like a political manifesto than a communication to Congress." Andrew Jackson claimed that the National Bank was corrupt and controlled by the upper class to gain the support of the common man. If the poorer part of the American population resented the wealthy, they would support Jackson, as he appeared to be democratic and a supporter of the ordinary people. Vetoing the bank under the reason of it being controlled by the wealthy upper class would lead the poorer lower class to believe that Jackson was truly out to help them and give them more power in society. Even though Andrew Jackson may have appeared to support the common people, his decision to veto the bank was based purely on his selfish desires for power and a split between the two classes.

The Spotlight and the Sword: Nero's Tragic Performance

by Tyler Cummins

Imagine you are 16 years old, bursting with creative energy, and in love with music, poetry, theater, and chariot racing. The year is 54 AD, and rather than stepping onto a stage for a poetry reading or musical performance, you are about to step onto the world stage in the greatest role of all: Emperor of the Roman Empire.

This is the story of Nero, a young emperor with artistic ambition and eager to dazzle. His story is a tragic drama, a cautionary tale formed by bad decisions, betrayal, and the dangers of extraordinary power.

At first, the Roman people adored Nero. He hosted extravagant festivals and demonstrated generosity with flourish. He lowered taxes, aided cities in times of need, and hosted competitions of various arts. He was exuberant, always wearing a new outfit for every public appearance. But while the public cheered, the Roman Senate grew frustrated. They had expected a serious leader focused on governance, and over time, even the people of Rome began to favor strength and stability over his excesses. When Nero abandoned his official duties to compete in talent shows and chariot races, the admiration he received in his early years turned into disapproval.

Nero's political rise had been carefully choreographed by his ambitious mother, Agrippina, and his powerful advisors. He gained power after his mother murdered his uncle, but still being a child, his mother made many administrative decisions. In fact, the Roman coinage, which usually bears the face of the emperor, displays the face of both Nero and his mother.



https://www.britishmuseum.org/collection/object/C_R-6509

When Nero's mother and advisors criticized his behavior, he saw them as obstacles rather than allies. His solutions were cruel and ruthless. He ordered his own mother's execution and forced his closest advisors into suicide as a punishment for their disapproval.

Nero's tragedy was not just his own but Rome's as well. If Nero had been born to a different fate with less power and more artistic freedom, he might have been remembered as a great poet or a celebrated musician. Instead, his obsession with the stage and his tremendous power destroyed both him and the empire he ruled. Just fourteen years after becoming emperor, Nero committed suicide after losing the support of the Roman people and the Roman Senate. If all the world is a stage, Nero was cast in the wrong role, bringing ruin to both himself and his empire.

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Speech in Support of the Louisiana Purchase

by Bianca Torri

My fellow Senators, I stand before you today to encourage you to support the treaty purchasing the Louisiana Territory.

We, as opposed to our current enemies, should have control over such an area that three-eighths of our goods pass through. According to Thomas Jefferson, “There is on the globe a single spot, the possessor of which is our natural and habitual enemy. It is New Orleans, through which the produce of three-eighths of our territory must pass to market...” Thomas Jefferson believes that France having control over such an essential trading port puts us Americans at a disadvantage. If America were to support the Louisiana Purchase, we would have significantly more land and control over our own commerce.

Furthermore, we should do our best to geographically separate ourselves from France in order to avoid possible conflicts. According to Robert R. Livingston and James Monroe, in obtaining the French portion of America, “...We separate ourselves in a great measure from the European World & its concerns, especially its wars & intrigues...The Bond of our Union will be strengthened...” By purchasing the last of French land adjacent to our own, we are undoubtedly limiting if not eliminating the chances of being incorporated into precarious European disagreements. Having gained perspective from our past conflicts, it is in our best interest, that for the sake of our country, we ensure that America is kept neutral in the face of wars with European powers and, in turn, solidify the strength of America.

The treaty purchasing the Louisiana Territory must be passed. It is imperative that we gain control over our most important trading ports and simultaneously avoid becoming entangled in any foreign disputes.

Speech in Opposition to the Louisiana Purchase

by Charlie Athanas

My fellow Senators, I stand before you today to encourage you to oppose the treaty to purchase the Louisiana Territory.

