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The Hellenist America Institute Publishing Company
A Royalist/Radical Publishing Company
Riverside Plaza M3410
1615 South Fourth Street
Minneapolis, Minnesota 55454

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Patrick's "Unfinished": An Intellectual History Counterpoint to
Franz Schubert's Symphony No.8 "Unfinished"

A SPIRITUAL DEDICATION TO FRANCIS DUFF AND THE LEGION OF MARY AND
TO THE OBLATES OF ST. BENEDICT

An Intellectual Dedication

To Mike Franey, David Noble, Mark McGee, Brother Gregory Conant, Father
Hilary Freeman, Sister Mary Anthony Wagner, and the Oblates of St. Benedict at St.
Benedict's College, St. Joseph, Minnesota and St. John's University, Collegeville,
Minnesota

Family and Friends

To Richard Kast and Patricia O'Dougherty-Kast. To my father Aquinas O'Dougherty,
my brother Mike and my sisters: Margaret Mary, Mary Ann, and Maureen. To Megan,
Sean, and Stephen. To John O'Dougherty, John Herlick, the Conant family, and the
Linstroth family

ISBN: 0-9626665-6-4

Library of Congress Catalog Card Number: 96-075586

Printed in the United States of America

From Number to Prime Number

An existential and numerical approach to American history.

"I see the ruin of all things shattered glass and falling masonry and time consumed in one livid flame." James Joyce, Ulysses.

What is existentialism? Is there an orthodox approach to the problem of existence? Is existentialism relevant to the American experience? To answer these questions, the writer is going to present a brief survey of existential themes and of major existential writers. Then the writer is going to present Gabriel Marcel's orthodox approach to existentialism and contrast this approach with the approaches of Sartre, Jaspers, and Buber. Finally, the writer is going to apply this whole framework to the philosophy of the American Revolution and to the American Revolution itself as a test case. This philosophy and this test case were chosen because they bracket the problem of America's existence.

Theses and Axioms.

One, historical truth is "unilateral."¹

Two, history can be viewed as a negation.²

Three, Hegel said that the mind is the negative. To some extent this is a true statement because electrons in electricity are negative, however, there is a positive pole.³ Therefore, the mind is negative and positive. This is the third thesis.

Four, the American Revolution was a "nongeneric" revolution. That is, it was really three million or more revolutions—an existential or artistic approach.⁴

Five, the American Constitution should be "deconstructed." This is the idea that we can't really get at the meaning of words in a legal text; therefore, the text of a document like the constitution is somewhat absurd.⁵

Six, the American Revolution is locked on Locke, Jefferson, and Madison; consequently, it is waning.⁶

Seven, Americans should adopt a new approach, an existential approach, to our present time period.

Eight, existentialism is about relationships—hence an "interpersonalized" "I-Thou-We" is possible.

Nine, history is absurd—a Sartreian position.

Ten, history is spiritual—a Catholic approach.

Eleven, the American Revolution created a nation of prime numbers— (an O'Doughertyian approach).

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Twelve, the "We" in the American Constitution is indicative of a "Judaism for Gentiles" approach to American history.⁷

Existentialism: A Conceptual Framework.

Again, what is existentialism? Well, the answer to this question is many things. Many writers have contributed to the philosophy of existentialism among them Kierkegaard, Nietzsche, Sartre, Camus, de Beauvoir, and Joyce. However, there is some agreement according to Robert Stone, an interpreter, on many of the basic tenets of existentialism.

First, is the thesis that "existence precedes essence."⁸ That is, creation precedes evolution and definition. Is this true for the American experience? Yes, it is. In American history "existence does precede essence." The American Revolution and Constitution created the American government and today we are still defining the American essence by enactment of new laws and by the continuing creation of American culture.

Second, is the thesis that "life has no inherent meaning."⁹ Mankind creates life's meanings. God doesn't have a plan for man. Maybe God doesn't exist. Is this true? No, there is a universal law of science that you don't hear much about today which states that "all life comes from life."¹⁰ Thus life implies a higher being for the creation of life—a God. In America life has an "inherent meaning"—Rollo May's "love and will."¹¹

Third, is the thesis that "life is not determined."¹² For example, life is not determined by one's toilet training or by economics. Nor is life determined by a person's parents or by a "schedule of reinforcements."¹³ Life transcends economics. The sounds that we hear are given their meaning by man. The word, run, has, for example, almost one hundred different meanings. Man invents the meanings of different cultures. Furthermore, there isn't usually a direct cause and effect relationship between things in the environment and man's actions. The important thing to remember is that before we do anything like eating or sleeping a decision is made. Thus, Americans are largely free from the past—past mistakes, like Viet Nam, for example. Furthermore, American life can be changed at almost any point in time.

Fourth, is the thesis that man has "freedom of choice."¹⁴ His life is not controlled by a human nature. He or she can choose different jobs or write different laws or novels. The route that a person's life takes can be altered at every specific moment by a change in an individual's will. Personal cause and effect are not determined. Man is free from his past and behavior history. Thus man shouldn't accept external judgements. A man should, therefore, be true to himself. For example, a decision to conform or not to conform is made first as a child and then the choice process continues through the individual's life. Personal energy can overcome economic obstacles or human ones. There is not an unconscious. Sartre, for example, says that the idea of an unconscious is "bad faith."¹⁵

Fifth is the thesis that man has two types of being:¹⁶ (1) "Being in-itself", for example, "eating, sleeping, and working;"¹⁷ and (2) "Being for-itself", for example, "awareness and conscious choices."¹⁸ As man broadens his consciousness he becomes more and more free and more and more like a God. Man has great potential for psychic growth. His ego is transcendent. His life is kinetic rather than static. An historical figure, like Washington,

doesn't have a fixed personality. Washington's personality was the product of his choices and a product of his expanding consciousness. Washington was solely responsible for his life.

Finally, there is not for Sartre a mind body dualism. Man and nature exist as a unity. Life is, according to Sartre, "a useless passion."¹⁹

Kierkegaard

The philosophy of existentialism deals with the problem of existence specifically human existence.²⁰ The modern idea of existentialism is to be found in the books of Soren Kierkegaard. He had the idea that his fellow Danes misunderstood what it means to be a Christian. Kierkegaard felt that his countrymen had a false idea of Christianity. They wrongly approached Christianity from the point of view of speculation and of the intellect. Kierkegaard contended that this approach flows wrongly from the idea of Hegel who taught that it was the discipline of philosophy to absorb all the mystery of religion even the Christian mysteries of the Trinity and the Incarnation.

Kierkegaard felt, in contrast, that Christianity was a path in life that one takes to assimilate the doctrines and message of Christ.²¹ Christ's message would be brought into one's own existence. The true path to understanding the message of the gospels is to exist within the message, not to just speculate on it. In his argument against Hegel and his countrymen Kierkegaard focused on a number of ideas such as existence, the individual, free will, passion, fear, and despair. His writings influenced many writers now called existentialists.

Partial Survey.

Although it is not possible in this work to give a detailed delineation of the writings of all the existentialists, it is perceived that this book focus on such basic ideas as existence and the particular person, consciousness and freedom of choice, anguish and the absurd, and being and nothingness. The writer is going to focus on these ideas and then pay particular attention to the ideas of Marcel, Sartre, Jaspers, Buber, and Marx (for contrast).

Existence and Man.

First of all, there is in existentialist thought a focus on human existence. The focus is not on chemical or biological existence, but, on the problem of ethical existence. The existentialist is concerned with the realm of what it means to live as a man and what are the lines of authentic human enterprise. Heidegger says, for example, that "'other realities are, man alone exists.'"²² It is thus man's existence that sets him apart from all the other beings in the cosmos. The problem that the existentialist deals with is not the universal but the individual.

Why does this interest in the individual occur? Because the dislike of the abstract occurs, there is an interest in man's freedom. The act of freedom consists in a contingency, that is, the nature of the will is to be for or against something. The will and freedom become difficult

Gabriel Marcel's Orthodox Christian Approach to Existentialism

The Personal Nature of Truth

Marcel says that "Being is a Mystery"²⁹ and that we are living "in a broken world."³⁰ He says that a distinction should be made between the true and the universally valid. For example, slavery was true for a few; and, in contrast, the law of gravitation is universally valid. Marcel contends that all minds have a bias. Many people think that truth is something extracted like gold. Furthermore, Marcel contends that we should make a distinction between genuine truth and extracted truth. Should truth be modeled after physical or scientific processes? Not necessarily says Marcel. History, for example, can't be reduced to certain formulas. Unity, also, is a profoundly ambiguous idea. What are some examples of "the broken world?" Atomization and collectivization of the population are the opposite sides of the process of devitalization. "With" and "togetherness" seem to be losing their meaning. Bureaucracy tends towards dictatorship. He compares the state to God. Furthermore, he contends that the words liberty, person, and democracy are losing their meaning. The value of fatherhood is also being diminished.

Transcendence

Marcel contends that we have an urgent need for transcendence. Transcendence is a form of dissatisfaction. He contrasts transcendence with the immanent. Transcendence is not, Marcel argues, merely "going beyond."³¹ It is an extended conception of the pronoun "I."³² The "I" or life is a spiritual adventure. Transcendence, then, does not transcend experience. "Experience has, Marcel contends, varying degrees or purity."³³ For example, experience can be "distilled" in a diary.³⁴ A Minkowski space—a space in mind travel—is another form of transcendence.

Truth

According to Marcel, reality is everywhere. Truth is unilateral. Sensations and sentiments are not objective. Facts are not external. Life is centered internally. Is truth a substance? Is all truth objective? The answer is that there is personal and objective truth. He ends with a question. What about "the life of truth?"³⁵

Reflection

Primary reflection dissolves the fabric of experience. Secondary reflection recovers unity. "I" cannot be considered apart from "exist." The sense of "I" depends on sense experience. "I am manifest,"³⁶ not "I exist." Existence and awareness of existence can be disassociated. Primary reflection is detached. There is a distinction to be maintained between subject and predicate. The sense of self can never be reduced to a dematerialized ego. The body is an instrument. There is sympathetic mediation between body and soul.³⁷ "I am somebody;" other somebodies exist. Are the terms absolute and existent congruous terms? "Existence is not, according to Marcel, a predicate."³⁸

themes to deal with in a speculative system of philosophy like Hegel's, which is largely deductive. This deterministic approach is seen as the enemy of man. Sartre and Camus, for example, make freedom the essence of man. The abstract denigrates man into a thing. Modern technology makes man a number and a group member. Jaspers and Marcel protest against this dehumanization. Great literature makes man unique and serves as his method of escape or transformation in the technological society we live in today.

Consciousness and Choice

Existentialists focus on man as an "I" not an "it."²³ Consciousness and choice are vivid themes in existentialist writings. Thus man should be conscious of their own reflections and thoughts. Heidegger argues that many men are followers of the masses. The existentialist man, in contrast, thinks for himself. Man becomes free by having an individual interest in his choices. Because the existentialist man is deeply committed to life and freedom, he has great responsibility. Camus thinks, for example, that there are only responsible men. For Heidegger, the focus of the authentic man is concern.

"Anguish and Absurdity"

Along with the ideas of freedom and responsibility are the notions of abandonment, anguish, fear and dread.²⁴ Man is seen as being alone and solitary. He does not have objective moral guides to use in his choices. Responsibility yields anxiety and anguish. Man is alienated from nature because of his consciousness and reflection. Camus', The Stranger, finds meaning in his life only as he is about to lose it.²⁵ Heidegger expresses this anguish as the movement man's life has as man moves towards the nothingness of death.

Absurdity is another theme favored by the existentialist writers.²⁶ The nonrational, for example, is that which man can't comprehend. Kierkegaard defines Christ as absurd because the mystery of the incarnation is incomprehensible. The Incarnation can only be understood by faith. Camus, also, says that there are different scientific reasons for various phenomena in the universe but he denies that there is a complete truth for the totality of the cosmos. There are only partial truths.

God, Being, and Nothingness

Many existentialists portray a universe which has no God. Man is the penultimate being through which all the other beings reveal themselves. Man is "transcendent for man."²⁷ Camus says that he denies God because of the problem of suffering in man's existence. Life is absurd; man is doomed to death and failure. Death is not the only negation. Negativity and negation are recurring existential themes. Heidegger contends that Being is filled with nothingness. Sartre argues that consciousness is a negative because consciousness is always focused on an object that is not the comprehending consciousness.²⁸ Freedom is also a negation because it is a move towards an unsurpassed goal. The dark side of man's nature is often delineated in existential literature. Instead, of a call to knowledge and love, as the Christians have it; life is tragic and depraved.

say of it only that it is."⁵⁶ What is "Being-for others?"⁵⁷ "It is a new dimension of being in which my Self exists outside as an object for others."⁵⁸ "The For-others involves a perpetual conflict as each For-itself seeks to recover its own Being by directly or indirectly making an object out of the other."⁵⁹

Consciousness

Consciousness is "the transcending For-itself."⁶⁰

Cause

"In the human sphere cause is empty of all deterministic quality and stands for an objective apprehension of a situation which in the light of a certain end may serve as a means for attaining that end."⁶¹

Existence

Existence is "concrete, individual being here and now."⁶² Sartre argues "that for all existentialists existence precedes essence."⁶³

Essence

"Man's past,"⁶⁴ "essence, is what has been."⁶⁵ "Since there is no pre-established pattern for human nature, each man makes his essence as he lives."⁶⁶

Ekstases

This word means in Greek "'to stand out from."⁶⁷ "The For-itself is separated from its Self in three successive ekstases:

(1) Temporality. The For-itself nihilates the In-itself in the three dimensions of past, present, and future.

(2) Reflection. The For-itself discovers that it has a Self for-the-Other, a Self which it is, without ever being able to know or get hold of it.

(3) Being-for-others. The For-itself discovers that it has a Self for-the-Other, a Self which it is, without ever being able to get hold of it."⁶⁸

Nothingness

"Nothingness does not itself have Being, yet it is supported by Being."⁶⁹ "It comes into the world by the For-itself and is the recoil from fullness of self-contained Being which allows consciousness to exist as such."⁷⁰

Feelings

"What are feelings?" Can feelings be analyzed scientifically?"³⁹ Is a sensation a feeling? Marcel contends that "there is an exclamatory awareness of existence."⁴⁰ Are some feelings internal bleedings of the mind?⁴¹ Marcel would contend that some feelings are. He also says that "a feeling is not passive." Marcel says that "to feel is to receive."⁴²

Being

We understand feeling as a means of participation in life.⁴³ But, participation includes more than feeling. We contemplate our own uniqueness. We ingather knowledge. There is a dualism between mind and body says Marcel. However, there is unity of external and internal. We should be true to ourselves. One becomes nearer to oneself "in ingathering". We have and abstract self. Awareness and life are different axioms. Existence precedes self-discovery. Relationships with people are internal—with things external. Feelings are unequal to a film of images. "Being" is a "mystery."

"My Life"

"Who am I?"⁴⁴ It is a mystery. A complete narration of my life is not possible. A diary is not enough. The judgements of history fail. Fact and act are "ambiguous."⁴⁵ What lies at the base of metaphysics? Disquietude.⁴⁶ "Truth is a spirit."⁴⁷ The family bond is a mystery. We shouldn't separate the spiritual from the vital.

Jean Paul Sartre

Sartre is a phenomenologist and an existentialist. He uses the descriptive method of Husserl and focuses on the problem of existence.⁴⁸ His philosophy is an examination of life from the atheistic point of view. Sartre argues that there is no God and that life is absurd.

