

**Something Old, Something New
Wedding Theme**

Copyright 1995 by the Hellenist America Institute Publishing Co.

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

O'Dougherty, Patrick Aquinas, Ph.D., mock Nobel Laureate. 1946--

**Personalism and Mathematics as Women's Personifestoes
Includes Index and Bibliography**

**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: 0-9626665-5-6

Library of Congress Catalog Card Number: 95-79957

Printed in the United States of America

TABLE OF CONTENTS

PERSONALISM AND MATHEMATICS AS WOMEN'S PERSONIFESTOES	1
WOMEN AND LANGUAGE: SPECIFICALLY, THE LANGUAGE OF ALGEBRA	4
FIOR AND IRELAND: A CASE STUDY--AN ACTIVITY	10
FEMALE INTUITION AND THE INTUITIONIST SCHOOL OF MATHEMATICS	14
Mathematics: a Personal Activity	21
KAROL WOJTYLA (POPE JOHN PAUL II) PERSONALISM AND INTUITIONISM	22
PERSONALISM AND THE HOLOCAUST: EDITH STEIN--A CATHOLIC NUN	33
SIMONE WEIL(1909-1943) FRENCH-JEWISH INTELLECTUAL CONVERT	47
WOMEN: A SPIRITUAL TOPOLOGY-TOPOGRAPHY OF AMERICA	53
Dakota ICBM Conversion: A Northern Space Center	56
INTRODUCTION TO WOMEN'S AUTOBIOGRAPHICAL STORIES	57
Postcolonialist: an Activity	70
EVOLUTION OF WOMEN'S MINDS	73
BIBLIOGRAPHY	77
ABBREVIATED INDEX	81

Women: Personalism and Intuitionism as Personifestoes

PERSONALISM AND MATHEMATICS AS WOMEN'S PERSONIFESTOES FIOR: THE IRISH WORD FOR TRUTH

2 1/2

A Number Symbol for the Women's Movement

Dedicated in Memory to all Women and Minority Rights and Responsibilities Movements and to Northern Ireland's, Derry's, Bloody Sunday Dead (January 30th 1972): especially Patrick Doherty, Michael McDaid, John Johnson who gave their lives for the Irish Civil Rights and Responsibilities Movement.¹ This writer affixed the word, "responsibilities," to these movements to emphasize their personal, political, social, economic, spiritual, intuitive **accountabilities** which means the common good.

Thesis: Personalism is a Women's Declaration of Interdependence and is a counterpoint to Marx's Communist Manifesto and American individualism.² Personalism is "any doctrine or movement which emphasizes the rights and centrality of the individual being in his social, political, intellectual, etc. milieu."³ Richard Kast relates personalism to love, affection and trust versus American narcissistic encounters and American matter of fact relationships.⁴ A definition of women is the Irish word, Fior, which means truth. This is one way to define women. For example, love is one dimension of truth. Also, women and truth are equations, for example, algebraic equations. This is another magnitude. Truth has many levels of meaning and activity including the undefined. So does personalism. So do women. The Declaration of "Interdependence" references to Ralph Waldo Emerson's, Nature, America's so-called "'intellectual Declaration of Independence.'"⁵ Mark McGee coined the word, "interdependence."⁶ **Inter means mutual or reciprocal.**⁷ **Dependence means reliance or trust.**⁸ "Interdependence" relates mutual to reliance or mutual reliance.⁹ Counterpoint is a musical term. It is "a melody accompanying another melody note for note."¹⁰ It is "a thing set up in contrast or interaction with another."¹¹ Women and mathematics are counterpoints to men. Also, most music, as melodies in counterpoint, is reducible to mathematical equations, for example, linear algebraic equations. Brother Gregory Conant, O.S.B., a former prisoner of conscience in Chicago, maintains the Marxist champion the proletariat control of the means of production. However, ideas, like personalism, will crush the Marxist machine and the Marxists revolutions in which 100 million Christians perished. An individual must express self-gift and social concern rather than American individual greed to dialogue with God and humanity.¹² In contrast to Marxism and American individualism, this writer is an intuitive, meaning activity, personalist who lives for the common good. The word, "good," relates etymologically to Anglo-Saxon word for God who is part of any definition of personalism, interdependence, counterpoint, and mathematics.¹³ In contrast, animals do not live for the common good. They do not have the language capabilities of intuitive personalism. Personalism, women, mathematics, language and