Purchasing the Louisiana Territory would weaken the federal government. In a speech to the US Senate, Samuel White, a senator from Delaware, said, “Thus our citizens will be removed to the immense distance of two or three thousand miles from the capital of the Union, where they will scarcely ever feel the rays of the General Government.” If the Louisiana Territory is purchased, people will be inclined to move out into the unknown territory, thus living farther from our nation’s capital. As people live farther and farther away, the federal government will have less and less power over the people, which is detrimental to our nation’s government. For that reason, purchasing the Louisiana Territory would be a significant mistake for our country.

Additionally, purchasing the Louisiana Territory from France would pull citizens away from the commercial, manufacturing, and agricultural industries. In an article from the *Columbian Centinel*, a newspaper from Boston, it is stated, “This unexplored empire of the size of four or five European kingdoms will ... drain our people away from the pursuit of better husbandry, and from manufacturers and commerce.” If the vast landscape of the Louisiana Territory is purchased, people will move out into the unexplored land. This will reduce the number of laborers in the commerce, manufacturing, and agricultural industries that are already in place today. As these three industries are among the largest in our nation, it is crucial to keep as many people working in them as possible, and purchasing the Louisiana Territory would not achieve that goal.

As supporting the treaty to purchase the Louisiana Territory would weaken the federal government and reduce the number of laborers working in some of the nation’s largest industries, it is in our nation’s best interest that you oppose the treaty.

Religion, Persecution, and Resilience

On Religious Persecution

by Charlie Langendorf

For thousands of years, religion has divided people and caused some of the largest conflicts in history. In the 1920s, religious persecution was a common occurrence. Although many people believe that this era is over, there are similar levels of persecution in the world today. The similarities in persecution between the 1920s and today can be seen in Russia and the USSR, the Armenian and Burmese Genocides, and Native American and Uyghur Chinese internment camps.

The USSR and modern Russia aim to realize similar goals through their treatment of religion. In 1917, Vladimir Lenin and the Bolsheviks overthrew the provisional government that had come to power after the last Tzar. From the conflict, Lenin and the Vanguard created a Marxist-Leninist state: the USSR. Leaders of the USSR sought absolute control, believing that religion undermined that control because people would look to God instead of government. Lenin and his comrades knew that outlawing religion would cause outrage and uprising, so to ensure this did not happen, the USSR “confiscated church property, ridiculed religion, harassed believers, and propagated atheism in the schools” (Library of Congress). For much of the USSR’s history, religion was frowned upon, and being religious was an open act of defiance against the government. At the time, a significant portion of Russia was Orthodox Christian, meaning Lenin faced strong, albeit short-lived, resistance. Today, Vladimir Putin, the president of Russia, is an Orthodox Christian. Although following the Russian Orthodox Church is now allowed in Russia, other religious groups are not given the same freedom. In the Russian substate of Chechnya, Muslims, the ethnic majority in the area, are being persecuted by the Russian government, even going to war as seen in the First and Second Chechen Wars. For years, Russia and the USSR have attempted to remove Muslims from the country, especially Chechnya, and many Muslims have been deported to Central Asia. Many Chechens have joined Al-Qaeda in order to fight back against the oppression from Russian Christians. The United States Commission on International Religious Freedom explains, “Russian religious policy claims to protect ‘traditional’ values and faiths from the destructive influence of religious ‘extremists,’ or ‘foreign ideologies’ ... Its expansive application of the term to peaceful religious minorities ... reveals the extent to which the concept has become a pretext for the maintenance of regime control.” Essentially, the Russian government

controls the Russian Orthodox Church, and with it controls its sentiment regarding the government; however, they are unable to control Islam and other religions, and they believe this poses a threat to Russian sovereignty. While there have been cases of bombings from Islamic terrorists, they were mostly in response to Russian attacks. Russia has publicly stated that they are going after extremists to protect the Russian people. Many Russians support the government's attacks in Chechnya for two reasons: Putin's immense popularity and support of the persecution, and Russian media censoring most of the conflict so that the average citizen only knows about terrorist attacks in places such as Moscow. A parallel between the USSR and Russia today is their mutual desire to eradicate religious minorities that threaten the country's stability. While their methods of extermination differ, it is clear that the regime change from the USSR to Russia did not alter the attitude towards religious minorities.