Transcendence

For Sarte, transcendence "refers to a process whereby the For-itself goes beyond the given in a further project of the itself."⁴⁹ What is the "Being-for-itself?"⁵⁰ It is "the nihilation of the Being-in-itself; consciousness conceived as a lack of Being, a desire for Being, a relation to Being."⁵¹ What is Being? "Being is."⁵²

Transcendence and Being

"Being is in-itself;" and, "Being is what is is."⁵³ "Being includes both "Being-in-itself" and "Being-for-itself," "but the latter is the nihilation of the former."⁵⁴ "As contrasted with existence, being is all-embracing and objective rather than individual and subjective."⁵⁵ What is "Being-in-itself"? It is "non-conscious Being." It is the Being of the phenomenon and overflows the knowledge which we have of it. "It is a plenitude, and strictly speaking we can

Freedom

Freedom is the true "being of the For-itself" which must "choose itself."⁸²

Historicize

"To become involved as a concrete existent in an actual world so as to have an 'history.'"⁸³

The Body

"The body is thus the concrete facticity of our 'Being-for-itself' as affected by our 'Being-for-others.'"⁸⁴

We can never know another's freedom.⁸⁵

"Consciousness is the for-itself and the body is the precise way in which consciousness exists—it's facticity."⁸⁶

"The body is the context of our relations with others.
The body is Being-for-itself. Facticity is the bodies' past."⁸⁷

"Our body is also our alienated outwardness."⁸⁸
It is a being for others. "Knowledge is consciousness."⁸⁹
There is an existential relationship between my consciousness and my body.⁹⁰

Others

During reflection a person becomes aware of one's awareness.⁹¹

Pride is a form of bad faith.⁹²

Fear and shame are the awareness of the other person as a subject.

"Shame is the awareness of being before the other in such a way as to need the other to recapture the very consciousness he has stolen from us."⁹³

"The other is first experienced as the alienation of our possibilities and as the objectification of ourselves."⁹⁴

"Although our 'Being-for-others' is factual it is still an internal relation to the other."⁹⁵

Man has become "a transcendence-transcended," or "a freedom engulfed by another's freedom."⁹⁶

Shame is our view of ourselves before the "other."⁹⁷

"The other is an immanence that is transcendent to me."⁹⁸

Nihilate

"Consciousness exists as consciousness by making a nothingness arise between it and the object of which it is consciousness."⁷¹ "Thus nihilation is that by which consciousness exists."⁷² "To nihilate is to encase with a shell of non-being."⁷³

Negatite

This is "Sartre's word for types of human activity which while not obviously involving a negative judgment nevertheless contain negativity as an integral part of their structure; e.g., experiences involving absence, change, interrogation, destruction."⁷⁴

Noesis

This is Husserl's word "for the intentional direction by consciousness toward an object external to it."⁷⁵

Objectness

"The state of being and object is objectness."⁷⁶

Past

"Is what the For-itself has been."⁷⁷

Possible

"It is a noun almost equal to 'possibility.'⁷⁸" "The For-itself makes itself by choosing its possibles and projecting itself toward those preferred."⁷⁸

Present

"The present is not." "The For-itself is presence to 'Being-in-itself' by means of an internal negation."⁷⁹ But this very presence is a flight toward the Future as a further project of the For-itself.⁸⁰

Future

It is the possibilities of the "For-itself."⁸¹

Class Consciousness

"Class consciousness occurs when I assume my objectiveness as forming a synthetic totality with the other before the look of a 'third.'" ¹¹² This is the "'us.'" ¹¹³

Conflict

Sartre focuses on conflict because "each for-itself is freedom." ¹¹⁴

Martin Heidegger, briefly

Heidegger has a phenomenological analysis of Being. He deals with Being and speech. He also deals with God's absence and neglects the relation of God to the "to be." ¹¹⁵

Karl Jaspers

For Jaspers, philosophy is more than a body of writings accessible to consciousness. ¹¹⁶ It is also a personal struggle towards comprehending life. Jaspers wants us to grow above scientific knowledge to Being-for-oneself wherein one becomes aware of man's freedom and responsibility. Jaspers sees philosophy and theology as not being capable of producing bodies of knowledge.

According to Jaspers, authenticity is the acceptance of the individual and of his collective history. ¹¹⁷ This collective history would be a personalized "We." Jaspers contends that final situations like death and guilt lead man to the edge of transcendence and faith. Myths and religion do not lead one to a definitive idea about transcendence; but, they do lead one to a personal conviction about life and death.

Martin Buber

Buber predicates an "I-Thou" relationship between man and God. ¹¹⁸ God is the eternal "Thou." He also emphasizes the importance of interpersonal relationships.

Morton White's Book

A Contrast/ The Ideology of the American Revolution

If existentialism is a philosophy of existence, how does it compare with the philosophy of the American Founding Fathers who were structuring America's existence. What was the ideology of the Founding Fathers? How does their philosophy contrast with existentialism?

First, what was the ideology of the Founding Father? The Founding Fathers believed that truth was not only subjective, but, that many truths were self-evident and objective. The first writing to see about the claim of self-evident truth in the Declaration of Independence is this idea: if Jefferson and others signers were asked to say how they perceived that some

Relationships

"The for-itself modifies the in-itself through action."⁹⁹

Desire is an awareness and a totality.

"Desire is a way in which the for-itself chooses itself before the other and in relation to the other."¹⁰⁰

Sadism

Sadism is a failure of desire.¹⁰¹

Sadism reduces flesh to uselessness.¹⁰²

Masochism

Masochism is the realization that one cannot lose his subjectivity in the other person.¹⁰³

Masochism is the result of realizing that seduction cannot succeed because both persons are using a similar mode of language on each other.¹⁰⁴

Language

Language is the means I use "to cope with a self that is no longer the simple nihilation of the in-self; but, which is now the nihilation of the in-itself before the other—the arising of a self as a myself in the midst of the world."¹⁰⁵

One power of language is the seduction of freedom.¹⁰⁶

Sex

Sexual desire should be analyzed "as an intentionality."¹⁰⁷ It is both an awareness and an objectification.

The body is sexuality "desired not as a thing or machine but as the facticity of a consciousness."¹⁰⁸

Sex is an attempt to capture another's "subjectivity in his objectivity."¹⁰⁹

Love

Love is "a project of good faith doomed to failure because of the nature of the for-itself as a nihilation and failure."¹¹⁰

Love is an attempt to make man's "existence necessary."¹¹¹

In A Summary View of the Rights of British America (1774) Jefferson proclaimed America as "a free people, claiming their rights as derived from the laws of nature."¹⁸ How can a law of nature prescribe anything? Locke maintains in his "Essays on the Law of Nature" that "right is grounded in the fact that we have the free use of a thing, whereas law is what enjoins or forbids the doing of a thing."¹⁹ In contrast, Hobbes maintains a right is a freedom to do or not do something.²⁰ A right is a choice. Moreover, Hooker contrasts laws that regulate planets with laws that rule men. Man like God has freedom of choice. Man has reason. Many colonists thought that the laws of Newton's mechanics and moral laws were similar to those in Mathematics.

Rights

"What did Jefferson mean by the term 'rights'?"²¹ He thought that rights are more than what is right. Our rights are, according to Jefferson, deducible from duties. Pufendorf, in contrast, says that a right is a moral power.²² He distinguishes between authority and right which indicates that an authority is properly acquired and held.

Morton White distinguishes between rights and physical powers. A power is only a physical property.²³ When physical strength is used immorally it is an arbitrary power used in "license." Power is not necessarily dominion over men. Moreover, men have some inalienable rights, for example, religious freedom. Is property a right? If so, why was it left out? Are negroes merely property? The right to property is ambiguous as it is presented in the Declaration of Independence. It is not on par "with liberty and safety" in the Declaration.

To Obey God We Must Oppose Tyrants ²⁴

The colonists felt that they had a duty to oppose tyranny. They felt that they were complying with natural law and "nature's God" when they rebelled against the British. They felt that they had a moral imperative.

Were the Revolutionaries Utilitarians? ²⁵

Happiness is a result of carrying out duties which were the result of the nature of man. An intuitionist cannot be a utilitarian, and a utilitarian cannot be an intuitionist. A utilitarian denies the idea of natural law. The revolutionaries were not utilitarians because they thought that man had rights and duties by the nature of man's essence.

Rebellion and Unalienable Rights ²⁶

The revolutionaries felt that if man's unalienable rights were infringed upon man has a right to rebel. They also argued that the government is the guardian of the specific rights of man. However, it seems that the revolutionaries were ambiguous on the relationship of the government to man's rights.

of their propositions were correct, they would say "I know it by intuition."¹ When it became necessary for the colonists to proclaim a revolution, and say that "all men are created equal and they are endowed by their creator with certain inalienable rights, and that among these are life, liberty, and the pursuit of happiness,"² they claimed that these rights were like self-evident axioms. This idea was also propounded by Aquinas, Descartes, Leibniz and Spinoza. Locke contended that the rules of natural law are like axioms. He differentiated between "innate principles" and "self-evident" principles.³ Locke was opposed to the idea of "innate principles."⁴ Thus Americans have a "common nature" and a "common right."⁵ Two plus two equal four.⁶ And red is not green.⁷

Moral Sense and the Founding Fathers

Moral sense is according to White a modality that is different from reason.⁸ The moral sense is like the five senses in certain aspects. For example, we are supposed to be able to identify that a certain act like lying is false. Some writers argued that the moral sense was or is conscience. Other writers identified the "doctrine" of moral sense which had the last say in morals.⁹ A third group felt that reason was "the preferred" way to establish moral regulations.¹⁰

Hutcheson had an early definition of moral sense as distinct from reason. He felt that this faculty was also distinct from the will. Furthermore, Hutcheson maintained reason did not intervene between identification of an action, e.g., its being unheroic and the sensation, moral in nature, that it is right or wrong. Thus this sense enables us to set forth moral propositions almost like mathematical propositions that we claim to have knowledge of.¹¹ It seems that the moral sense is, in part, cognitive developmental. Locke, in contrast, held that the idea of rational intuitionism immediately perceives the truth.¹²

Jefferson regarded reason as preferable to an appeal of a moral sense. Is morality objective?¹³ Burlamaqui contends that reason supervises the moral sense.¹⁴ He was referring to both intuitive reason and judgment. It seems that moral sense is under intuitive reason.

During 1774 Jefferson's Summary View of the Rights of British America appealed to a common sense thus reason, and to a moral sense as set forth in the "common feelings of human nature."¹⁵ In his Declaration, Jefferson maintained that moral sense was under reason. Jefferson says that "nature has constituted utility to man, the standard and test of virtue."¹⁶ Thus Jefferson was partially utilitarian. He also made some references to revelation. What about the moral sense and the people? Jefferson argued in 1774 that "the great principles of right and wrong are legible to every reader."¹⁷

Natural Law and Natural Duty/ A Contrast

The rules of nature placed a duty on man. "How can a law of nature express a "duty" when, according to the first paragraph of the Declaration of Independence, laws of nature are said to "entitle" one people to a separate and equal station among the powers of the earth?" If the rules of nature are thought to proclaim duties, how can they be found to proclaim rights?

In contrast, Marx invented the idea of dialectical materialism. There is some overlapping of ideas here. Fourth, is the idea of alienation. Both the existentialists and the Marxists use the idea of alienation as a spring board for their other ideas. Fifth, most existentialists are not for the abolition of private property like the Marxists are. Sixth, the existentialists look towards the "transcendence of the ego" in history.⁵ In contrast, the Marxists look towards scientific laws and reason in history. These laws govern the way we think. Seventh, in contrast to the Marxists, Marcel contends that life and history are the spirit. Existentialists contend that "life isn't determined."⁶ Finally, Marx contends that religion is the "opiate of the masses." In contrast, existentialists are split on the role of religion in life.

PARTICULARS OF THE AMERICAN REVOLUTION¹

Was the American Revolution simply the fight for independence from 1775 to 1783—a military, political, and constitutional fight? Or was the revolution as John Adams thought—a transference of loyalty from England to the colonial war effort?² What was the reason for this shift in loyalties?

The reason for this change in loyalties resides in the political and social events of the decades before the outbreak of the war.³ First, there was some friction in the relationship between the colonies and England. Yet none of the participants on both sides of the Atlantic were ready for the violent protests against parliamentary rule that began during the 1760's. The thing that may be said to have initiated the revolution was England's victory in the war that ended in 1763. That victory transformed the scales of power in the colonies and altered the character of the British Empire. The earlier victories of 1759 brought Canada and India under British rule.⁴ In 1763, the Treaty of Paris brought about the possession of a large new empire to England. Ministers in Parliament took on a new path or position with regard to Britain's colonies.⁵ It was a response to these new approaches that the North American colonists turned towards violent revolution.

1763—Beginning of the Intellectual Disease-Nausea

Chief Pontiac, the war leader of the Ottawa people near Detroit, was one of the first Americans to comprehend the changes brought about by the British victory.⁶ He reacted rapidly towards the British triumph. Using his influence he forged an alliance between the Ottawas and their allies. Following this alliance in May and June of 1763, these Indians started attacking colonists and forts near the frontier. Why did Pontiac and his warriors start such a move?

For many years Britain and France had warred with each other on the European front. After they had both colonized North America, their European wars engulfed their colonies as well. Inhabitants of these colonies of all races and colors came to be involved in wars that had started in Europe over events and issues that were not important to Americans. Were the colonists concerned about which European nation controlled their destinies? Yes, they were concerned and fought for the British in King William's War (1689-1697). Here fighting broke out in the Hudson Bay Posts.⁷ Many of these posts fell to the French. The French spurred her Indian counterparts to assist in attacks near the northern frontier. Schenectady, New York was, for example, destroyed in 1690. The Treaty of Ryswick (1697) brought this

Existentialism/Intuitionism, a Contrast

In contrast, it seems that the existentialists are quite different from the Founding Fathers approach of "intuitionism." Instead of inalienable rights the existentialists say that every mind has a "bias." Instead of a moral sense and an objective morality, the existentialists would argue that morality is subjective and many existentialists would argue that an objective morality doesn't exist. Instead of natural law and a division between mind and body, many existentialists would say that the ego is transcendent in nature and there isn't a mind-body dualism; and they would say that man and nature are one. Instead of being governed by reason, many existentialists would argue that man has an unnatural and irrational side. Instead of obeying God and opposing tyrants, Sartre, for example, would argue that man is like God. Instead of the pursuit of pleasure, the existentialists would say that there are a number of pursuits in life including pain, anguish, and perhaps suicide. Instead of God there is Sartre's "nothing." Sartre would, for example, argue that America and the American Constitution are permeated with "nothing." Was the American Revolution permeated with fear, despair, rape, death, "absurdity"; and "nothing." It probably was for some.

Both of the above groups are for freedom of choice and liberty. Both of the above groups are for a revolution if it will further personal freedom. Both the existentialists and the Founding Fathers are or were fighting for transcendence of their outlooks, consciousnesses, and values. Both groups are or were struggling with the problem of existence.

Marxism and Existentialism

What is Marxism? R. Aron contends that first it is the ideas of Marx. Second, it is the ideas that Marx espoused and which are interpreted by different Marxists' schools of thought. Third, it is the parties and social movements that claim to be Marxist.¹ What are some important intellectual contributions of these Marxists? First, is the idea that there is a movement from "capitalist exploitation to socialist revolution."² Second, is the idea that economic determinism is the basis of Marx's "scientific" sociology. Third, is the idea that the state shall "wither away." Fourth, is the idea that social existence determines man's consciousness. Fifth, is the idea that private property should be abolished. Sixth, is the idea that the proletariat will arise. The seventh, idea is the labor theory of value. This is the idea that the amount of labor put into making an object determines the value of the object. Eighth, is the idea that the capitalist is forced to buy price-cutting machinery. Then he has to lower the workers' wages to buy more machinery. This act displaces consciousness followed by a dialectical revolution for justice and reason in history.³ Ninth, is the idea that the proletariat will be run by a dictatorship of the proletariat. Tenth, is the idea that there will be a worldwide proletariat revolution.