Women: Personalism and Intuitionism as Personifestoes

music are all activities. Part of almost any definition is the undefined. This is true for all of the above definitions.

Brother Gregory Conant, O.S.B., On God and Personalism

Conant, O.S.B., relates personalism to God. He contends God is "self-gift" and love. Conant, O.S.B. says this self-gift creates the complexity in God and in everything else. He thinks a one person deity cannot have social value and virtue eternally. This indicates God must not be just one person but at least two. Conant, O.S.B., argues, "to be love, the two must enjoy a generosity beyond mere self-interest, which shows there must be at least three."¹⁴ The Holy Spirit is "the Principle of the free service of others," which is the "nature of God."¹⁵

Conant, O.S.B., finds the Catholics say in their Apostles' Creed, "We believe in God the Father almighty."¹⁶ In contrast, the Moslems in the first chapter of the Koran state a denial that "God is a Father."¹⁷ It implies "God does not have offspring."¹⁸ The Koran also contends against Feminism by suggesting "God does not bear."¹⁹ If the Moslem God had offspring, he would become similar to the Christian God. The Christian God produces everything good. Christ is the equal of the Father and together they have created the Holy Spirit who is the love that unifies and saves the Father and the Son from division. Conant, O.S.B., maintains the Unitarian God does not continuously unite creation and production in the universe. The Christian God combines production and continuous creation. Conant, O.S.B., contends the atheists argue, Why cannot God create another God? However, the Christian God does this in His equal in the Son, Christ. The Holy Spirit and the Son share in the God's divine nature. The Christian God is simple yet contains all the virtues and creates or allows the complexity in nature. Nature has a personal dimension found in the Christian personality of God. In contrast, Jefferson's Deist God and the Unitarian conception of God lack a personality. Humans and animals have personalities. Thus, Conant, O.S.B., and this writer draw the **intuitive personal conclusion** God must also have a personality reflected in his union of production and creation and expressed in Christ especially in his eternal social value and virtue.²⁰

The Genesis of the Universe

The personal intuitive unites the personal with **activities**, like creation. Conant, O.S.B., suggests the personal intuitive begins with Genesis 26-27: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and

Women: Personalism. and Intuitionism as Personifestoes

subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."²¹ The Bible is a proof of intuitive personalism. So is the genesis of Ireland and Israel.

Catholic theology is personal intuitivism. For example, thinkers, like John Henry Cardinal Newman, Thomas Merton, St. Augustine, St. Thomas Aquinas, St. Theresa of Avila, St. Catherine of Siena, St. Hilary of Poitiers, St. Benedict and his Rule, Francis Duff and the Legion of Mary, the Paulist Fathers and the problems found in liberation theology unite the personal and the intuitive (activity) into the mystical dimensions of Christ and his Church, especially in their definition and spiritual theologies of women. In contrast, Conant, O.S.B., thinks Marxism is "materialism for everybody."²² Also, he thinks Americans favor materialism for the individual. For example, Americans sold out 1/2 their race to individualism and materialism. Conant, O.S.B., thinks personalism must have social rather than just individual dimensions in order for it to have validity.²³ Personalism must have the magnitude of the common good.²⁴

A Feminine Magnitude to Personalism

The problem with traditional approaches to personalism is that they largely leave out the her or feminine dimension. However, thought has a feminine magnitude. For example, mathematics is personal and feminine. "'Algebra is generous, she often gives more than is asked of her.'"²⁵ Jean le Rond d' Alembert (1717?-83) Thus one interpretation is algebra is a woman.