Throughout history, religious differences have often led to genocide - mass killings based on ethnicity or religion. The similarities in religious genocide between the 1920s and today can be seen through the Armenian Genocide in the Ottoman Empire, as well as the Rohingya Genocide in Myanmar/Burma. Prior to World War I, Armenia was part of the Ottoman Empire, a majority-Muslim dictatorship with a population of about 25 million people. There was a deep divide within the empire between Christians and Muslims, so when WWI began, the Ottoman government (A Central Power) blamed many of their defeats on the Armenians in the army. They demoted the Armenians to labor duty and killed them as they were disarmed. This began killings and deportations of Christian Armenians throughout the country. Henry Morgenthau, a US ambassador in Constantinople, provided a report for the American government, saying, "I do not believe there has ever been a massacre in the history of the world so general and thorough as that which is now being perpetrated in this region, or that a more fiendish, diabolical scheme has ever been conceived by the mind of man." Today, the Turkish government denies involvement and the existence of the genocide, providing many different excuses. On the 50th anniversary of the genocide, "[f]oreign scholars were encouraged to revise the record of genocide, presenting an account largely blaming the Armenians or, in another version, wartime conditions which claimed the lives of more Turks than Armenians" (Genocide Education). The Turkish government encouraged these historians to falsify records and rewrite the past, leaving Turkey blameless. A similar

event is taking place today in Myanmar. In Myanmar, Buddhists are the religious majority, and the minority Muslims reside in a part of the country called Rakhine. Muslims in the country have been discriminated against and abused by the government for years, with Myanmar's government eventually launching "clearance operations" to slaughter and drive them out. The operations have included internment, burning villages, and slaughtering Muslims. The government is deflecting blame: "Myanmar's recent court-martial conviction of three military personnel for crimes against Rohingya victims ... is merely one aspect of ongoing government efforts to evade meaningful accountability" (Human Rights Watch). Both the Turkish and Myanmar governments deflect blame by finding scapegoats or directly denying the accusations. In the two genocides, there was a distinct lack of military intervention from other countries, including the US. America's lack of involvement could be interpreted as an unwillingness to intervene to save lives, despite all of the political developments and human rights advancements that have been made in the past century. Religious genocides are often thought to be a part of the past, but evidently, this is not true.

Murder is not the only type of religious persecution. More often, assimilation is the tactic used by governments to convert a population to one religion or another. The United States was a key perpetrator, sending Native Americans to boarding schools to "Americanize" them: convert to Christianity and learn about American ideals. The US Department of the Interior says that "the United States directly targeted American Indian, Alaska Native, and Native Hawaiian children in the pursuit of a policy of cultural assimilation: ... discouraging or preventing the use of [their] languages, religions, and cultural practices." The United States, greedy for Native American land, ran "boarding schools", (internment camps) collaborated with the churches to convert the next generation of Native Americans. Many of the schools were funded by churches to stamp out Native religion. The United States has long since denounced its actions towards Native Americans, offering reparations, but they weren't enough. A similar event is taking place in China today. The Uyghurs, a Muslim minority from Eastern China, live in a province called Xinjiang and are hated by the Chinese government. The Chinese government created what they called re-education centers, where any Uyghurs deemed "dangerous" were sent. Survivors of the camps often no longer held their Muslim beliefs, coming out of the experience traumatized or unwilling to talk at all. However, in December 2019, after international backlash, the Uyghur governor of Xinjiang, Shohrat

Zakir (a CCP member) spoke to the press, saying “All those in the centers who were studying Mandarin Chinese law, vocational skills and deradicalization have “graduated” and found stable employment”. However, reports show that Uyghurs are being sent to manual labor camps instead of being sent back home. This persecution and reeducation with an end goal of integration into the larger society can be seen in both 1920s US and current-day China; a shocking parallel when you consider the freedoms and rights of Chinese citizens compared to US citizens.

Religious persecution in the 1920s is very similar to the persecution in society today. Many people believe violence due to religious differences is a thing of the past, but it can be found in all walks of life. These similarities can be seen in the USSR and modern-day Russia, Armenia and Burma, and Native American/Uyghur internment camps.

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This artwork by Henry Swerdloff is in watercolor and charcoal. It was created to visualize the forgotten victims of the Holocaust disappearing from our memory into thin air.

Echoes of the Past In Our Lifetime

Education Evolves:

Creating a Climate for Change

by Jack Cummins

Since the time of Galileo's heliocentric model, powerful sects of society have been reluctant to allow the teaching of scientifically proven but unpalatable truths. Concepts that suggest change or question the supremacy of humans are particularly prone to exclusion from curricula. In the 1920's, the theory of evolution was banned in schools because it clashed with creationism. Currently, climate change theory, which threatens society's illusion of stable control and challenges economic systems, similarly faces opposition. Both climate change and evolution are slow processes occurring over long periods of time, not immediately visible, and thus tempting to deny. Challenges to evolutionary teaching and climate change education have numerous parallels, and the successful integration of evolution into the public school science curriculum can inform efforts to protect against current threats to climate change education.