Some More on Marxism and Existentialism

First, Sartre became a Marxist.⁴ Like the other Marxists he was an atheist. Second, Marxists feel that our actions are determined by economics and class. In contrast, many existentialists contend that our actions are the result of the actions of the will. Third, Kierkegaard thought up the idea of a "existential dialectic." For example, there are two sexes in nature.

taken hold of the area around the present day city of Pittsburgh. The French were already building Fort Duquesne there. The young leader who led the Virginians let himself be trapped by the French in his fort, Fort Necessity, at Great Meadows, Pennsylvania. After his surrender, Washington and his soldiers were granted the right to return to Virginia.

Washington had erred greatly.¹⁶ He had started a conflict that eventually would almost become a world war. In 1775, General Edward Braddock got a great defeat near Fort Duquesne. For another three years, the French were completely victorious. The war was fought along the frontier area without becoming a European war. In 1756, the colonial war became the Seven Year's War in Europe.

Further on in time, in 1757, under the command of William Pitt, the British put forth an effort that gave them victory in North America.¹⁷ They won the forts at Louisberg in 1758, the fort in Quebec in 1759, and the fort in Montreal in 1760. These victories ended the war in America; however, it continued in other areas of the world until 1763. When the Treaty of Paris was signed in 1763, France lost its major North American colonies to Britain. Spain had allied itself with France toward the end of the conflict and was forced to give up Florida to the triumphant English. Because Britain feared France's presence in Louisiana, it brought about the cession of that area to Spain, a weaker force. From this time forward, the English colonies on the seacoast of North America would not have to worry about the French threat to the North American colonies.

Thus to bring about this victory, Pitt had to change many of the policies of his predecessors.¹⁸ At the beginning of the war, the English tried to rely heavily on American recruits. But after their defeats, enlistments fell behind and coercive techniques were adopted to fill their army ranks. In 1757, American crowds resisted this recruitment in New York City. Other fights developed over the militaries attempts to take wagons and supplies from American farmers and businessmen and to house troops in colonists homes.

In 1758, Pitt moved to ease the tensions that were developing to break up the Anglo-American war movement.¹⁹ He consented to reimburse the colonies for their military expenses, and allowed the colonies to take care of the problem of troop recruitment. The result of this effort was an increase in the number of colonial volunteers. The colonial governments, with this financial aid from the British began to put more of their money towards the problem of winning the war. At this same moment, Pitt dispatched a number of British soldiers to the colonies. These redcoats did most of the fighting, while the colonists took on support roles.

Pitts' tactics won the war, but they also caused dissension within the Anglo-American troops.²⁰ British officers could not understand why the colonials seemed so hesitant to contribute to the British war effort. They were quite angry at the colonies' merchants who continued to trade with the French in the West Indies. British officers and enlisted men disparaged their American counterparts as poorly understanding military tactics and discipline. The Americans resented this. After 1760, memories of wartime dissent contributed to the tensions between colonies and the British.

The Peace of Paris brought an end to the war in 1763.²¹ This treaty ended the position of French power in North America. In North America Britain took over almost all of the French North American colonies east of the Mississippi River and all of the Spanish colony, Florida.

war to an end and kept the balance of power. Five years later the battles resumed in Queen Anne's War. In this war the colonists drew up a force and attacked the Spanish town of St. Augustine in 1702. In New England the frontier was exposed from Maine to Massachusetts to repeated attacks. In 1704, for example, the cities of Wells, Maine and Deerfield, Massachusetts were destroyed by French and Indian troops. In the Peace of Utrecht(1713) Britain wrenched from Spain the fortress of Gibraltar and also the island called Minorca. In 1744 France entered King George's War. This war ended in a stalemate. In the Treaty of Aix-La-Chappelle(1748) the English traded Louisberg for Madras which the French had captured in India.⁸ All three of these wars were not decisively won. Neither of the participants were able to dominant in Europe or America.⁹

Many of the Americans felt that these wars had no relevance to the colonists.¹⁰ Furthermore, these wars had less meaning to the American Indians. Yet these Indian tribes gulled many advantages from the whites wars. For example, the Indians on the frontier wanted to save their territories from white encroachment and they desired to stop the fate suffered by their coastal counterparts. Many of the Indians felt that their objectives could be best realized by playing off the Europeans against each other. This strategy was fruitful as long as the European's wars were inconclusive.

The situation that enabled the Indians to keep the balance of power interminably on the American frontier stopped with the war known as the French and Indian War.¹¹ What made this war different from the other wars in the colonies was first that it had a conclusive end; and, second, the war moved from Europe to America. To the point, this war came about from a fight between Britain and France over which power would get the land to the west of the Appalachian mountains. This land was the homeland of the frontier tribes and out of necessity they became involved in the war.

In the year, 1753, the French started to move southward from Lake Erie into the Ohio Territory. This threat brought about an intercolonial meeting in June 1754.¹² Promoted by leaders in England, delegates from seven colonies met with the Indian Iroquois leaders at Albany, New York, in an effort to try to talk the Indian confederated nation to align themselves with the British. However, this Albany Congress did not convince the Iroquois tribes to leave their position of neutrality.

The leaders at Albany made up a Plan of Union whose purpose it was to coordinate the military defenses of these colonies. They argued for the creation of an elected intercolonial legislature whose power it would be to tax.¹³ This legislature would be led by a president general who would be appointed by the leader of England, the king. However, the home governments of the colonies did not approve this plan because they thought that it would jeopardize their autonomy. The Albany Congress is remembered largely for its plan of union written up by a committee under Benjamin Franklin.¹⁴ Only two concrete results came out of this congress. The first was its conception of a high commander for English troops in America. The second result was the appointment of William Johnson to be made the English superintendent of the northern Indians.

The leaders of the Congress did not realize that while they debated, the conflict they sought to get ready for was already starting.¹⁵ The govenor of Virginia, which laid claim to the area of western Pennsylvania had dispatched a small military force to the west to counter French maneuvers. But these Virginia troops arrived late. The French military had already

Initial Colonial Dissent: First Anguish—Strangers

At the end of the battles George Grenville, the Prime Minister, and George III, the new king, faced a problem: England's war debt. Britain's debt had gone from £73 to £137 million since 1754.²⁸ Because the Americans had been the winner of much of the wartime payments, Grenville decided that the Americans should have to pay the larger share of the burden of the empire. When Grenville sought to tax the colonies he did not consider whether or not the Parliament had the power to do this.²⁹ Like most of his countrymen, he thought that the governments' rights were derived from the agreement of the people; but, he delineated consent far more loosely than the colonists did. American settlers had decided that they could be represented only by leaders that they and their property holding neighbors had voted for. In 1764, James Otis wrote a pamphlet called, The Rights of British Colonists Asserted and Proved, outlining the colonists position.³⁰ In response, Grenville had one of his supporters, Thomas Whately, answer this pamphlet. He developed the theory of "virtual representation."³¹ This was the idea that each member of Parliament represented the political interests of the whole empire. Thus Charleston was as much represented as Manchester, England. Americans argued that "virtual representation" was nonsense.

In the period before 1763, the settlers had become used to a government that wielded limited power over the colonists.³² Consequently, the colonists believed that a good government was one that did little to interfere with their lives. This view was held by a group of British writers called the Real Whigs. These critics stressed the dangers implicit in a strong government, especially one headed by a king. They warned that kings would try to corrupt and keep the people down. Thus only the constant vigilance of the people and their elected leaders could keep freedom.

Britain's action to pull in the reins of colonial government during the 1760's and early 1770's led many Americans to think that the Real Whig's logic applied to them.³³ These Americans saw evil designs behind the positions of Grenville and his followers. During the middle 1760's, the settlers did not accuse Grenville right away of actions intended to keep them down. At first, the settlers wondered about the usefulness of these laws.

Initially, the Sugar and Currency Acts were passed by Parliament in 1764.³⁴ The Sugar Act changed the system of customs regulations; it laid down new duties on specific foreign imports brought into the colonies; it established a new court at Halifax, Nova Scotia; and, it contained provisions aimed at stopping the rampant smuggling of molasses, a major commodity of American trade. The Currency Act was adopted in England in 1764.³⁵ The reason for its passage was that the colonies had a shortage of hard money which was used to pay debts in Britain. To deal with this shortage they issued colonial paper currency. British bankers thought that they would hurt themselves if they accepted depreciated money. To deal with this problem Parliament during 1751 forbid the New England colonists to have their currency as legal money. The Currency Act extended this restriction to all of the colonies. The impact of this Act was to cause currency deflation.

There was a postwar depression; thus it did not come as a surprise that both the individual colonists and the colonial government decided to protest these policies.³⁶ For example, eight colonial legislatures sent requests to Parliament asking for the repeal of the Sugar Act. They contended that this act put restrictions on their commerce and they argued that they had not consented to its passage. They also told their representatives in London to work against the passage of another tax, the Stamp Tax.

France lost Louisiana to the Spanish to make up for Spain's loss of Florida. In the West Indies France lost Tobago, Dominica, Grenada and also St. Vincent. In effect, France was beaten in 1763.

Benjamin Franklin acting on behalf of the colony of Pennsylvania, for the years 1764-1775, found the French minister in London to still be angry about the loss of her colonies.²² Ironically, only fifteen years later, Franklin would be in France devising an alliance for Britain's rebelling colonies.

It was many years before the white settlers felt the results of the English victory in the French and Indian war.²³ However, some felt its effects right away. The Ottawas, the Chippewas, and the Potawatomis became pugnacious when the British raised the price of the goods they sold them and stopped the French custom of giving them ammunition for their hunting forays. Perhaps more significantly the British stopped paying rent for forts built within Indian territory. The British also allowed white settlers to enter the Monongahela and Susquehanna valleys which were controlled by the Iroquois and Delawares. In so doing, the British indicated their disregard for Indian rights to the control of the interior.

Pontiac, the Ottawa chief who saw the significance of the British victory, had been an ally of the French since the 1740's.²⁴ In May he attacked Fort Detroit while his other warriors attacked the other British forts in the Great Lakes region. The fort at Detroit fended off the attack, but by the end of June the other forts west of Niagara and North of Fort Pitt had capitulated to the Indians.

These defeats were the highpoint of the Indians' raids.²⁵ The Indians attacked the Virginia and Pennsylvania forts throughout the summer killing almost two thousand settlers. The Indians could not capture the forts at Niagara, Fort Pitt, or Detroit. In August, the Indians were defeated at Bushy Run, Pennsylvania by coastal troops. The war ended when Pontiac stopped the siege of Detroit in October. A treaty ending the war was formalized in 1766.

In the wake of the bloody summer of 1763, white settlers from Paxton Township, Pennsylvania, got revenge on a peaceful band of Indian Christian converts living at Conestoga.²⁶ During December the white settlers attacked the Indian village twice and killed twenty Indians. Two months later many of these frontier settlers known as the Paxton Boys marched on Philadelphia to try to get military protection against further Indian attacks. These protestors presented their petitions without violence and returned to their settlements.

Pontiac's revolt and the Paxton Boys protest showed that the English would find it difficult to govern the large area of land they had acquired from France. During October the English ministry issued the Proclamation of 1763. This Proclamation delineated a line through the top of the Appalachians beyond which colonists were denied the right to renew land grants.²⁷ This line did not remain in effect for a long time. Real estate speculators soon formed a corporation and sought to obtain control of a large domain covering most of West Virginia and some of Kentucky. Here they decided to set up the colony of Vandalia. The Board of Trade supported this venture; but, the proposed colony of Vandalia disappeared in the period of the revolutionary war.

On August 14, the demonstrators hung in effigy, Andrew Oliver, the colonies' stamp distributor, "from a tree on Boston Common."⁴⁷ At dusk the mob carried the effigy throughout the streets and burned down the office of the stamps.⁴⁸ They then burned the effigy. Later they gutted the home of Lt. Governor Thomas Hutchinson. The colonies' stamp agents then resigned their commissions. This violence was not deemed appropriate.

Residents of the other colonies took heed to these mob actions.⁴⁹ In the first place, these other colonists saw that they could stop the implementation of this act by forcing its officials to quit. In the second place, they saw the explicit danger of using mob action to obtain their goals.

The Stamp Act brouhaha brought many disenfranchised colonies into the crucible of empire politics.⁵⁰ A variety of class and racial groups joined in discussions and demonstrations. The aims of these new groups were often different from those of the Loyal Nine. Although Hutchinson was wrongly believed to be a proponent of the Stamp Act, his money helped motivate the crowds.

During June 8, 1765, the Massachusetts House of Representatives invited different assemblies to meet in New York on appeals of the Stamp Act to the king and parliament.⁵¹ Nine assemblies responded and during mid-October the Stamp Act Congress issued a "Declaration of the Rights and Grievances of the Colonies, a petition to the king for relief, and a petition to Parliament for repeal of the Stamp Act."⁵² They argued that while Parliament had the power to regulate its empire it could not impose taxes on an unrepresented people.

The Loyal Nine's approach was replicated in different parts of the colonies.⁵³ For example, on November 1, when the Stamp Act law was to go into effect, not one stamp distributor carried out his job. To further work against this law, an intercolonial association was developed, called the Sons of Liberty. This group was firstly organized in New York City in November and its organization was composed mostly of merchants, lawyers, and trades people. Thus the Sons of liberty united resistance leaders in all of the colonies. In the fall and winter of 1765-66, the Stamp Act was opposed on three fronts.⁵⁴ First, the colonial legislators wrote Parliament and asked it to repeal this law; and they organized an intercolonial congress to oppose this act. Second, the Stamp Act Congress met during October in New York to draw up a statement of protest; and the Sons of Liberty held meetings to win support for the resistance. Third, colonial merchants founded nonimportation associations to put pressure on British merchants.

The battle had scarcely started before Grenville and his ministers were forced out of office.⁵⁵ They were dismissed because they had had a fight with the king over who should get offices. During July 1765 the king put in a new leader, the Lord of Rockingham. He was the leader of the Rockingham Whigs. These Whigs had aligned themselves with the colonists views. Rockingham ended the dispute by repealing the Stamp Act. However, he associated this repeal with the enactment of the Declaratory Act. This act claimed that it was Parliament's right to legislate for Britain's American colonies in virtually all cases.⁵⁶ When Americans voiced support for the Stamp Act's repeal, they did not, for the most part see the implications of the Declaratory Act.

In the year 1767, Charles Townshend, Chancellor of the Banks, moved to use the Declaratory Act to coordinate moves to tax the colonists.⁵⁷ These new taxes that Townshend

This Stamp Tax was modeled on a law that had been in effect in Britain for nearly one hundred years.³⁷ It created tax stamps that varied in expense from three pence to £6, and they required that they be attached to all types of printed material and legal articles such as newspapers, bonds, deeds, and licenses etc.³⁸ A tax measure of this scope had never been placed upon the colonies. These stamps had to be paid for with hard money and violators would be tried in court without the benefit of a jury.³⁹ This law would stop the colonial tradition of self-imposed taxation.

In a pamphlet protesting the Sugar Act and the Stamp Act called "The Rights of the British Colonies Asserted and Proved by James Otis, Jr.,"⁴⁰ Otis opened the ideological dilemma that the colonist had to deal with for the next ten years. How could the colonists be opposed to different acts of Parliament without questioning Parliament's authority over the colonists. On the one hand, Otis claimed the Right of Britons such as "the right not to be taxed without the colonists' consent."⁴¹ On the other hand, Otis admitted that the colonists must obey the laws of Parliament. In an attempt to find a middle ground Otis proposed colonial representation in British Parliament. The idea failed on both sides of the Atlantic.

The Stamp Act Crises - A Psychological Debt

Does life have an "inherent meaning?" The colonists felt that it does—liberty. Americans first heard of the passage of the Stamp Act in 1765.⁴² They were perplexed about how to deal with the news. Most of the colonists opposed it. However, they were not able to stop its adoption. Maybe Otis was right. The only course open to the colonists was to pay the tax.