The Birth of Algebra

The egg, womb, and the **genesis** of algebra is Arabic. For example, the word, "algebra," is of Arabic origin. It comes from al-jabr, meaning the reunion of broken parts, to reunite. **Reunion is an activity.** Algebra is "a mathematical system used to generalize certain arithmetical operations by permitting letters or other symbols to stand for numbers: it is used esp. in the solution of polynomials."²⁶ **Generalization is an activity.** For example, the Arabs used the symbol X to stand for more than one number. **Abstraction is an activity.** For example, many number systems and many languages define women, as the "second sex."²⁷ The number second or two is an abstraction. How would we generalize the **meaning** of this abstraction? Women have a personal magnitude. Are women still the "second sex?" Are they in second place compared to men? How would you generalize their relationships? Almost all languages, including algebra, have a personal dimension. For example, Arab women will further personalize algebra. We move now from the genesis of algebra to an evolving definition of mathematics.

Women: Personalism and Intuitionism as Personifestoes

A Definition of Mathematics

Mathematics is a language, especially of science. A language is "a special set of symbols, letters, numerals, rules, etc. used for the transformation of information, as in a computer."²⁸ A science is "a branch of knowledge or study esp. one concerned with establishing and systematizing facts, principles, and methods as by experiments and hypotheses." In particular mathematics deals with "the group of sciences (including arithmetic, geometry, algebra, calculus, etc.) dealing with quantities, magnitudes, and forms, and their relationships, attributes, etc., by the use of numbers and symbols"²⁹ However, mathematicians cannot agree on a definition of the field in part because it has a spiritual, personal, undefined and intuitive feminine dimension.³⁰ **Intuitionists, like Jan Brouwer, think mathematics is activity.** For example, it is a pregnant methodology. A methodology is "the science of method, or orderly arrangement; specif., the branch of logic concerned with the application of the principles of reasoning to scientific and philosophical inquiry."³¹ **A methodology is also an activity, like pregnancy.** Also, evolution is a necessary element in any definition of mathematics. Is personalism mathematics? Yes, mathematics applies as the language and methodology of a philosophy which defines the person, for example, an evolving woman.

Mathematics as Woman's Personifestoes

A manifesto is "a public declaration of motives and intentions by a government or by a person or group regarded as having some public importance."³² A personifesto is a manifesto that emphasizes the centrality of the person, especially a woman's social, sexual, political, economic, scientific, intellectual etc. rights. The field of mathematics forms personifestoes which continually redefine the feminine being in her social, political, and intellectual milieu.³³ The word "personifestoes," applies because the concept has myriad dimensions. For example, the method and field of mathematics have a radical dimension: "having to do with the root or roots of a number or quantity."³⁴ This root or roots can be feminine defining the centrality of her being her historical roots, for example, by algebra. It also has a royalist highly selective dimension. **"Mathematics is the queen of the sciences and arithmetic the queen of mathematics."**³⁵ Karl F. Gauss (1777-1855) Together this range from radicalism to royalism are personifestoes. The word, "personifestoes," was chosen to counterpoint the Communist Manifesto and American individualism. The plural emphasizes women's diversity, activity and cultural pluralism.

WOMEN AND LANGUAGE: SPECIFICALLY, THE LANGUAGE OF ALGEBRA

One Level of Meaning and Activity

Thesis: Women are like algebra--a generalization of a queen

Women: Personalism and Intuitionism as Personifestoos

More Definitions of Algebra-the Generalized Queen

Algebra is thought to be a generalization of arithmetic. It is the branch of mathematics that is a tool for finding an unknown.¹ Also, "'Algebra is the intellectual instrument which has been created for rendering the quantitative aspect of the world.'"² Alfred North Whitehead (1861-1947) For example, (1) the discriminant, roots, and rights;³ (2) themes with love and sexual implications;⁴ (3) inequality problems;⁵ (4) the infinite;⁶ (5) stable problems;⁷ (6) mathematical language and word problems;⁸ (7) polynomials;⁹ (8) invention stages;¹⁰ (9) the Cartesian coordinate system;¹¹ (10) beauty and art;¹² and, (11) intelligence¹³ all deal with unknowns, like the unknown and intuitive aspects of women. They are all **concepts** found in women's and minority movements which also have personal intuitive dimensions. For example, women and personalism contain a measure of the unknown--a mystery. They also have a quantitative dimension, for example, size.