The debate over how science should be taught in our public school classrooms remains as relevant today as it was in the 1920s. The landmark Scopes trial, which incriminated Scopes for teaching evolution in the classroom, was dubbed the trial of the century, as it contributed to a polarized public, received broad media coverage, and ultimately expanded the reach of the courts to impact social matters. Intense opposition to evolution education in the schools came from Christian churches, religious Christians, and traditionalists led by William Jennings Bryan, who contested the science of evolution because it contradicted their creationist beliefs. While evolution is now taught in public schools and numerous court cases have purged creationism and "intelligent design" from the curriculum, resistance to updated science education persists in the form of opposition to climate change education. Unlike the church-based objections to evolution, much of the most fervent resistance to climate change originates from financial interests. PragerU materials, approved for use in the curriculum of schools in Florida, Oklahoma, Montana, and New Hampshire, are a prime example of the fossil fuel industry influencing climate change education (Povich et al.). Funded by donors including petroleum industry billionaires Dan and Faris Wilks, PragerU creates written and video materials targeted toward children to disseminate propaganda that undermines climate change research and bolsters the fossil fuel industry. Today's students are expected to suffer the impacts of climate change, and therefore, they especially need education to manage their changing world. In addition to

profiting businesspeople, communities economically dependent on fossil fuel industry work may also be reluctant to support climate change theories due to the impact of climate-friendly interventions on their economy and livelihood.

Whether examining evolution education in the 1920s or climate change education in 2023, the nation may appear to be split along clear lines, with the powerful interests of the Christian church and the oil moguls forming the sole opponents to the advancement of scientific education. However, in each case, the opposition is far more complex than one single interest group. Even without the influence of these factions, many individuals are skeptical about introducing new ideas into a science curriculum and worry about the impact of this information on students and society. Many individuals ethically opposed evolution education out of fear that ideas such as Social Darwinism, which stem from Darwin's theories, could be used as an excuse for imperialism and its devastating effects on colonized peoples. Individuals also worried that if people were to see themselves as animals descended from apes rather than God's divine creation, this mentality would validate the prioritization of animalistic desires rather than morality. Similarly, today, many worry that teaching climate change may exacerbate anxiety and distress among young people. Climate anxiety is widely reported, which is especially concerning since overall, anxiety and mental health concerns have recently increased among youth in the United States (Hickman et al.). Additionally, some opposition to climate change education comes from those who may not entirely disagree with climate change theory but worry about an overstated or extreme presentation of the topic because they distrust the institutions as being excessively liberal in a politically divided nation.

When potent groups oppose updated, accurate science education, and when fears around science education are widespread, the differences may seem insurmountable. Yet, motivation to change can come from unexpected sources, and progress is possible. In 1957, when Russia launched Sputnik into space, fear of Russian scientific superiority over the United States shifted Americans toward an emphasis on scientific learning, and many became more open-minded to educating students about evolution. Comparably, as severe weather patterns emerge, opponents to climate change education may begin to accept this

subject matter. Legal action can also stimulate awareness and support. Despite Scopes' loss in the court case, the Scopes trial brought broad attention to evolution education. The subsequent landmark case, *Epperson v. Arkansas* (1968), established that banning evolution teaching was unconstitutional, and the additional cases *Edwards v. Aguillard* (1987), and *Kitzmiller v Dover Area School District* (2005) each confirmed that teaching creation science or intelligent design as alternatives to evolution was unconstitutional because religious doctrines may not be taught in public schools under the cloak of science. Climate change education in contrast is not as readily protected by law, because in the absence of a religious agenda, it is not unconstitutional to teach bad science or incorrect information. Efforts to secure the future of climate change education may require engagement of scientists and educators with the communities that oppose it. Scientists and their scientific work can seem remote, obscure, and unnecessarily difficult to decode. By making the scientific process more accessible, engaging the general public, and helping people to explore the scientific study designs and data, progress can be made. Moreover, while it is true that communities dependent on fossil fuel economies have concerns about climate change policies, surveys demonstrate that most of these individuals do support climate change policies if they are paired with assistance during the transition (Gazmararian). Likewise, although climate anxiety has been observed among children and teens, this anxiety can be alleviated by educating students on potential solutions and current progress by scientists, leaders, activists, and governments to promote a healthier environment. By understanding the root of opposition fears, it becomes possible to work on solutions.