Not all of the settlers were disposed to paying the new levy without a fight.⁴³ Patrick Henry was willing to put up a fight. He wrote what have come to be called "The Virginia Stamp Act Resolves." He introduced his resolves in May at the end of the legislative session. He was accused of treason by the Speaker of the House. However, he denied the accusation. The remaining burgesses adopted five of Henry's seven proposals by a slight majority. Their actions had many effects.

The colonists were British subjects and they had rights.⁴⁴ One of these rights was the right to consent to taxation. Three other resolutions advanced their cause much further. One proposal was repealed. It claimed for the burgesses "the only exclusive right to tax Virginians. The final two proposals asserted that the colonists did not have to obey tax laws enacted by other legislative bodies."⁴⁵

Approval of these proposals did not reflect a desire for colonial independence.⁴⁶ They only wanted a certain amount of self-rule. Over the next decade, Americans searched for a formula that would allow them to control taxation but still remain loyal British subjects. The British were unable to compromise on this issue. During the August of 1765, a Boston social club of printers, distillers, and artisans called the Loyal Nine demonstrated against the Stamp Act. They hoped to show that people of all social classes were opposed to this act. The nine made an overture to the city's rival laborers and artisans— called the North and South End mobs. The nine talked them into participating in the demonstrations.

the Quartering Act, the Vice-Admiralty Courts, and the Boards of Customs officials. The soldiers had left Boston, but, they remained close at hand. The British navy still ruled the seas.

Yet no colonists advocated separation from the mother country. The colonists still retained their British identity and they still supported King George III.⁶⁴ The colonists wanted a system wherein they would have largely home rule while still serving under the king. But this idea was foreign to the English idea of the structure of their government. Some colonists saw dangers in the new orientation of colonial thought.

These dangers were proved right when in 1772, North began to put into effect that part of the Townshend Acts that provided for some British colonial political leaders and judges to be paid for from customs taxes.⁶⁵ Thus in November voters in Boston started a Committee of Correspondence to highlight this decision by exchanging letters with other Massachusetts villages. Samuel Adams headed the committee. This committee attempted to create a political consensus among all of the people of Massachusetts.

Following this, Samuel Adams, James Otis Jr. and Josiah Quincy, Jr. drew up a statement of rights of the colonists. They argued that the colonists had rights to "life, liberty, and property."⁶⁶ They argued against the idea that the British legislature could not control colonial exchange of property. The colonists maintained that the idea of colonial exchange of property could not be reconciled with principles of justice and natural law. A list of complaints drawn up by another group of colonists opposed taxation without representation, the presence of large numbers of British troops and customs officials on colonial land, the use of colonial revenues to pay imperial officials, and the increased jurisdiction of imperial courts. To the point, these petitions did not attempt to redefine parliamentary laws.

The End of Masochism: The Boston Tea Party

The only Townshend duty that was still law by 1773 was the duty on tea.⁶⁷ In May 1773, Parliament enacted a law that was supposed to keep the East India Company afloat. Colonial leaders became suspicious. The Tea Act allowed certain taxes paid on tea to be kept by the company.⁶⁸ Moreover, tea was to be traded only by specific agents: thus the East India Company could control the price and beat out competition. Some colonists saw the Tea Act as a device to make them recognize Parliament's ability to tax them. They could still be taxed by the Townshend law. Many saw the Tea Act as a step to establish a market monopoly by the East India Company over all colonial trade.⁶⁹

Four towns, Boston, New York, Charleston, and Philadelphia were chosen to get the first shipment of tea.⁷⁰ In Boston there was a confrontation. The tea ship, Dartmouth, sailed into Boston Harbor on November 28. There Governor Hutchinson and Samuel Adams decided to have a test of wills.⁷¹ The ship's Captain frightened by the opposition proposed turning back. However, Hutchinson decided against this plan until the tea was brought ashore and its duty paid.

During December 16, 1773, a day before the tea would have to be taken by confiscation, a crowd of five thousand people filled Old South Church.⁷² This meeting, headed by Samuel Adams, made a last attempt to depart the tea to England. However, Hutchinson

set forth were to be levied on goods like paper, tea, and glass. Then he started up a Board of Customs Commissioners at Boston Port. Finally, he reorganized the Courts at the major colonial ports. These taxes seemed to be only extensions of the Navigation Acts. However, these duties were different from other taxes in two ways. Firstly, they were placed on items imported from Britain to the colonies. Foreign countries were not included. In so doing, these taxes were passed in opposition to mercantilists theories. Secondly, they were developed to obtain money, not just to regulate commodity exchange in America. This move posed a threat to colonial representatives. The colonists threatened to keep the officials' salaries.

The Massachusetts assembly met these acts by drawing up a round robin letter to the other colonial assemblies calling for a united protest to the king.⁵⁸ When Lord Hillsborough, secretary of State, heard of the letter he petitioned Governor Francis Bernard of the Massachusetts assembly to stop it. In 1768 the Massachusetts assembly convened and rejected the recall by a large majority of the legislators. The other governors did the same thing.

Throughout the campaign against the Townshend duties, the Sons of Liberty and other American politicians made a concerted effort to widen the support of the resistance.⁵⁹ They asked merchants to decline to import British goods. The result of these actions was to unite many Americans in a common cause.

In villages across America, women called the Daughters of Liberty, met to make clothes in public in an effort to end domination of English cloth.⁶⁰ These women served as political teachers. They also took the lead in not drinking British tea. These tactics worked and imports from England dropped drastically.

In April of 1770, a new prime minister was able to convince parliament to charge the Townshend duties.⁶¹ He did this because he thought that inter-empire duties were a bad business policy. The tea tax was excluded. Business people began importing British goods again. The other sections of the Townshend Acts were not repealed.

The Boston Massacre: The Development of a Negation

Colonial boycotts had a big impact on English trade.⁶² This impact persuaded Lord North to a change the Townshend Act in time to prevent a serious conflict. The British soldiers in Boston were a source of provocation. Crowds gathered on March 5, 1770, in a square before the customs house and began throwing snowballs at the guard on duty. He called in Captain Robert Preston for reinforcements. After one soldier was knocked down, he arose and fired into the snowballers. Five people were killed and eight people were wounded. Crispus Attucks, a runaway slave, was the first person to die. To avoid more violence Governor Thomas Hutchinson relocated the soldiers out of town. The soldiers involved in the shooting were charged with murder. All were acquitted except several soldiers who were punished for manslaughter.

For a few years after this massacre little was done to rupture relations.⁶³ The Stamp Act was over with as were all the other Townshend duties except the tax on tea. However, many of the Grenville-Townshend laws still remained such as the Sugar Act, the Currency Act,

The Search for the Transcendent American Ego: Congressional Government

"Freedom is Just another Word for Nothing Left to Lose." Janis Joplan

When the delegates to the First Continental Congress met in Philadelphia in the fall of 1774, they knew that they had the backing of the colonies populace.⁸⁵ Prior to this meeting the colonists had agreed on another nonimportation agreement. Many of the assembly leaders were chosen by colonial conventions because the crown governors had prohibited the colonial legislatures to have formal elections. By choosing delegates to meet at the congress Americans were placing themselves in defiance of British authority.

The politicians faced three problems when they convened.⁸⁶ The first was delineating grievances. The second was coordinating a resistance effort. And the third was enumerating a new theory of the colonial constitutional relationship with Britain. They also wanted the Coercive Acts repealed. And they selected as their method of protest a boycott of British goods. Coupled with this boycott were petitions asking for relief. But, they did not reach an agreement on the constitutional problem. In his writing, A Summary View of the Rights of British America, Jefferson contended that the colonists should owe allegiance only to George III. Thus Parliament had no real authority over the colonists.

A Conservative politician, Joseph Galloway of Pennsylvania argued that the assembly should acknowledge Parliament's control over the empire and over American trade.⁸⁷ His plan had a formal agreement of union. He argued for the establishment of an intercolonial legislature which had the ability to consent to British laws relating to America. The assemblymen did not accept British laws relating to America. The assemblymen did not accept Galloway's ideas. Instead, they accepted a proposal directed by John Adams.

The statement which John Adams drew up in the Congress', The Declaration of Rights and Grievances, said in part: "From the necessity of the case, and a regard to the mutual interest of both countries, we cheerfully consent to the operation of such acts of the British parliament, as are bona fide, restrained to the regulation of our external commerce."⁸⁸ This announcement indicates the American disregard of loyalty to Britain. Also, the delegates to the Congress indicated that they would oppose hidden taxes like the Townshend taxes.

After the politicians had remedied the constitutional question, they mulled over ways to bring about a further English retreat.⁸⁹ They hurriedly acquiesced to nonimportation of British goods. The end of consumption of English goods was also incorporated as a part of the deal that was to become known as the Continental Association. It took its affect on March 1, 1775. The nonexportation of American goods brought about great debate. The Virginian politicians decided not to accept a ban on marketing her 1774 tobacco crop. Consequently, the assembly decided that nonexportation would not commence until September 10, 1775.

To implement the results of this congress, committees of observation and inspection were elected and placed in every county in America.⁹⁰ These committees became governments in fact during the next six months. These committees were guaranteed a large amount of popular support because all persons allowed to be members of the lower house were allowed to vote. Their large size guaranteed that there would be many new faces in the resistance movement.

would not change his position. Finally at 6 p.m. Adams said "that he could think of nothing further to be done-that they had now done all they could for the salvation of their country." His remarks sparked the crowd to cry out: "Boston harbor a tea-pot night! The Mohawks are come!"⁷³ Shortly thereafter, sixty men looking like Indians, assembled at the Harbor and climbed aboard the three tea ships and threw the tea into the harbor: three hundred forty-two chests of tea valued at about £ 10,000 floated in pieces on the tide.

North, unable to attempt to charge the tea party leaders with treason, set forth a bill closing Boston Port until the tea cargo was paid.⁷⁴ Many merchants were floored at the destruction of the tea.⁷⁵ A meeting in Bristol, Massachusetts condemned the tea party. But, the British leaders had had enough. "The colonists must either submit or triumph,"⁷⁶ George III penned to Lord North. Friends of the colonists in Parliament were voted down. During the spring Parliament enacted more punitive acts. The Massachusetts Government Act changed the colonies charter, putting in place an appointed council for the elected council, the powers of the governor were increased, and special town meetings were forbidden.⁷⁷

The Justice Act stated that a person accused of murder during the suppression of a riot or of enforcing oppressive laws could be tried in a different colony than the colony the crime occurred in. Lastly, the Quartering Act allowed military leaders to house their men in private homes.⁷⁸ These actions were formulated to make an example out of the colony of Boston.⁷⁹ Instead, they brought about more colonial unity. It seemed that if these "Intolerable Acts" as the colonists called the Coercive Acts were not repealed, the other colonists would have the same treatment.⁸⁰

Later on, in June, the British passed the Quebec Act.⁸¹ It set up an unrepresentative government in Quebec under an appointed governor and gave special status to the Catholic Church. Moreover, this act put within the boundaries of Quebec the western country north of the Ohio River.

The leaders in Parliament when they had enacted this punishing legislation thought that the laws would be followed.⁸² But in the patriot's eyes these acts proved what they had feared since the year 1768: that Great Britain had set upon to suppress them. For example, if Boston harbor could be shut down, why not the Ports of Charleston and New York. If Parliament could change the royal charter of Massachusetts couldn't they alter other colonies' charters? If Roman Catholics could receive special status in Quebec, why not in the North American colonies? If some dissident people could be taken from their homes for trial, why not violators of many laws?

The Boston Committee of Correspondence told all the colonists to boycott British goods.⁸³ The other colonies, however, were not ready to take such an extreme step. To counter this move, they contended that another intercolonial congress be organized to consider an effective response to these Coercive Acts.

Few of the colonists wanted a conflict.⁸⁴ Most of them wanted reconciliation with the English. Therefore they sent delegates to a convention in Philadelphia in September.

own black freedom. General Thomas Gage was called upon by these blacks. They told him that they would fight for the redcoats if he would in return free them. An uprising happened in the summer of 1775 in Charleston. There Thomas Jeremiah, a free black, was horribly executed after being tried and convicted for attempting to create a slave revolt.

White peoples' greatest fears were brought to life in November 1775 in Virginia.¹⁰⁰ There governor, Lord Dunmore, proposed to free any slave or indentured servant who would leave their master to join the British armed forces. Dunmore wanted to use "black power" to fight the revolutionaries, and to hurt the colonial economy by depriving white Americans of black labor. Almost two thousand, a small number, rallied to the British armies.

In a similar vein, the fear of Indian uprisings contributed to the persuasion of some recalcitrant western settlers to support the movement against the British.¹⁰¹ At the moment of the American Revolution, many Indians were tired of colonial pressure for their lands. Their grievances made many of them want to ally themselves with the British. The British only sought, however, neutrality with the Indians. The patriots also tried to get the Indians to remain neutral.

During 1775 the Second Continental Congress put out a message to the Indian tribes describing the war as a "family quarrel."¹⁰² This Congress requested that the Indians do "not join on either side." Nevertheless, the Overhill Cherokees, under Chief Draggin Canoe, tried to settle some outstanding disputes. He fought the white settlers along the western boundaries of the Carolines and Virginia during the summer of 1776. However, the Creeks, another southern tribe, did not help them; and, the Cherokees were not able to push the white people from their land. After being defeated by the colonial militia, the Cherokees withdrew to the western lands and lost some more of their lands to the whites.

Therefore, the patriots did not really dismiss the threats set forth by the "loyalists, blacks, neutrals, and Indians."¹⁰³ They seldom feared these groups. They did not hurt the revolutionary effort.

The Revolutionary War: The Fight for Transcendence¹⁰⁴

During the day April 14, Gage got secret orders from the earl of Dartmouth to act against the "open rebellion"¹⁰⁵ that had occurred in the colony even if a fight would break out. Gage moved quickly against the militia munitions supply at Concord. However, the patriots heard of the plan and Boston's Committee of Safety sent forth Paul Revere and William Dawes on their now famous ride to spread the news of the British attacks. Revere reached Lexington near midnight and told John Hancock and Samuel Adams the news. Thus by the time the British troops arrived at Lexington on the morning of April 19, they were met by a group of militiamen about seventy in number waiting on the town common.¹⁰⁶ The American leader, Captain John Parker, told his men to leave, realizing that they were outnumbered. But as they began to leave a shot was fired. The English then fired a few volleys. When the shooting stopped eight Americans were slain and ten lay wounded. The British then left for Concord.

In Concord, English troops received their first casualties in an attack against the colonials guarding North Bridge.¹⁰⁷ Just before the days end, thousands of colonial soldiers

In the English Parliament, William Pitt urged the acceptance of the colonies view on taxation, and he suggested a bargain with which the Continental Congress could vote a revenue for the crown.⁹¹ In the House of Commons, Edmund Burke argued for the American view on taxation. Both Houses declared that there was a rebellion in Massachusetts; and, they forbade the colonies to trade with other countries not part of the empire. In Lord North's Conciliatory Resolution, only taxes to regulate commerce would be allowed and a colonial quota for the defense of the empire was drawn up. These positions brought about new conflicts.

While a conflict was brewing in England, the colonial committees were increasing their control during 1775.⁹² The recognized governments of the colonies were, for example, falling apart. In many colonies popularly elected local conventions ran the government. During 1775 these conventions recognized the Continental associations and voted for delegates to guard the Continental Congress.⁹³ They also organized armies and collected arms and munitions. The British looked on as their rule fell apart. Thus, throughout the months before the battles at Lexington and Concord, freedom was being won at the local level without bloodshed. Many Americans did not see the move towards independence. The colonists were developing their own "will to power."⁹⁴

Enemies: The Negation Intensified⁹⁵

During 1775 a few conservatives began to write essays critical of the committees.⁹⁶ For example, in the state of Pennsylvania, Joseph Galloway wrote a treatise called, A Candid Examination of the Mutual Claims of Great Britain and the Colonies. This pamphlet attacked the Continental Congress for rejecting his own plan of union. Galloway had introduced an earlier plan of union that resembled the strategy of the Albany Congress. It would have a large council chosen by its assemblies to deal with "general affairs." "The laws drawn up by this Congress would need the approval of both the Congress and the British Parliament. Some colonists respected Galloway's position and heeded his warnings. About twenty percent of the population remained loyal to Britain. Who were the Loyalists?: merchants who traded heavily with American clergy, ex British soldiers, some ethnic minorities, for example, the Scots, small farmers, victims of religious sects, and some rebel Southerners. Therefore, local and specific colonial differences determined the side a colonist took in the conflict.