CONCEPT FORMATION

Algebraic Concepts and Women's and Minority Movements

(1) Discriminant, Roots and Rights: Algebraic Dimensions

A methodology of the women's movements and minority rights and responsibilities movements around the world is mathematics. Moreover, discrimination, roots and rights and responsibilities are political concepts which have mathematical dimensions, for example, algebraic expressions. For example, a discriminant is part of a polynomial equation? A discriminant can disappear only if there are equal roots, right?¹⁴ Women have genealogical roots which have dimensions in history and time. Also, there is a famous book on black origins by Alex Haley called, Roots. Thus, these ideas have historical and mathematical dimensions as well as algebraic expressions. Specifically, you can extract the roots of an equation, or take the inverse of a root, or come up with an irrational root, or define an irrational root, or use the fractional exponent notation of roots.¹⁵ Discriminant relates to discrimination. Specifically, equal roots cause prejudice and discrimination to disappear.

Civil rights or women's rights and responsibilities have a mathematical expression. There is, for example, the right triangle principle, or a right-handed coordinate system, or right triangle trigonometric ratios.¹⁶ The civil rights and women's rights and responsibilities movements can move from the right to the left, like the right or left coordinate systems in geometry and trigonometry which relate closely to those in algebra. There are right wing and left wing religious and political movements defining the women's movement. Rights and responsibilities have a neurological basis. A woman's brain has a right and left hemisphere. Thus there are

Women: Personalism and Intuitionism as Personifestoes

right and left coordinate systems throughout the brain. Brain activity within these systems creates actions for which the person is responsible. Also, trigonometry and geometry relate closely to algebraic expression of these actions.

(2) Mathematical Themes with Love and Sexual Implications: Algebraic Dimensions

Several different physics and mathematical themes have sexual implications. First, there is the black hole which may be symbolic of the body orifices. Second, there is a David Hilbert's space. It may be a metaphor of the vagina. Third, there is black body radiation which is a love or sexual metaphor. Fourth, is sexuality quantum? Yes, quantum mechanics are one key to understanding semen ejaculation. Fifth, there are rigid bodies, as bodies during sexual excitement. Sixth, differential equations build models of orgasms. Seventh, African numeral systems, like the Yoruba numeral system, relates to love language and to describing coitus. Eighth, critical mass has sexual implications. Ninth, the vaginal area of a women is similar to a triangle. Tenth, Fibonacci sequences can describe multiple love sequences? Eleventh, there is the idea of a "love triangle." Twelfth, Einstein's theory of relativity transformed love and sexual morality?¹⁷ Thirteenth, mathematical illusions relates to the illusions lovers have about each other. Fourteenth, love and love making correlate with Pythagoras' mathematics of music. Fifteenth, the vagina as metaphor is similar to a Klein bottle. Sixteenth, love making is a one-to-one mapping problem defined in topology. Seventeenth, the problem of opposites, as opposites in a relationship, is an arithmetic and algebra property and problem. Eighteenth, there are periods in nature, like the periods of the moon, a symbol of women and women's periods. Nineteenth, love and sexual memories are similar to RAM memories. Twentieth, there are relation problems in mathematics, like love and sexual relation problems, for example, achieving orgasm. Twenty-first, human and animal bodies have skew distributions. Twenty-second, breasts have slopes. Twenty-third, a genital can be a tangent. Twenty-fourth, temperature is a physics measure and is a measure in love and sexuality. Twenty-fifth, set theory can apply to the union of love and sexual sets. Twenty-sixth, bodies have vertical angles.¹⁸

Algebra is just one way of solving the unknowns in all of these themes. All of these themes have intuitive expressions. For example, is the Pythagorean theorem related to the love triangle in Francois Truffaut's film, Jules and Jim? Yes, the audience squares the lovers' relationships. Thus the relationship is an algebraic activity.