Over the past century, the challenges to integrating scientifically accurate information into the public school curriculum come from a variety of sources, and successful progress requires an understanding of these opposing forces to identify ways to legally battle or thoughtfully engage those who disagree. It is imperative to address not merely the conflict of science vs. religion or environmentalism vs economic interest but also the more nuanced fears and reluctance of non-scientists to accept new paradigms. While legal victories were vital to the progress made in evolution science education, as we approach climate change education it will be crucial to make science accessible and relatable, and address the concerns of its opponents. Whereas evolution education in the 1920s could teach students about the past and how

species have evolved, climate change education enlightens students about where the future will lead and has the transformative power to alter that future for the better. In the words of Greta Thunberg, “We can’t just choose to tell some facts and not others because we don’t want to upset people. We have to tell it like it is.”

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This mixed media work
by Oliver Rodi
combines multiple old
pants and an old
nursing uniform sewn
together to choke and
obscure the silhouette.

The textile work
mimics the
constrictions and
distorting perspective
of anxiety, a timeless
aspect of human
existence that has been
exacerbated in our
current society.



Another Tile

by Josh Cohen

Historical note: This short story, inspired by and in the style of La Parure by Guy de Maupassant, is written about the deprecation of the French franc in 1922 after the franc left the gold standard.

It was a rather unpleasant morning when a man entered the bank. Wrapped tight in his wool coat, he nearly lost his hat as a vicious gust of wind came whipping behind him, stinging the back of his neck. Grimacing, he readjusted his umber bowler and took in his surroundings.

The bank lobby was a small, humble room, stained wooden floors and red plush chairs. A woman, short and lithe behind the safety of her counter, was eyeing him warily. Her eyes were mahogany drops and her mouth made little dimples as she watched this battered stranger straighten his back, clear his throat, and approach.

“Bonjour monsieur,” she spoke liltingly, “and welcome. How may I assist you today?”

“Yes, hello,” the man uttered gruffly. “I need to talk to someone.”

The woman smiled, a well-rehearsed pressing of the lips. “You can talk to me.” When the man stared at her in confusion, she went on. “What is wrong, monsieur?”

“Well, ah, it’s my money.”

“Your money?”

“Oui, my money.”

“And what seems to be the problem, sir?”

“Well, it’s just...” He paused. “It’s not... how do I put this.” He sighed. “I have a friend who sells tiles -- I’m a tiler, you see -- and he’s an American. I always buy my tiles from him. But, now he’s saying that my francs” -- the man held up a disheveled wad of paper bills -- “that my francs are worth less. He wants me to pay more for each tile. And to be honest, I just don’t understand it.”

“Monsieur,” said the woman, “I’m not quite sure I understand what you mean.”

“I mean, why are my francs worth less now than they were then?”

“Prices increase over time, that is only normal.”

“Well, I--” the man stammered. “Who can I talk to?”

“Talk to?” The woman blinked. “I suppose you could speak to the accountant.”

“The accountant?”

“Oui, Monsieur Delarme. I can schedule an appointment if you wish.”

“I do. Uh, wish, that is.”

“Name?”

“Sorry?”

“What is your name, sir?”

“Oh, right. Édouard. Euh. Édouard Carreleur.”

“Thank you, Monsieur Carreleur... I will let him know. You may wait here.”

“Uh, all right. Merci, madame.”

Monsieur Carreleur took a seat, absentmindedly tapping his foot as he waited. He checked the round white clock on the wall. A minute passed... then another... then another...

“Monsieur?” The woman’s voice roused him from his slumber. “Monsieur Delarme is ready to see you.”

“Ah, merci.” The man rose and made his way through a heavy wooden door labeled “Accountant.” Perhaps this man would have the answers he needed.

He did not. Sweaty and flushed, Monsieur Delarme was mourning the loss of his hair and didn’t seem to understand Édouard’s questions. “I am sorry, monsieur,” he said apologetically, “but I am afraid I do not know what you are speaking of. Money is money, and a bank is a bank.” He held out his hands helplessly. “I am not sure what to do.”

Monsieur Carreleur frowned. “You mean, you cannot tell me why my American friend says my francs are worth less today than they did a year ago?”

The accountant echoed his unhappy expression. “I am afraid not, monsieur.” A thought came to him. “Ah, but perhaps my manager can.”

“Your manager?”