The active resistance leaders accounted for about forty percent of the people and were chiefly from groups that had ruled the colonies.⁹⁷ For example, some were yeoman farmers, members of Protestant religious groups, the gentry, merchants who sold mainly American products, urban artisans, political leaders and people of English nationality. Most women took on their husbands political beliefs.

The last forty percent of the colonists did not take sides.⁹⁸ The Quakers, for example, only desired to be left out. In the South, a number of Scotch-Irish were neutral, because they had complaints against the crown and against the patriotic colonial leaders.

During 1775 calls for slave conspiracies came to light in various parts of the colonies.⁹⁹ These conspiracies had much in common. They called for a plan to help the British for their

battle location. It was nearer to Boston than Bunker Hill, the first site picked and the source of the wrongly named battle. General Gage ordered a frontal charge. On the third charge the colonials ran out of gunpowder and they were forced out by a bayonet attack. The British won but took 1,054 casualties. The colonial lost about 400 men in casualties and prisoners taken by the British. But, an attack on Boston was not necessary, because Sir William Howe moved the troops to New York, a central place, on March 17, St. Patrick's Day.

The theme that emerges from these early conflicts is that the world of the American Revolution was a "broken world." Truth was unilateral. People, instead of being prime numbers, were easily replaceable integers. "The early beginnings of American history were a "mystery." These days were permeated with being, death, and nothing.

In the spring of 1776, the British ships left Boston for Halifax , Nova Scotia.¹¹⁵ The colonists began moving towards a Declaration of Independence. Thomas Paine advocated independence; and, instead of a combination of monarchy, democracy, and aristocracy, Paine supported the establishment of a republic. He wrote that the colonies were being exploited by the British. His book, Common Sense, sold 120,000 copies. During the Spring of 1776 independence became almost inevitable. During May 10, the Second Continental Congress decided that the specific colonies should "adopt such governments as shall, in the opinion of the representatives of the people, best conduce to the happiness and safety of their constituents, in particular, and America in general."¹¹⁶ Out of this statement came our first state constitutions.

On June 7 came the first moves towards independence.¹¹⁷ Richard Lee of Virginia moved and John Adams of Massachusetts seconded, the critical announcement "that these United Colonies are, and of right ought to be, free independent States. that they are absolved of all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be totally dissolved ."¹¹⁸ The colonial assembly argued over the resolution and nominated a great committee made up of Thomas Jefferson, John Adams, Benjamin Franklin, Robert Livingston, and Roger Sherman to draw up a declaration of independence. Thomas Jefferson was the primary author.

The first draft of the document was placed before congress on June 23.¹¹⁹ The declaration was put into effect on July 4. The wording of this document has resounded through the ages. This declaration was treason to the British Crown. The bloody fight followed.

The Northern Struggle: "Damn Yankees"

During July 2, 1776, some of Sir William Howe's forces from Nova Scotia landed on Staten Island.¹²⁰ Howe didn't charge New York City until August, when reinforcements came from England. This hiatus period gave Washington and his army time to move south and defend New York City.

Washington's problem was complex.¹²¹ To defend the city, he would have to separate his troops among Long Island, Manhattan and New York State. The English fleet headed by Admiral Lord Richard Howe, dominated the inlets and rivers that kept the colonists forces apart. The patriots were playing with fire. The English navy could stop the chance of retreat.

dead and the redcoats inflicted only 93 casualties on the colonial militiamen. By April 20, almost twenty thousand American soldiers had collected themselves near Boston. Some returned home after a short time for spring farming however, others stayed on and dug trenches around Boston. The two armies did not attack each other for nearly one year. The sole battle happened on June 17 when the British stormed Breed's Hill. During this battle the British received over 1,000 casualties with 228 dead. In other places, the colonists defeated the British at Fort Ticonderoga, and captured its large number of canons. The colonists lost a Canadian campaign. During this first year, both sides had time to regroup and develop battle plans.

Lord North, and his secretary Lord George Germain, made several ideas up about the strategy of the war.¹⁰⁸ Number one, they thought that the colonists could not take the attack of trained British troops. Therefore, they sent to America the greatest force Britain had ever drawn up: 379 troop ships bringing 32,000 troops, aided by 7 naval ships and 13,000 sailors. This effort they believed would bring about a sudden victory. Number two, the British thought that this war would be fought like wars in Europe. Therefore, they took on a strategy of taking the major American towns. Number three, they felt that a victory would bring about automatically their objective of colonial allegiance.

All these thoughts were proved to be false.¹⁰⁹ The English did not foresee the great American commitment to fight. The British did capture many American ports; however, because there was 1,500 miles of coast their victories did not stop trade. Battlefield losses did not bring about the end of the patriots political goals. Thus the colonists did not sue for an uneasy peace. Because only 5 per cent of the colonists lived in the cities, their defeat there did not mean much.

Finally, the English did not comprehend that a victory in the field would not result in a political victory.¹¹⁰ The defeat of the colonists was a more difficult problem than the defeat of the French twelve years before. The real problem for the British was the reconversion of colonial allegiance. The British wrongly thought that they were fighting a European battle; instead, the colonists were engaged in an entirely new type of conflict: a war of colonial liberation.

While the English maintained a bureaucracy that would manage the war, the colonists, in contrast, had created the Second Continental Congress.¹¹¹ Surprisingly enough, the political leaders who met in Philadelphia on May 10, 1775, had to take on the role of colonial government. This Congress assembled amid reports of a warfare outbreak and became the revolutionary government.¹¹² It adopted the army gathered near Boston and named George Washington its general. To support the venture the Congress issued paper money.

Washington was not a radical; and, he was not a political theorist.¹¹³ He did not have a role in the early American protest movement. However, his patriotism was not to be questioned. Washington was an aristocrat. He was for representative government and he acted like a great leader. He was noted for good judgement and good character.

During June 17 Washington got his commission.¹¹⁴ He and his colonial forces fought their first major battle, the Battle of Bunker Hill. Soldiers from colonies nearby Massachusetts joined in the battle. During the day before the fight colonial forces began to arm the high grounds of the Charlestown peninsula near Boston. Breed's Hill was chosen as the

The 14,000 British troops and Indians who were walking along the Mohawk River met the colonists at Oriskany, on August 6.¹³⁰ They won but lost their drive for further fighting. This battle—the battle of Oriskany—divided the Iroquois Confederacy. These Indians had decided in 1776 to remain neutral in the conflict. Yet two great Mohawk leaders, Joseph and Mary Brant persuaded the Iroquois to join the British. They hoped to stop further land encroachments. Thus Oriskany was for the Iroquois confederacy a critical battle. The whites also won at Saratoga. Lord North decided to have a peace commission offer the Americans a return to the empire system of 1763. The colonists rejected this offer. And the British peace commission left without a treaty.

During February 6, 1778, France and America agreed to two treaties.¹³¹ The first treaty was a Treaty of Amity and Commerce; and, the second treaty was a Treaty of Alliance. It was agreed that both parties would continue in the war until America won its independence. It was also agreed that neither party would conclude a separate peace and each party agreed to back the other's possessions in America. Spain also entered the war as an ally of the French, but not as an ally of the United States. In the final years of the war, France was able to give great assistance to the American cause.

The South and Its Struggle

After the Saratoga fiasco, Lord George Germain and his officers in England rethought their military plans.¹³² They decided to attack the South. Sir Henry Clinton moved on Charleston with a force of 8,500 soldiers. Charleston fell on May 12, 1780. General Benjamin Lincoln surrendered his troops—about 5,500—to the British. Following this, the South Carolinas gave their allegiance to the king.

But the English victory was not as firm as it seemed.¹³³ The British armies became spread out. They had to communicate by means of the navy. The French navy now could be a threat to the British. Colonial guerilla units posed a threat to the crown. Furthermore, the defeat at Charleston spurred the colonists to greater efforts.

The Americans still fared badly.¹³⁴ During August 1780 Horatio Gates and his southern troops were beaten by Lord Cornwallis in South Carolina near Camden. Furthermore, thousands of blacks joined the British. They helped the English as "scouts, guides, and laborers."¹³⁵

Washington, after Gate's loss at Camden, put General Nathaniel Greene in charge of his southern troops.¹³⁶ Greene drew up a plan calling for peace. Loyalists, for example, were provided the opportunity to get pardons, and Americans were told not to steal. Greene, furthermore, adopted a treaty with the Indians. At the end of the battle, only the Creeks were allied with the British.

During December 1780, the battles began to turn towards the Americans.¹³⁷ In October, at King's mountain, a group of mountain men defeated a large number of British and colonial loyalists. In January 1781, Greene's second in command, General Daniel Morgan beat a sharp British fighting unit, Tarleton's Legion, at Cowpens in South Carolina. Later on in March, Greene met a large group of British regulars at Guilford, Court House, North Carolina. While the Americans lost, Lord Cornwallis' army was almost completely devastated.

apart. The patriots were playing with fire. The English navy could stop the chance of retreat. However, Washington had to put up a fight. The city was strategically located and because there were many loyalist fellow travelers in New York he had to put up a fight.

By early August General William Howe had 32,000 men under his command in the colonies. Washington transferred most of his 19,000 continental and colonial militia to New York.¹²² The first conflicts occurred on Long Island. At the end of August Howe brought heavy casualties on Washington's divided forces. He withdrew to Manhattan. The odds were against the colonials and they might have lost decisively if Howe had trapped Washington in Manhattan. But the American forces moved onto the mainland and retreated into Pennsylvania.

General Howe was entrenched in New York.¹²³ He established forts in New Jersey and Newport to stay for the winter. However, Washington grabbed the initiative. He moved across the Delaware river with some 2,400 soldiers and surprised a group of 1,500 Hessians. He won the battle decisively by allowing only 500 soldiers to escape death or imprisonment. At close at hand, Princeton, in New Jersey the Americans fought off three regiments of British soldiers.

This 1776 campaign set up patterns that were maintained throughout the war.¹²⁴ While superior in number, the British were clumsy and were unfamiliar with the countryside and polarized the populace. This hurt their numerical superiority advantage. In contrast, Washington while lacking many regular troops could usually rely on the militia.

As the war progressed, the Continental army tended to be filled by youthful single men.¹²⁵ The militias, in contrast, drew upon married farmers. The northern recruiters hired on both white and blacks. Most of the 5,000 blacks who joined got their freedom. Women, also, served as "cooks, nurses, and launderers"¹²⁶ for small pay and some rations.

During 1777 the British effort was tackled by "Gentleman Johnny" Burgoyne a "playboy" general.¹²⁷ He talked Lord George Germain into letting him lead a force of English and Indians down the Hudson River. This would seal New England from the rest of the colonies. He would then meet with another force that would move along the Mohawk River Valley coming from Niagara. These forces would then meet up with those of Sir William Howe in New York City.

While Burgoyne was scheming in London, Howe was planning to capture Philadelphia.¹²⁸ However, instead of marching his troops from New York, he moved them by sea. This allowed Washington time to prepare to defend Philadelphia. Washington met the enemy at Brandywine Creek and at the city of Germantown. He lost these battles. But the Americans didn't do badly. When Howe captured Philadelphia in September, the 1777 campaign was finished.

Burgoyne and his army left Montreal in June.¹²⁹ He captured Fort Ticonderoga and he then began an overland march. He had much difficulty on his travels. As Burgoyne moved towards Albany he was surrounded by American troops. During October 17, 1777, he surrendered his 6,000 men to General Horatio Gates. The greater part of Burgoyne's army was taken to Virginia as prisoners. Burgoyne went back to England.

In response to these questions, Adams argued that most men who don't have property lacked good judgment.¹⁴⁴ Moreover, women and children he thought lacked good common sense. Thus he argued for property qualifications for voting. While Adams preferred republics to monarchies and aristocracies, he defined the electorate as "white male property-holders."¹⁴⁵ Society should be ruled by men who had talent.

Designing a government that would put these ideas into effect would be difficult.¹⁴⁶ During May 1776, the Continental Congress had advised the states to draw up new state constitutions to supplant the colonial congress and committees. This they did.

Before we go on to the making of the United States Constitution, I think that it might be worthwhile to look at the American Revolution from the perspective of existentialism.

The Revolution of Partial Denial

The colonists fought for life, liberty, and the pursuit of happiness. They didn't fight for the more general existential term existence or being. Both the colonists and the existentialists are for freedom of choice and liberty. But, the colonists didn't include the existentialist's Rollo May's conception of "love and will." It seems to the writer that the Founding Fathers should have included the ideas of resistance and responsibility. The colonists didn't also come to terms with such ideas as depravity, fear, being and nothing. They also failed to develop an "I-Thou"¹⁴⁷ relationship with their creator.

The Constitution of Silence—"We the People"—The American Constitution as "Judaism for Gentiles."¹⁴⁸ The Constitution is silent on many important things, for example, it is silent on genocide.

Initially, then, the Americans focused on drawing up new state constitutions.¹⁴⁹ But, what is a constitution, they wondered? The British Constitution was not considered an acceptable example because it was not a written model. Americans wanted a concrete document delineating the structure that government was to take. They wanted special documents to draw up this Constitution. Conventions were organized to draft these new documents. The states sought out direct sovereignty from the people before organizing new governments. After these documents had been written, the delegates asked the people to ratify them.

These first documents placed restrictions on governmental control.¹⁵⁰ For example, they usually allowed the governor to be elected yearly. And they usually restricted the number of years a governor could rule. At the same moment they often increased the rule of the legislature. Population patterns were more easily reflected and the number of people in the upper and lower houses were increased. Thus the bases of American government were enlarged.

Due to the fear of the election of tyrants to office, several¹⁵¹ restrictions on governmental power were designed to protect the people. For example, seven of the state constitutions had bills of rights. Many of these bills of rights guaranteed the populace freedom of press, religion, fair trial, protection against unlawful search and seizure, and the right to vote for these measures. Furthermore, an independent judiciary was given the ability to maintain these rights.

Yorktown

During August 30, 1781, De Grasse's ships approached Yorktown and he disembarked his troops to aid Lafayette's force which was guarding Cornwallis' forces which were contained there.¹³⁸ De Grasse fought the English fleet and forced Admiral Graves to stop his attempt to relieve Cornwallis. Washington, sensing a victory, quickly sent his army to Yorktown. The allies then had 16,000 troops there nearly doubled the number that Cornwallis had. The siege ensued. During October 17, 1781 Cornwallis surrendered. The allies band played the English tune, "The World Turned Upside Down."

"If buttercups buzzed
after the bee;
If boats were on land,
Churches on sea;
If ponies rode men,
and grass ate the cow;
If cats should be chased,
into holes by the mouse;
If mammas sold their babies,
To Gypsies for half a crown;
If summer were spring
and the other way round;
Then all the world would be upside down."¹³⁹

When the news of the defeat reached Britain, Lord North's government fell.¹⁴⁰ Parliament moved for a peace settlement. The fighting came to an end with the okaying of a peace treaty in Paris during November 1782. The American treaty barterers struck their own agreement with Great Britain. The British made many concessions.

What did the treaty specify?¹⁴¹ Americans received complete independence and some fishing rights off Newfoundland. The boundaries of America were substantially increased from Canada to the south and west to the Mississippi river. The property of the loyalists was taken and many of the loyalists went into exile.

It took the Americans eight years from 1775 to 1783 to win the revolution. They beat the greatest military power in the world by wearing the enemy down. They won the fight for the transcendence of their ideas, personalities, and emotions.