(3) Male/Female Inequality Problems: An Algebra Problem

Women: Personalism and Intuitionism as Personifestoos

The male/female equation expresses itself in dealing with a first-degree inequality. Its correspondences apply to the geometry of the male/female universe.¹⁹ For example, nature is largely aristocratic rather than democratic. Inequality is the principle. For example, social, political and sexual Darwinism are the keys to modern American history. Moreover, there are more women than men in nature. Thus inequality has a numerical dimension. Also, men have a recessive Y chromosome which makes them prone to more diseases and is a factor in an earlier death age than women.²⁰

(4) Infinite: the Woman's Dimension, An Algebra Problem

How can the feminine dimension of algebra find expression? The infinite is one key. Georg Cantor's idea of a set that it contains an infinite number of elements was revolutionary. For example, infinite sets have a peculiar property. A part of a set may be numerically equal to a whole set. Thus "there are as many even numbers as there are natural numbers!"²¹ Even numbers associate in a one-to-one correspondence with natural numbers. There is a freedom expressed in this relationship. Also, freedom is the essence of the infinite and of women. Women are in a one-to-one correspondence relationship with men and men mathematicians. This relationship has an infinite, spiritual dimension.²² **Women are often prime numbers. Are there many prime numbers within a woman? Why are there more women than men in nature? Why are the sex dice loaded? Father Hilary Freeman contends the word, sex, is more accurate than the word gender which includes the pronoun, it.**²³

(5) Stable: An Algebra Problem

Stable problems are important problems in algebra and in the female equation. Are women less emotionally stable than men or more changeable? Albert Einstein, while developing a proof that the universe was unchangeable and stable through time, divided both sides of an intermediate equations by a complicated mathematical expression that under special conditions could become zero. When the expression went to zero, Einstein's proof failed and the reality of a pulsating or expanding or contracting universe failed. This error forced Einstein to withdraw his proof for a stable universe. Can one could apply this idea to proving the dimensions of the pulsations in personality or sexuality or within the emotional universe within relationships? Are women more emotional and changeable? Some women are more emotionally stable than men. Relationships reflect the changeable nature of the universe.²⁴ **The microcosm of the women's world reflects the larger dimension of the whole universe. Is the universe feminine? Yes, a women's blood is blood on the universe of creation.**

6) Algebra and Women's Language and Word Problems

Women: Personalism and Intuitionism as Personifestoos

Algebra is a mathematical language. English phrases translate into "algebraic" expressions. Algebraic equivalents change into English. The whole female equation and female contributions to language, for example, baby love talk formulates into arithmetical and algebraic expressions.²⁵ An example is a "googol" which is an [arbitrary use by Edward Kasner (1878-1955), U.S. mathematician of a child's word] 1. a number followed by 100 zeros;²⁶ Also, inequalities in word problems have mathematical dimensions such as wage or sex differences in employment. Inequality is a basic problem in women's language, culture and work situations.²⁷ **For example, inequality in the workplace is a culture, specifically, an algebraic culture.**

(7) Algebra, Women and Polynomials

Algebraic polynomials have a feminine dimension. Women are uncommon factors. Women, like polynomials, have special products. The sexual equation is a trinomial. A quadratic equation has a feminine dimension.²⁸ In algebra a quadratic equation is "an equation in which the second power, or square, is the highest to which the unknown quantity is raised."²⁹ **According to Lilla Bek, the number 2 is a feminine number.³⁰ It is the only even prime number. Women comprise over one half of the human race. The number symbols 2 and 1/2 are their numerical personifestoos.**

(8) Invention of a Worldwide Women's and Civil Rights and Responsibilities Revolution: Algebraic Stages

"The stages of invention: 1. preparation, 2. incubation, 3. illumination, 4. verification."³¹ Jacques Hadamard (1865-1963)

These are the stages of mathematical invention and also of revolution. Is the women's revolution in the era of the preparation stage or the era of "stage fright?" Are they creating many revolutions?