“Yes, Monsieur Laurent. My superior. I will tell him you are here to see him, please take a seat outside. Perhaps he can help you.”

He could not. Neither could Monsieur Blanchet, nor Monsieur Baudelaire, nor Monsieur de Maupassant. The last man fingered his necklace anxiously as he spoke. “I, uh, I’m sorry, Monsieur, ah, Monsieur, euh, I’m sorry. But perhaps the president will be able to help you.”

“I’m sorry? The president?”

“Oui, Monsieur Beaumont. I will, euh, I will let him know you are here.”

The sun was setting as Édouard pushed open the heavy wooden door to the president's room. Inside, he found a large, spacious office and a tall, strong man in a black suit. His tie was silver and his neatly combed hair and mustache were gray.

"Ah, the good Monsieur Carreleur." The man smiled, his eyes crinkling. "I am Charles Beaumont, the president of this bank. Delphine said you'd be up." He extended a hand, grabbing hold of Édouard's and shaking vigorously. "Truth be told, good man, I'm sorry you had to go through all that. But here you are, and here am I. Tell me, what do you need? A transfer? A loan? Thinking of starting a business, are we?" His eyes glinted greedily.

"Ah, no, sir," Édouard told him. "I have, well, I guess it's a more complicated question."

"Go on."

"I have a friend -- an American friend -- who supplies my tiles -- I'm a tiler, you see -- and, well, he says that, ah, my francs aren't worth as much as they were last year. So I have to pay more for the same amount of tiles."

Monsieur Beaumont was nodding vigorously. "Oui, oui, I see, I see."

"You do?"

"Of course! You are concerned with the exchange rate. Rising costs, my good man, can be attributed to that pesky little friend we call inflation."

"I'm sorry, the... exchange rate?"

"Yes, the exchange rate between our currency and that of America. The United States. You understand."

"So, euh," replied Édouard, not understanding a word of what the large man in front of him was saying, "how do I fix it?"

"Fix it?" Monsieur Beaumont laughed, a good, hearty sound. "You can't 'fix it.' It's a fact of life, my friend."

"But you're the president, can't you do something about it?"

"Hahaha! Ah, if only... alas, my good man, I am only the president... the exchange rate is influenced by factors far beyond our ken -- supranational organizations, diplomatic policy, fluctuating tariffs... you understand."

Édouard did not. But he smiled, and nodded, and thanked Monsieur Beaumont for his time, and when he came home he thought, well, I tried. Nothing to do now but lay another tile.

Sax

by Tyler Cummins

In the modern era, the saxophone is the quintessential voice of jazz, visually and musically gleaming as it wraps listeners in its smooth rhythmic melodies. But when jazz was born, the saxophone was absent. In the early days of jazz, when musicians on trumpets, clarinets, piano and drums took to this musical movement, the saxophone, an obscure 1846 invention by Belgian instrument maker Adolphe Sax was not invited or even considered. Early jazz in early 20th century was dominated by performers on better-known instruments like Louis Armstrong on trumpet and Benny Goodman and Artie Shaw on clarinet. The saxophone lingered at the edge of the musical stage when it was welcomed onstage at all.

However, as big-band music gained popularity, the saxophone, after decades of collecting dust, would be called upon! The saxophone was a great choice for big-band music because it projects like a trumpet, and can be played even faster than a clarinet. Trailblazing musicians like Sidney Bechet on soprano saxophone and Coleman Hawkins on tenor saxophone traded in their clarinets and brought the saxophone into center-stage. By the 1940s, the saxophone was king! As the big-band era of jazz died down and the bebop era began, the saxophone remained an essential member of the ensemble. Played by musicians like Charlie Parker and John Coltrane, saxophone put the soul in jazz.

Similar to the evolution of the jazz movement, The saxophone began with humble origins, cast aside, but was ultimately embraced and celebrated because the instrument gave voice to the passion of its musicians. While the saxophone missed out on the birth and earliest days of jazz, the sax grew up with jazz and shares a tightly intertwined history. Over the decades, it was transformed—remastered, refined, and optimized—to meet the growing demands of its musicians. In turn, the sax has pushed jazz forward, expanding its possibilities, honoring its intricate rhythms, and delivering a human voice that can whisper, wail, cry, and sing!



This artwork by Miles Takayesu uses oil pastels, ink and colored pencil to shine a spotlight on music. Like the calming rhythm of a heartbeat, music can create a space of safety and solitude, shielded from the outer chaos in the world.