Nationhood: The Creation of a "Being-in-itself" and the Creation of a "Being-for-itself"

Several months after Abigail Adams told John Adams "to remember the ladies."¹⁴² He got a missive from a companion asking for his advice on drawing up the suffrage laws of the new Massachusetts Constitution and his friend argued the idea that men without property should be allowed to vote. Adams thought that government must be based on the consent of the populace. What did this mean? Adams thought, "How then does the right arise in the majority to govern the minority against their will?"¹⁴³ Should women be governed without suffrage? Did the old have the right to govern the young without their consent?

stopped American navigation. If this policy was allowed to go into effect westerners might have to accept Spanish rule to survive. In 1785 John Jay failed to win the necessary concessions on navigation.

Diplomatic relations of a different sort met the congressmen when they dealt with the position of the territories north of the Ohio River.¹⁶⁰ The new nation had gotten, in name only, that territory from Great Britain through the Treaty of Paris, and the state land cessions had placed this land directly under congressional control. However, the land was still held by Indians who had not been included in the diplomatic dealings at Fort Stanwix in 1784. The Shawnee, Chippewa, and Potawatome formed an alliance and demanded negotiations with the Americans before further land concessions could be made.

Firstly, the American government didn't deal with this Indian Confederacy.¹⁶¹ However, after the land concessions were agreed upon, Congress started to take control of the Northwest Territory. To have organized development, Congress decided that this land be divided into townships six miles square. These townships were then divided into thirty-six sections of 640 acres. The sale from the sixteenth section of each particular township was to be reserved for the support of the school system. The minimum cost per acre was only one dollar. And the returns available to the American government were the amounts from these land sales. These Northwest Ordinances were put into effect in 1784, 1785, and 1787.

The most significant ordinance was the third enacted in 1787.¹⁶² This ordinance contained a bill of rights providing the Americans in the territories with freedom of religion, the right of a jury trial, prohibiting cruel and bizarre punishments and abolishing the slave trade. It also delineated the method whereby settlers of the territory could set up state governments and gain admission to the United States. However, it soon became evident that the United States would have to deal with the Indian Confederacy.

During January 1789,¹⁶³ General Arthur St. Clair, governor of the Northwest Territory had a meeting with a few of the Indians. The treaty he signed with them had little meaning. After this treaty, war was unavoidable. In battles near the present Indiana and Ohio border nearly six hundred of St. Clair's were killed and many more were wounded. It was the settler's worst defeat in the whole history of the frontier. During 1793 the Indian confederacy set forth the idea that peace could be reached only if the Americans would keep the Ohio River as the division between white and Indian territories. The American government refused to recognize this division. A new attack led by General Anthony Wayne beat the Indians during August 1794, at the so-called Battle of Fallen Timbers. After this victory serious diplomacy began.

The Treaty of Greenville, 1795, gave each side something of what they wanted¹⁶⁴ the United States got the privilege of settling much of what is today the state of Ohio. The Indians retained only the northwest part of the area. The Indians got American recognition of Indian rights to Indian soil. In this treaty, the Americans recognized the idea of Indian sovereignty over all areas that the Indians had not yet lost. The difficulties the United States met in safeguarding the weakness of the Northwest territory showed the weakness of the Confederation. Not until a new Constitution was drawn up could the Americans protect or effectuate all the codes of the Northwest Ordinance.

Not until the end of 1777, after the defeat of the English at Saratoga, did the Continental Congress present the Articles of Confederation to the colonies for ratification.¹⁵² The prime vehicle of the Confederation's government was the unicameral legislature in which each colony had only one vote. Its duties were the course of foreign relations, the settlement of interstate disputes, power over shipping affairs, the control of Indian trade and the value of colonial and national currency. These articles did not set up a uniform tax code or a coherent commercial policy. In effect, a "league of friendship" was formed.

These articles asked for the unanimous okay of the state legislatures for ratification or for amendment processes.¹⁵³ The clause regarding western lands turned out to be a difficult problem. The state of Maryland did not wish to be overpowered by other states with larger frontier claims, thus Maryland did not ratify the articles until 1781. This happened only after Virginia and other states with large frontier land claims promised to accept national control of these land claims.

Thus a single state delayed acceptance of these articles for three years.¹⁵⁴ The Congress these states created had no separate income and no authority to enforce its rulings. But the Confederation was able to accomplish a lot.

The Problems of the Confederation

Economics and currency shortages were the greatest problems facing the Confederation.¹⁵⁵ Many merchants found themselves excluded from old channels of trade with the British. There seemed to be a need for a central governmental power to handle trade problems. In 1784 Congress decided to amend the Articles of Confederation so to have a uniform navigational Act. However, Rhode Island and North Carolina were opposed to this act. Therefore, it failed to be ratified. Some artisans and mechanics sought and often got tariffs against foreign markets and merchants that were competing with them. There was still a lack of uniformity in the statutes regarding tariffs.

There was also a lack of cash and a depression to cope with during and after the revolutionist paper money was almost gone after the Continental currency was depreciated.¹⁵⁶ During 1785-1786 seven states began reissuing paper money. Some states used the currency to stop state debts and to pay off veterans claims.

Moreover, the Congress had many diplomatic difficulties at the end of the war.¹⁵⁷ The different states enacted laws denying the British people the right to recover debts. The torries return was opposed by most Americans. Thus Article 4, which asked for the payment of prewar debts, and Article 5, which indicated that loyalists might get back confiscated property, were not enforced. Because of this the British maintained forts on the Great Lakes.

The Congress' flaws were keenly evident in the area of trade. The articles denied the Congress the ability to establish a national commercial agreement.¹⁵⁸ After the war, Britain and France limited trade with their respective colonies and proceeded to deluge America with their goods.

The Congress had great problems with the Spanish threat on the southern and western boundaries of the United States.¹⁵⁹ To prevent further American expansion, Spain in 1784

structures of the Congress; but, it would give this Congress the power to tax and regulate commerce and the power to name a plural executive and a Supreme Court.¹⁷⁴ Although Patterson's narrow interpretation of the government was rejected, he and his allies scored a number of points.¹⁷⁵

Three significant questions involving representation focused the debate.¹⁷⁶ First, should both houses have proportional representation? Second, should the representation in either house or both houses be in proportion to people or property or a union of the two. Third, how would the representatives to the two houses be chosen?

The easiest problem to deal with was the method of selecting representatives.¹⁷⁷ The Virginia plan contended that the lower house be chosen at large by the population and the upper house was to be selected by the lower. This approach was destined to failure; and a compromise was garnered by June 21. The delegates felt that the House of Representatives should be directly chosen by the people. The most vexing issue was the problem of proportional representation in the Senate. During June 11, the delegates adopted the idea of proportional representation in the House of Representatives. But the problem of representation in the Senate was a more difficult problem. Delegates from populous states wanted proportional representation. Delegates from small states desired equal representation. A committee was selected to decide on a compromise. This committee decided on equal representation for the states in the Senate. This idea was united with the idea that all appropriation bills must start in the House. Finally, the dispute was solved when the delegates decided that the two senators from each state would vote as individuals instead of as a bloc.

One divisive problem stayed unresolved.¹⁷⁸ How was representation in the House to be apportioned among the member states? The bulk of the delegates were in one of three categories. First, were those who wanted representation proportional to the population of the whole state. Second, were those delegates who wanted to enumerate the free population alone. Third, there were those who proposed enumerating three-fifths of the slave population also. The formula allowing counting the slaves as three-fifths of the population was adopted. A clause was inserted enabling Congress to halt the slave trade after twenty years. Thus the slave population was kept from expanding greatly.

Other problems were less difficult to settle.¹⁷⁹ The representatives decided to list the powers of Congress but to enable it also to pass the laws, "necessary"¹⁸⁰ for carrying out its functions. Foreign policy was put under the control of the executive branch. The president was made the leader of the military power. The proposal of a legislative veto power over state laws was not accepted. However, a judicial veto was implied. Furthermore, the Constitution, national law and diplomatic treaties were made law for all Americans. Lastly, an electoral college was set up and the president was given a short term. He could seek another term.

The *piece de resistance* to the Constitution was the separation of power among the executive, legislative, and judicial branches of the Federal Government.¹⁸¹ The division of powers between the states and the nation was provided for. This system of checks and balances would keep the government from becoming tyrannical. One of the fears of this system is that the government could not always act quickly. Lastly, the separation between the state and national powers was unclearly drawn. The final session of the convention was

To Be

The Birth of a Constitution: A Metaphysical and Existential Approach-the Creation of a "Being-in-itself" and a "Being-for-itself".

During the fall of 1786 an event happened in Western Massachusetts that prompted Americans to consider great changes in the national government. After 1780 Massachusetts was controlled mainly by the conservatives.¹⁶⁵ The burden fell largely on the poor. When the Massachusetts legislature ended its 1786 session without providing much relief from taxes and debts, three western counties broke out into open revolt. A people's army stopped the courts and stopped foreclosures. Daniel Shays, a poor farmer, led the army in an attack on the federal arsenal at Springfield during January 1787.

A small military force broke up Shay's army by killing four of its soldiers.¹⁶⁶ General Benjamin Lincoln arrived after the violence and dispersed the remaining followers of Shay near Petersham. Shay had a small victory. The Massachusetts legislature stopped direct taxes, decreased court fees and exempted many items from the debt courts. The Massachusetts politicians contended that these riots were not an acceptable mode of action in a republic.¹⁶⁷ The farmers they thought should rely on the ballot rather than the bullet to settle their grievances.

This issue of ballot rather than bullet made Shay's Rebellion a challenge to the continued existence of the United States even though they were defeated in 1787.¹⁶⁸ Shay's rebellion hurried up the momentum towards a complete revision of the Articles of Confederation. During May of 1787, fifty-five men gathered together in Philadelphia to start their task of making a new Constitution. All the states except Rhode Island were represented.

Most of the delegates were gentlemen of property.¹⁶⁹ Many had come from families that had come here during the seventeenth century. Over fifty per cent had gone to college. George Washington was elected the chairman. Twelve men did most of the work at the convention. James Madison of Virginia was the most significant. He has been called since the Father of the Constitution. He delineated the system of checks and balances in government. Madison contended that a large rather than a small republic was to be favored. Political stability in this republic was to be found in compromises among the various interest groups and political parties.

Madison's idea of national government was contained in the now called, Virginia Plan.¹⁷⁰ This plan contained a radical proposal for the delegates to alter their instructions to just change the Articles of Confederation and to place before the states a new document.¹⁷¹ The Virginia plan called for separate legislative, executive, and judicial branches, and a national government to set up laws binding on the countries citizens and to coerce the states also. Under this plan Congress would be separated into two houses, a lower house chosen by the popular vote; and, an upper house chosen by the lower house from people nominated by the state legislatures. The congress would have a veto over state laws and codes. This approach would have created a government with a strong national authority and greatly reduced state control.¹⁷²

Disaffected delegates under the leadership of William Patterson of New Jersey presented a different plan, the New Jersey Plan.¹⁷³ This plan proposed retaining the existing

After studying the American Revolution, was it the expression or creation of a "unilateral" truth? The answer to this question is largely yes. The American mind, personality, and feelings like nationalism were forged as a result of the colonists victory during and after the revolution. The American mind and heart developed many new biases.

Was the American revolution a "nongeneric" revolution. Yes, it was an icebreaker. It was uniquely American; and it didn't fit into a mold like many Bolivian revolutions do.

Was the American Revolution largely a class revolution like the French and Russian Revolutions? No, it wasn't. While class as a factor, it wasn't the focal point of the American Revolution like taxation and liberty were.

Did American history begin with a negation? Yes, it did. The British were America's first negation.

Was the American mind largely the negative? No, it wasn't. It contained both positive and negative poles.¹⁸⁸ It was, for example, positive on liberty but negative or neutral on slavery. Also, American emotions ran high and contained many facets and poles of truth.¹⁸⁹

Can the texts of the American Constitution or/of the Federalists Papers be "deconstructed"? Yes, they can be "deconstructed" and have their meanings pushed almost to nonsense. What America needs is according to Mark McGee is a "Bill of Wrongs."

Is the American revolution locked on Locke, Jefferson, and Madison; consequently, its vigor is waning? Yes, it is. We might be better off if we had a living constitution like the British Constitution is. Then, Americans could adopt current philosophies like pragmatism or existentialism to make our contribution to the arena of politics be more competitive. Americans, for example, would then be able to develop more competitive ideas to use as a foil to the Marxists.

Should Americans develop and "I Thou" approach to their nation and to their nation's God. Yes, they should. Americans might then be better able to capture the human heart and harness the spiritual destiny of mankind.

Absurdity and American History

Is American history absurd? Is the impact of the American Revolution waning? The answer to these questions is maybe. The English thought that it was an absurdity that the Americans won the American Revolution. It seems to be an absurdity that the Founding Fathers were all white. Different atheistic thinkers have argued that Christianity is an absurdity. If it can be argued that Christianity is one huge absurd joke, then it seems that one could make the same argument about the Founding Fathers.

Plato and the American Republic

Plato, according to John O'Dougherty, thought that the best form of government was government run by an aristocracy and by the intellectuals. Plato argued that a Republic

on September 17, 1787. Only three of the delegates did not sign the constitution. Two declined because the Constitution lacked a Bill of Rights.

The Struggle for Ratification ¹⁸²

The new constitution was to go into effect once it was ratified in at least nine states.¹⁸³ The delegates to the ratifying conventions were chosen by the people. Therefore, the national constitution, in contrast to the Articles of Confederation, would fall directly on popular support.

Pro and Anti Constitution forces formed as the states began to elect delegates to the ratification conventions.¹⁸⁴ Antifederalists, opponents of the Constitution, highlighted the power threat to the states that the new national government could take. They also emphasized the danger to the individual formed by the omission of a Bill of Rights. The Antifederalists portrayed the states as the chief guards of individual rights. Letters of a Federalist Farmer, an anti-Federalist pamphlet enumerated the rights that should be protected. They were as follows: freedom of the press, freedom of religion, the right to a trial by jury, and protection against unreasonable search warrants.

When the state conventions came together to deal with the problem of ratification, the absence of a Bill of Rights seemed to be the largest flaw in the new government.¹⁸⁵ Four or the first five states ratified the Constitution unanimously. However, Massachusetts ratified only by a tiny majority of the 355 votes cast; in New Hampshire the Federalists won by a lead of 57 to 47. New Hampshire ratified in June 1788 and was the ninth state to do so. However, New York and Virginia were still left to vote; and, their votes were critical for the success of the union.

In Virginia, Patrick Henry went down to defeat with the anti-Federalists 87 to 89.¹⁸⁶ In New York James Madison, John Jay, and Alexander Hamilton published the Federalist and, in so doing, spoke out for ratification. This book and the promise of a Bill of Rights helped win the convention. During July 25, 1788, New York ratified the Constitution by only 3 votes. A new government was created, even though Rhode Island did not accept the union until 1790. The question, then, was would this new system of government work?

Some Conclusions

One of the themes that emerges from studying the American Revolution is that it was largely a political revolution.¹⁸⁷ Slavery wasn't abolished, private property wasn't liquidated and freedom of religion wasn't ended. In contrast, the French and Russian Revolutions were more deeply philosophical. There is some overlapping with the ideas of the Founding Fathers and the ideas of the existentialist. For example, both groups agree on the idea of freedom of choice; both groups agree with the idea that life is not completely determined. The Founding Fathers didn't approach the revolution from the more abstract point of view of Being, for example, "Being-in-itself" and "Being-for-itself". Furthermore, the Constitution does not include the ideas of "love and will." Neither does the Constitution provide against the elimination of a race through genocide. The races aren't adequately protected.

Finally,

The writer has introduced a number of themes here: like ekstases, cause, negativity, orthodoxy, atheism, and language that could be further developed, However, I would like to leave this book busted, broken, shattered, and "unfinished" like Schubert's "Unfinished" Symphony—in a word "existential." ¹⁹²

Questions?