(9) The Cartesian Coordinate System: An Algebraic Cross

Rene Descartes (1596-1650) created analytic geometry by combining algebra and geometry. Algebraic relations describe beauty (the equation) and geometrical relations (the shape and the picture). Together they partially express the feminine dimension. The Cartesian coordinate system is in the shape of a cross which defines mathematical relationships and masculine and feminine relationships.³²

(10) Algebra and Beauty

Many people think mathematics has applications in the sciences and in the social sciences. Is this true for beauty? How does algebra impact on art? The

Women: Personalism and Intuitionism as Personifestoes

Pythagoreans studied the relationships between **rational numbers and harmony**. They related music to applied algebra. For example, the law of musical harmony is a mathematical equation relating a musical tone composed of a fundamental note and overtones whose frequencies are integral multiples of the fundamental tone. Thus the physics of sound uses mathematics, especially algebra, to describe harmony.³³

Art is basically mathematical. For example, the key relationship to the Mona Lisa is the circle. In painting, artist-mathematicians use projective geometry to add depth to their drawings. For example, the Dutch artist, Maurits Escher, investigated symmetry patterns in art. Symmetry patterns have algebraic relations. For example, surrealism has mathematical qualities of time-space transformations which distort size, shape, time and volume. Optical art and computer art have a mathematical and algebraic basis. A few stories, novels and poems have used mathematics for inspiration. For example, William Wordsworth (1770-1850) wrote a poem, "Geometry." Science fiction writers use mathematical ideas such as five dimensional universes, computers gone amuck, and probability and geometry themes for their novels. For example, Arthur C. Clark, the writer of 2001: A Space Odyssey, has incorporated computer technology into some of his short stories. Mathematics, especially algebra, has applications in art, science and in all aspects of women's studies.³⁴

(11) Intelligence ranges from simplicity to complexity, for example, from algebraic simplicity to algebraic complexity.³⁵

Women: Personalism and Intuitionism as Personifestoes

FIOR AND IRELAND: A CASE STUDY--AN ACTIVITY

We move from a definition and the concepts of mathematics to a definition of women: A personal Irish definition of women. Fíor, the Irish word for truth defines women. This truth has many intuitive algebraic dimensions. It is also a personal theology.

Personalism, mathematics and women find expression in Ireland, for example, "Ireland's White Negroes."¹ This is a case study with particular, universal, algebraic and activity implications. It has many subjective and objective dimensions.

CONCEPTS AND CAUSES

Discrimination

'"We viewed ourselves as Ulster's white Negroes--a repressed and forgotten dispossessed tribe captured within a bigoted, partitionist statelet that no Irish elector had cast a vote to create..."² Finnbar O'Doherty Irish discrimination has universal implications, specifically, spiritual, political, intuitive and algebraic implications for women and minorities.

Kennedy/O'Dougherty Roots

Patrick A. O'Dougherty had a writing and prison adventure with Caroline Kennedy from the Atlanta prison system in 1973-1974. It was her coming of age. It was her [rite] of passage.