Why didn't the Founding Fathers try to set up a world government? Existence is an "I-Thou"-We. It maybe like Zamiatin's We - a socialist "We". ¹⁹³

Was the American Revolution an "existential" revolution? The answer is yes, to a large extent. Why? Because the American Revolution created America's existence.

Existential Politics

Freedom, yes! However, Alexis de Tocqueville warns us to watch out for the "unlimited power of the majority." ¹⁹⁴

Footnotes for the Theses and Conceptual Framework

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- ² Jean Paul Sartre, Being and Nothing (New York: The Philosophical Library, Inc., 1956), pp. 36-44
- ³ Roger Hallebuyck, a friend.
- ⁴ The term "nongeneric" was used by Dr. Joseph Gendron.
- ⁵ The term "deconstruction" originated as a literary term in a literary movement in France.
- ⁶ There is a thesis by an unknown author on the "waning" of the Middle Ages. This present author thinks that the American Civilization is waning.
- ⁷ An anonymous quote.
- ⁸ Robert Stone, Existentialism, A Listen and Learn Tape, P.O. Box 2124 Reseda, Ca. 91335. Side Two.
- ⁹ Ibid.
- ¹⁰ Charlotte O'Dougherty, an aunt.
- ¹¹ Rollo May, Love and Will
- ¹² Stone, Side Two.
- ¹³ B.F. Skinner.
- ¹⁴ Stone, Side Two.
- ¹⁵ Sartre, pp. 86-119.
- ¹⁶ Stone, Side Two.
- ¹⁷ Ibid.
- ¹⁸ Ibid.
- ¹⁹ Joseph S. Catalano, A Commentary on Jean Paul Sartre's "Being and Nothingness" (New York: Harper and Row, Publishers, 1974), p. 224.
- ²⁰ New Catholic Encyclopedia, (New York: McGraw Hill Book Co. 1967), pp. 730-738.
- ²¹ Ibid.
- ²² Ibid.
- ²³ Ibid.
- ²⁴ Ibid.
- ²⁵ John O'Dougherty
- ²⁶ Catholic Encyclopedia, pp. 730-738.
- ²⁷ Ibid.
- ²⁸ Ibid.
- ²⁹ Marcel, title, The Mystery of Being.
- ³⁰ Ibid., pp. 18-39, p. 28
- ³¹ Marcel, pp 39-57.
- ³² Ibid.
- ³³ Ibid. pp.55.
- ³⁴ Ibid.
- ³⁵ Ibid. p.71
- ³⁶ Marcel, pp. 77-103.
- ³⁷ Ibid.
- ³⁸ Ibid.
- ³⁹ Ibid. pp. 103-125.
- ⁴⁰ Ibid.
- ⁴¹ Ibid. p.116
- ⁴² Ibid. pp. 103-105.
- ⁴³ Ibid. p. 125.
- ⁴⁴ Ibid. pp. 148-171.
- ⁴⁵ Ibid.
- ⁴⁶ Ibid.
- ⁴⁷ Ibid.
- ⁴⁸ Catholic Encyclopedia, pp. 730-738.
- ⁴⁹ Sartre, p. 807.
- ⁵⁰ Ibid., p. 800.
- ⁵¹ Ibid.
- ⁵² Ibid.
- ⁵³ Ibid.
- ⁵⁴ Ibid.
- ⁵⁵ Ibid.
- ⁵⁶ Ibid. p. 800.
- ⁵⁷ Ibid.
- ⁵⁸ Ibid.
- ⁵⁹ Ibid.
- ⁶⁰ Ibid. p. 801.
- ⁶¹ Ibid. p. 800.
- ⁶² Ibid. p. 802.
- ⁶³ Ibid.
- ⁶⁴ Ibid. p. 805.
- ⁶⁵ Ibid. p. 802.
- ⁶⁶ Ibid.
- ⁶⁷ Ibid. p. 802

would last about two hundred years and then it would become very inefficient do to the development of a large bureaucracy. Maybe Plato had America figured.

Christianity and America

Christ made no mistakes and no concessions. Christianity was founded on the idea of no concessions. America was founded on the idea of few compromises and concessions. However, today America seems to be a country of pragmatists. Maybe a pragmatic approach to America's problems is absurd.

Spirituality

Is American history spiritual? Yes, in many ways it is. For example, the American people are the most church-going people in the world. However, Jefferson used the word "self-evident" rather than the word "sacred" to refer to the idea of truth. A materialistic nation can never be as great as a nation with a spiritual destiny. Why? Because, people are worth more than manure.

Some Asides and Some More Conclusions

Is the "We" in the American Constitution indicative of a leftist "Judaism for Gentiles" approach to American history? Yes it could be interpreted that way. But as was pointed out earlier, the American Constitution is oftentimes a Constitution of Silence.

Did women get a fair shake out of the American Revolution? The Norton history textbook plays up the contributions of women to the American Revolution. However, the writer thinks that the history of women during the period of the American Revolution and until the twentieth century is and was largely the history of masochism,

Should the Founding Fathers have created a more specific theory of economics like the Marxists have? This is a moot point. The Founding Fathers could have chosen the word "solidarity" as their rallying point.

Was the American Revolution a sexual revolution? No, it wasn't.

An Existential and Transcendental Revolution

Does the reader know what a transcendental number is? It is a number like PI that is nonrepeating.¹⁸⁹ My thesis is different from Arthur Schlesinger's thesis is in his book, The Cycles of American History.¹⁹⁰ My conclusion is that American history is existential and nonrepeating like PI.¹⁹¹ The American ego is transcendent.

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 54 Ibid.
 55 Tindall, pp. 179-180.
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 57 Ibid.
 58 Ibid., p. 60.
 59 Ibid.
 60 Ibid.
 61 Ibid., p. 61.
 62 Tindall, pp. 184-186.
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 64 Norton, p. 63.
 65 Ibid.
 66 Ibid.
 67 Ibid., p. 64.
 68 Ibid.
 69 Ibid.
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 71 Tindall, p. 189.
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 73 Ibid.
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 75 Ibid.
 76 Tindall, p. 190.
 77 Norton, p. 64.
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 79 Tindall, pp. 191-192.
 80 Ibid.
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 86 Ibid., p. 68.
 87 Ibid.
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 90 Ibid.
 91 Tindall, pp. 193-194.
 92 Norton, p. 69.
 93 Ibid.
 94 Frederick Nietzsche.
 95 Sartre, Being and Nothing.
 96 Norton, p. 70.
 97 Ibid.
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 100 Ibid., p. 71.
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 102 Ibid., p. 72.
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 114 Tindall, p. 197.
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 121 Ibid.
 122 Tindall, pp. 206-209.
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 125 Ibid.
 126 Ibid.
 127 Ibid.
 128 Ibid.
 129 Ibid., p. 78.
 130 Ibid.
 131 Tindall, p. 216.
 132 Norton, pp. 79-80.

133 Ibid., p. 80.
 134 Ibid.
 135 Ibid.
 136 Ibid.
 137 Ibid.
 138 Tindall, p. 226.
 139 Ibid.
 140 Norton, p. 80.
 141 Ibid., p. 81.
 142 Ibid.
 143 Ibid., p. 88.
 144 Ibid.
 145 Ibid.
 146 Martin Buber.
 147 Anonymous.
 148 Norton, p. 89.
 149 Ibid.
 150 Ibid.
 151 Ibid., p. 90.
 152 Ibid.
 153 Ibid.
 154 Tindall, p. 258-260.
 155 Ibid.
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 158 Ibid.
 159 Ibid., p. 92.
 160 Ibid.
 161 Ibid.
 162 Ibid.
 163 Ibid.
 164 Tindall, pp. 260-262.
 165 Ibid.
 166 Ibid.
 167 Ibid., p. 74.
 168 Ibid.
 169 Ibid., p. 95.
 170 Tindall, p. 265.
 171 Norton, p. 95.
 172 Ibid.
 173 Tindall, p. 265.
 174 Norton, p. 95.
 175 Ibid.
 176 Ibid.
 177 Ibid., p. 96.
 178 Ibid.
 179 Ibid.
 180 Ibid.
 181 Tindall, p. 270.
 182 Norton, p. 96.
 183 Ibid.
 184 Ibid., p. 97.
 185 Ibid.
 186 John O'Dougherty, an uncle.
 187 Roger Hallebuyck, a friend.
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 189 Arthur Schlesinger, The Cycles of American History (Boston: Houghton Mifflin Co., 1986), et passim.
 190 I thought up the thesis that the period of the American Revolution is nonrepeating. Roger Hallebuyck generalized this thesis to history in general.
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 192 Evgenii I. Zamiaten, We (New York: Dutton, 1959), Title.
 193 Alexis de Tocqueville, Democracy in America (New York: a Mentor Book), Table of Contents.

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- 69 ibid. p. 804.
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- 74 ibid.
- 75 ibid.
- 76 ibid.
- 77 ibid. p. 805.
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- 79 ibid.
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- 85 ibid. p. 178.
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- 90 ibid. p. 174.
- 91 ibid. p. 167.
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- 93 ibid. p. 165.
- 94 ibid. p. 163.
- 95 ibid. p. 164.
- 96 ibid. p. 162.
- 97 ibid. p. 152.
- 98 ibid.
- 99 ibid. p. 191.
- 100 Sartre p. 800.
- 101 Catalano p. 186.
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- 104 ibid. p. 182.
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- 3 Arthur P. Mendel, Essential Works of Marxism, (New York: Bantam Books, 1961), p. 7.
- 4 Marxism and Existentialism.
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- 2 ibid.
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- 10 ibid.
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- 12 ibid. p. 104.
- 13 ibid.
- 14 ibid. p. 111
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- 17 ibid. p. 137.
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- 19 ibid. p. 145.
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- 22 ibid. p. 189.
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- 4 George Brown Tindall, America, 2 vols. (New York: W.W. Norton & Company, Inc., 1984.), p. 166.
- 5 Norton p. 51.
- 6 ibid.
- 7 Tindall, op. cit. pp. 152-153.
- 8 ibid. pp. 155-156.
- 9 Norton, op. cit. p. 52.
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- 39 ibid.
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- 43 ibid.
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Hellenist Epiphany: 95 Theses II

Here is a book that I've read and that influenced me. It is Richard Hofstadter's book, Anti-Intellectualism in American Life. To counter the thesis of this book, I am going to try to delineate 95 theses in American history, the social sciences, the behavioral, the natural and the physical sciences. These theses serve as a response to Martin Luther's 95 theses in theology.

Anthropology

My first thesis is that nomadism is a "retarding force" for civilization.
Monkeys have "thin lips" and straight hair. My second theses is that it might be possible that the white race could have evolved from them.

Is America a matriarchy? My third theses is that it could become one.

Behavior

My fourth thesis is that animal sound patterns should be digitally recorded and analyzed.

Cinema

My fifth thesis is that the American film has gone from Disney to damnation. Pretty soon they are going to censor American films for not having sex and violence.

Economics

My sixth thesis is that the U.S. debt is usurious. One solution to the problem of the debt is to re-negotiate the interest rates.²

My seventh thesis is that we should take the "consumerism out of capitalism."³

Which economic system, capitalism or socialism, liberates women more? I'm not an economic determinist; therefore, my eighth thesis is that neither system does. It is like comparing apples to oranges.

My ninth thesis is on capitalism: capitalism is a high entropy system. Entropy is a measure of disorder in a system. In a closed system, such as the universe, "entropy always increases as available energy diminishes."⁴

Genetics

My tenth thesis is that one worthwhile avenue of interpretation of the Kennedy-Johnson years is behavior-genetics. Much of our behavior is the result of classical or operant conditioning. However, some of all behavior patterns are genetically based. Alcoholism and schizophrenia, for example, can be genetically based.

History

History is oftentimes a conspiratorial discipline. My eleventh thesis is that the Kennedy deaths, for example, were probably not all accidental. Statical frequency of four violent deaths occurring in one family chosen at random would support the conspiracy thesis.

My twelfth thesis is that Oswald Spengler's book, Decline of the West, and the consequent rise of the Orient will produce a more Catholic American Civilization. Protestantism is a Germanic religion. Catholicism is an oriental religion. The rise of the Orient will universalize the Protestant experience and in so doing will Catholicize American life.

My thirteenth thesis is that I favor inverse royalism—the aristocracy of the common man. I also favor Catholic royalism. There are no Catholics in the English House of Lords. Social justice cries out against this situation.

My fourteenth thesis is that much of the division of labor in a society should be around its inventors and entrepreneurs rather than around its laborers as Marx would have it.

My fifteenth thesis is that Capitalism is Protestantism less Christianity. Capitalism and Christianity have little in common. Catholicism less Christianity is a hierarchy. Protestantism less Christianity is individualism and irrationality.⁵

My sixteenth thesis is that nonviolence is or should be the dominant institutional theme in the history of the American Presidency. I'm not just talking about presidential assassinations. I'm talking about institutional violence in general.

My seventeenth thesis is that America is a "business civilization."⁶

My eighteenth thesis is that the Slavs are a potentially democratic race.

My nineteenth thesis is a critique of Gunnar Myrdal's thesis that he argues for in his book, The American Dilemma. He contends that there is a distinctive American way of thinking and feeling. My position is that there are so many distinctive groups of people here that one can't always make a generalization about how all Americans think and feel.

My twentieth thesis is that a field theory analysis of the American Revolution can be developed. For example, "tensors are involved with transformations from one set of coordinates to another and are abstract mathematical entities which cannot be visualized."⁷ However, during the American Revolution wasn't there a transformation from one set of coordinates to another as the colonies became a nation? Thus one could argue that American or rather the colonies were transformed in the image of likeness or as a metaphor

My thirty-second thesis is which American president had the most rigorous toilet training? Harry Truman did.

My thirty-third thesis is that "the American middle class are the world's aristocracy."¹² Thus America is a royalist nation.

My thirty-fourth thesis is an anthem: Let the women have the money!

My thirty-fifth thesis is about American history: Americans should proceed forward toward the past. We can learn from our mistakes; but, the past doesn't predict the future. Technology is an exception to this idea.

My thirty-sixth thesis is on the Nixon presidency. Watergate was "Much Ado about Nothing." Nixon didn't kill any Americans during Watergate. Richard Nixon is a "legend in his own mind."¹³

My thirty-seventh thesis is that history and the social sciences can be axiomatized.

Why will the Soviet experiment in Marxism fail? My uncle, Father Loyola, thinks that original sin and malingering will force it to collapse from within.¹⁴ I concur on this thirty-eighth thesis.

What is a somewhat neglected theme in American history? My thirty-ninth thesis is that one of the more neglected themes in modern times in American history is the theme of the formation of the American conscience.¹⁵ After America's loss to the Vietnamese some character defects seemed to have occurred in the American psyche.

My fortieth thesis is that what is needed in America is communal toilet training.

My forty-first thesis is that the first two generations born in the early part of the twentieth century were the most violent and the most productive generations ever born. They went from "horse and buggy days to man on the moon."¹⁶

My forty-second thesis is on the limits of democracy. Americans have voted for all the wars. Some, however, voted against Viet Nam.

My forty-third thesis is that scientists should try to scientifically translate Divine truth. For example, are there any Virgin Births in nature? Yes, there are. There are unisexual lizards.¹⁷

My forty-fourth thesis is that Jefferson and Jackson initiated a sexual revolution in American history. Jefferson had a black mistress and Jackson married a divorced woman.

My forty-sixth thesis is on a direction that the field of American intellectual history is going. The field on American intellectual history is to be translated into science and love.

My forty-seventh thesis is on the Progressive era. Politics was somewhat more or somewhat less epiphenomenal to science and technology during the Progressive era.

of a tensor field. What variables could one use to add flesh to this metaphor?—Aristotle's categories, such as space, time, velocity, motion etc. The American Revolution redefined different positions of these variables.

My twenty-first thesis is a analysis of the American Revolution from the point of view of abstract art. That is, what color best describes the American Revolution? My thesis is that it was a Blue Revolution. Why? Because it was more of a "political revolution than a more deeply philosophical revolution like the Russian or French Revolutions."⁸ Slavery, for example, wasn't abolished; and neither were private property or organized religion abolished. Thus the American Revolution wasn't a Red Revolution but a Blue Revolution.

My twenty-second thesis is that the American Constitution is a matrix of behavior and thought patterns. The dimensions of the matrix are time, thought and three dimensional space.

Winthrop Jordan has written a book called, White over Black. My twenty-third thesis is for the idea of Black over White. Sports are only one area, for example, in American life that nonwhite people have competed successfully with white people.

My twenty-fourth thesis is that Royalism is the true counter-culture in American life. Today we are supporting in retirement three ex-presidents: Ford, Carter, and Nixon. Wouldn't it be cheaper to support a constitutional monarchy? Nature is an elitist process. Most progress seems to be the product of elites. Not all cultures are equal. "The Zulus have not ever produced a Tolstoy; and the Papuans have not produced a Proust."⁹

My twenty-fifth thesis is that the baby boom generation is not the regression to the mean generation. They have helped produce the space program and the super computer.

My twenty-sixth thesis is a question. Is life or American history a joke?—God's joke or David Noble's joke? My answer and that of the Catholic Church is that life and American history are not a joke. History and life have Divine purpose. American history is not Washington's joke or David Noble's joke.

My twenty-seventh thesis is that history without equations is like marriage without sex.

My twenty-eighth thesis is that an old fashioned theme in women's history is that history is "Prelude to a Kiss."¹⁰

My twenty-ninth thesis is that America is a nation of "genetic geniuses."¹¹ The evidence for this thesis is rampant. No other nation in the history of the world has made such a large contribution to mankind as America has in only two hundred years.

Did Karl Marx write his book, The Holy Family, about the evolution of world family including the American family? My thirtieth thesis is that this is correct. An unholy family is evolving in the world.

My thirty-first thesis is a question. Why isn't there a Twin Cities school of thought or philosophy? There is one. It is called Resistance. There will be more on this idea later on.

Philosophy

Rollo May has edited a book called, Existence. My fifth-seventh thesis is on existence. It is the idea that existence is limited. The universe will have a heat death at maximum entropy. That is, at some point in time, all objects and space in the universe will reach the same temperature. Heat will cease to flow, and the disorder of the universe will be maximized. Energy will be of no further value. This is called the "heat death" of the universe.²⁵

My fifty-eighth thesis is a counter to Nietzsche's idea of the "will to power." This is a corruption of the will. A better idea of the will is the idea that the will is an instrument or guide to intellectual and spiritual perfection.

Luther had the idea of the "bondage of the will." My fifty-ninth thesis is that the transcendentalists and the writer have the idea of the transcendence of the will.

My sixtieth thesis is that I'm a Christian Existentialist Ltd.²⁶ It seems that the logical-positivists haven't come to terms adequately with the problem of existence. Didn't existence come before logic in the universe?

My sixty-first thesis is that the focus of American Civilization should be on the "evolution of the mind."²⁷

Are there such fields as, dialectical psychiatry, dialectical psychology, dialectical physics, and dialectical chemistry? My sixty-second thesis is that yes there are such fields. I along with Hegel and Marx invented them. What is an example of dialectical physics and dialectical chemistry? When a positron collides with an electron the product is two photons.²⁸

My sixty-third thesis is that there is a philosophy that is naturally suited to Minneapolis/St. Paul: the old philosophy of dualism. Dualism is the idea that the universe consists of two different kinds of Being.²⁹ Many dualists argue that the difference in Being is between matter and spirit. For example, Plato, Aristotle, and St. Paul argued for this division. Descartes made a clearer statement of dualism by arguing that the spirit should be defined as thought and that matter should be defined as spatial extension. The two positions would have nothing in common and yet would be quite distinct. If this is true how could these two different substances affect one another? Different answers to this question have been given: (1) Spinoza argued for parallelism; (2) Locke argued for epiphenomenalism. Most philosophers today accept the irreducible nature of body and spirit. Sartre doesn't believe in dualism.

More on Dualism In religious thought such as Zoroastrianism there is the idea of an ultimate conflict between good and evil. In Christian thought, Christ is both God and man. He has a dual nature. In epistemology there are different theories about dualism. First, is the theory that there are two distinct modes of knowing: reason and sensation. Second, there is another form of epistemological dualism. This is the idea that what is known is different from the object as it exists in nature. Immanuel Kant was this type of dualist.³⁰

My forty-eighth thesis is a thesis that is complementary to Arthur Schlesinger's thesis in his book, The Cycles of American History. Schlesinger's theme is that cycles are the important thing in American history. It seems clear to me that chance factors are just as important in history as cycles. America was discovered by chance and the existential moment.

Law

What is my position on the case study methods versus Duncan Kennedy's critical legal studies.¹⁸ Many lawyers argue that law is a science and that Duncan Kennedy's critical legal studies qualifies the scientific nature of the legal system. Kennedy would argue that if the Constitution is a scientific document, then, why weren't the slaves recognized as freedmen? My forty-ninth thesis is that law is not a science. What can lawyers and judges predict? Can they write an equation with a solution for their predictions?

Literature

My fiftieth thesis is an epitaph. Here Lies A Man Whose Name Was Written In Blood.
John Keat's epitaph is; "Here Lies One Whose Name Is Writ In Water."

Logic

Oriental logic has the idea that a thing can be a table and a nontable at the same time.¹⁹ If this is true, then it could be argued that the universe is both bounded and infinite at the same time. George Orwell's book, 1984, has a similar idea, the idea of "double think." If this idea is true, then the universe can exist and not exist at the same time. My fifty-first thesis is that oriental logic and Orwellian "double think" are not true.

Mathematics

My fifty-third thesis is that the mathematical axiomatic method should be applied to language and maybe behavior.²⁰

Medicine

My fifty-fourth thesis is that to the question, "Is the human body like a machine?" My answer to this question is that it is like many machines.²¹ However, I don't think that consciousness can be reduced to a machine. The whole brain is involved in consciousness.

Is there such a thing as the libido or a generalized sex force? My fifty-fifth thesis is that a full-fledged operational definition is not possible. The libido may be too weak to detect.²²

My fifty-sixth thesis is that computers are different from the brain. "Computers run rapidly in contrast to brain cells which fire slowly."²³ "Brain cells do not fire as rapidly as the speed of light. In fourth generation computers the circuits are limited by the speed of electrons."²⁴

My seventy-fifth thesis is that Richard Nixon was a paranoid. He was paranoid about the liberal press and about the democrats. There are two important theories about paranoia.³⁸ The first approach to paranoia is the learning theory approach. These theorists argue that paranoids are really more intelligent than other people. Thus they become mistrustful of the judgements of other people. The second approach to paranoia is Freud's. He contended that paranoids were latent homosexuals. Was Nixon more intelligent than other people or was he a latent homosexual? The answer is that we don't know.

My seventy-sixth thesis is that John F. Kennedy was a manic-depressive personality. He had a lot of energy; but, he seldom got depressed.

My seventy-seventh thesis is on the stratification of intelligence in American history. This has been a neglected theme in American history. Which of our political leaders and writers had I.Q.'s over 150? I think that Jefferson did and so did the writers of The Federalist Papers: Hamilton, Madison, and Jay. Several members of the Adams' family had quite high I.Q.'s. I think that Lincoln had about a 140 I.Q. In the twentieth century, Theodore Roosevelt, Woodrow Wilson and Jack Kennedy were the shining stars. They had about 140-150 I.Q.'s.

My seventy-eighth thesis is that Dollard and Miller's approach and avoidance model can be used to analyze the conflict of the American Civil War. In my particular analysis of the conflict, instead of, "alcohol lowering the avoidance gradient,"³⁹ to let us say a personal fight, racism and separatism lowered the avoidance gradient and thus brought on the conflict of the Civil War.

My seventy-ninth thesis is that depressives are selectively attentive. Depressives are more attentive to negative things.⁴⁰

My eightieth thesis is the development of a new theory of human interaction—the S-C bond—or the stimulus-consciousness bond. An example of this bond is the love-consciousness bond.

Religion

Leo Tolstoy's book, The Kingdom of God is Within You, suggests that the mind is the key to the afterworld. The title is taken from a quote by Luke. Tolstoy argues that the kingdom of God is a higher level of consciousness. The Bible also says that heaven isn't a place. This is my eighty-first thesis.

Kurt Godel has a theorem that not all truths in mathematics are provable. Moreover, he contends that one cannot come up with an extensive system in mathematics that is completely rational and logical. His work underscores the limits of intelligence. My eighty-second thesis is that Godel's thesis can be applied to proofs about the existence of God. Faith is needed.

What is the key to the psychology of vulgarity? My eighty-third thesis is that original sin is the key to the psychology of vulgarity.

My eighty-fourth thesis is that I'm a Papist Ltd.

Today there are a number of scientific-materialistic dualisms. For example, there is the dualism of matter and energy, the dualism between matter and anti-matter, and the dualism between particles and waves. In physics and chemistry there is the dualism of light and dark. There are also binary stars and binary numbers; and there are digital and analog computers.

St. Thomas Aquinas thought that "the human intellect is measured by things."³¹ My sixty-fourth thesis is that the human intellect is also measured by people and ideas.

My sixty-fifth thesis is on reductionism. The ego cannot be completely reduced by scientific analysis.³² Furthermore, the "spirit of God within" cannot be reduced.

My sixty-sixth thesis is on mathematics and philosophy. Is the world a zero-sum game? That is, do the pluses equal the minuses?³³ It is my position that by and large this is true. However, God can change the balance.³⁴

My sixty-seventh thesis is that there is a distinction between subject and object in history and in life. In this sense, I'm a Cartesian historian and philosopher.

Politics

My sixty-eighth thesis is a call to the pen, a call to arms, and a call to Resistance. Hellenize America! This is my epiphany.

Psychology

Cattell wrote a book called, The Scientific Analysis of Personality. In this book, he tries to clinically and statistically assess personality. My sixty-ninth thesis is that while one cannot be completely scientific about personality, politicians should have their personalities statistically and scientifically analyzed to make public life more scientifically rigorous.

My seventieth thesis is that dreams are a form of evoked potential; that is, they can be analytically evaluated on an E.E.G.

William James has argued that consciousness does not exist. My seventy-first thesis is that consciousness does exist³⁵ I have felt or "experienced" it. It is the whole brain.

What do you get when you combine gestalt psychology with atomic theory? My seventy-second thesis is that you get quantum psychology.

My seventy-third thesis is on the personality of Abraham Lincoln. He was a "depressive."³⁶ Lincoln had a depressive reaction after a high school sweetheart broke up with him.

My seventy-fourth thesis is that Theodore Roosevelt was a "manic." He wrote four books and three thousand letters.³⁷

Footnotes

- ¹ Dr. Joseph Gendron, a friend, in a private conversation.
- ² Roger Hallebuyck, a friend, in a private conversation.
- ³ Charlotte O'Dougherty, an aunt, in a private conversation.
- ⁴ Webster's New World Dictionary of the American Language, "Entropy."
- ⁵ David L. Sills, ed. International Encyclopedia of the Social Sciences (New York: The Macmillan Company & Free Press, 1968), "Auguste Comte," by Rene Konig, stated by T.H. Huxley.
- ⁶ Dr. Thomas Vadney, a professor, in a seminar.
- ⁷ Valerie H. Pitt, ed. The Penguin Dictionary of Physics (New York: Penguin Books, 1975), 376.
- ⁸ John O'Dougherty, an uncle, in a private conversation.
- ⁹ Allan Bloom, The cover article in the New York Times Review of books, Winter, 1988.
- ¹⁰ Duke Ellington, a popular song.
- ¹¹ Anonymous.
- ¹² Roger Hallebuyck.
- ¹³ Dr. Michael Franey, a friend, in a private conversation.
- ¹⁴ Father Loyola O'Dougherty, an uncle, in a private conversation.
- ¹⁵ Bishop Carlson of the Archdiocese of St. Paul is writing a book called, The Formation of the Catholic Conscience. My topic is parallel to this topic.
- ¹⁶ Earl Campbell, a friend, in a private conversation.
- ¹⁷ Scientific American Magazine. The issue is unknown.
- ¹⁸ Time Magazine. The article on Harvard's anniversary.
- ¹⁹ Roger Hallebuyck.
- ²⁰ David L. Sills, ed. International Encyclopedia of the Social Sciences (New York: The Macmillan Company & The Free Press, 1968) "The Philosophy of Science," by Michael Scriven.
- ²¹ Roger Hallebuyck.
- ²² Dr. Frank Wright, a brother-in-law, in a private conversation.
- ²³ Dr. Gene Shiles, a physicist, in a private conversation.
- ²⁴ Roger Hallebuyck.
- ²⁵ F. Bueche, Principles of Physics (McGraw-Hill Book Co., 1977), 296.
- ²⁶ See David Noble's book, Twentieth Century Ltd.
- ²⁷ James Joyce, Ulysses, first chapter, et passim.
- ²⁸ Roger Hallebuyck, the example is his.
- ²⁹ Collier's Encyclopedia, 1959 ed. s.v. "Dualism."
- ³⁰ Ibid.
- ³¹ Donald DeMarco, "The Human Intellect is Measured by Things," Fidelity Magazine, June 1987, 35.
- ³² John Paul Sartre, Being & Nothing. Glossary.
- ³³ Dr. Michael Franey.
- ³⁴ Roger Hallebuyck.
- ³⁵ Dr. David Noble and Dr. Frank Wright.
- ³⁶ Dr. Norman Garnezy, a psychologist, in a private conversation.
- ³⁷ Ibid.
- ³⁸ Dr. John N. Harris, a psychologist, in a private conversation.
- ³⁹ Ibid.
- ⁴⁰ Roger Hallebuyck.
- ⁴¹ John O'Dougherty.
- ⁴² Father Loyola O'Dougherty.
- ⁴³ Dr. Michael Franey.
- ⁴⁴ "Jeffersonian Violence," a reference in a lecture by Dr. M.Q. Sibley.
- ⁴⁵ Dr. John D. Harris.

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My eighty-fifth thesis is that in many respects Judaism is a defunct religion. For example, many Jews seem to have lost that "spark of the Divine in race."⁴¹

My eighty-sixth thesis is an observation. That is, there is only one proper choice in life—perfection. We should try to optimize our strengths."

My eighty-seventh thesis is that America has a confessional complex. It is too unforgiving. Question? Can America be forgiven for losing the war in Viet Nam?

My eighty-eighth thesis is on religion. If space and time are curved, will Satan and his cohorts someday be reunited with God? The answer is that we know. The Catholic Church says that it won't happen.⁴²

Science

My eighty-ninth thesis is that Einstein's Theory of Relativity is an approximate function. It is only approximately true for small particle physics.

My ninetieth thesis is that the classical equations of Physics and Chemistry are better expressed as approximate equations. For example, Newton's $f = ma$ equation has been qualified by Einstein's relativistic equation and by Maxwell's electrical equations."⁴³

My ninety-first thesis is that gravity is a string particle (string theory and quantum mechanics).

My ninety-second thesis is that an anti-gravity particle or force can be created or discovered.

Social Science

My ninety-third thesis is that Jefferson and violence in American history should be ended. Jefferson thought that some violence every so often is a good thing. He took violence out of the moral context. The social sciences should be used to try to stop violence in our civilization.⁴⁴

My ninety-fourth thesis is that the social sciences are "more social than scientific."⁴⁵

My ninety-fifth thesis is that the social sciences are also a humanity.

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*Dedicated to Christ and to the Blessed Mother,
my parents James and Patricia,
and to David Noble.*

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