Rights

Ulster's White Negroes, is an important work which looks at how a civil rights and civil liberties struggle in Ireland changed into a revolutionary war. This war claimed 3,000 lives in Northern Ireland and raged for a quarter of a century or more. Ulster's White Negroes, details the beginning of the civil rights and responsibilities movement in Ireland, the wave of working class Catholics, in Derry, who moved to throw off the yoke of second class citizenship. It documents this movement's confrontation with the state, the 1969 introduction of British troops, and the Bloody Sunday massacre of thirteen unarmed protestors. Finnbar O'Doherty, the author of Ulster's White Negroes, was an activist in the Derry Housing Action Committee, and he was a co-founder of the Northern Ireland Civil Rights Association. He is an integral part of this struggle from the elections to the Battle of Bogside.³ Rights have social, statistical and algebraic dimensions.

Women: Personalism and Intuitionism as Personifestoes

Personalism, Mathematics, Personifestoes and Ireland

"Ulster's White Negroes" represents personalism in this philosophy's fullest dimension. This Irish movement emphasizes the person's rights and personal centrality in his or her social, political, and intellectual etc. environment.⁴ This endeavor has universal implications. The movement is statistical, and it has complicated mathematical dimensions. For example, it contains tables on population and housing density. The statistical definitions of the movement counter Marxian dialectics. Mathematically, it is a case study in statistical discrimination.

The Irish and Their Cause

One of the strengths of the Irish people is that they have a cause or causes. "Ulster's White Negroes" links the causes of the Irish people up with the civil rights causes of the Negroes. It links with the struggles of women and children throughout the world. The Irish causes form Christian, universal, social, political, intellectual, intuitive, mathematical, and spiritual personifestoes.

Discrimination, Roots, and Rights: the Focus on Woman--

Bernadette Devlin McAliskey and Caroline Kennedy

Bernadette Devlin McAliskey in the forward to the book witnessed the civil rights, "'Burntollet Ambush,'" during an October 5th attack by the Royal Ulster Constabulary. The event was a civil rights march to Derry during January 1st 1969. This march was based on the Selma, Alabama, civil rights march. Eighty-five students required hospital visits. Finnbar O'Doherty compares the nationalist working class movement with the black ghetto movement in America and especially in South Africa by the phrase, "Ulster's White Negroes," which was headlined in the London Sunday Observer during 1968. The violence escalated to the Bloody Sunday killings of thirteen citizens during January 1972. The movement for "'one man-one vote,'" "'one family--one house,'" "'one man--one job,'" changed into a demand for the self-determination of the Irish people.⁵

Are American women, like Caroline Kennedy, and all women and their causes for self-determination similar to those of the "Ulster's White Negroes?" The answer is yes. The personalism of Bernadette Devlin is part of the personality of Ireland. It reflects in all women and minorities. Mathematics defines the love and sexuality of these women's attempts to redefine and evolve the female species. Their personifestoes are the political agenda of the Irish people and all people. Specifically, Bernadette Devlin McAliskey's effort is an effort to resolve male/female inequalities. Her political aggression redefined the stability or the stable problems of Northern

Women: Personalism and Intuitionism as Personifestoes

Ireland. The mathematical language, culture and aggression of her causes are the truth of feminine assertiveness and femininity. The roots of her polynomial equation are the roots of all minorities and all women and children. Her invention is the reinvention of all peoples. The Cartesian coordinate intersects in the cross of Ireland and humanity. Her beauty is the beauty of truth: Fior. Her intelligence is the beauty of the soul: the price of her soul.⁶

An Irish Civil and Women's Rights and Responsibilities Movement: Stages of an Intellectual Revolution

"The stages of invention: 1. preparation, 2. incubation, 3. illumination, 4. verification."⁷ Jacques Hadamard (1865-1963)

These stages are a model for the Irish intellectual revolution from "civil rights to insurrection." Do women have different ways of approaching revolutionary stages of invention than men? Conor Cruise O'Brien claims "Refined Marxism somehow assumes the lineaments of Virginia Woolf....Vulgar Marxism is the spitting image of Bernadette Devlin."⁸ Is this correct? Is Caroline Kennedy a "refined Marxist?"⁹ Let us look to Bernadette Devlin, Caroline Kennedy and other Irish women for a Shavian stage by stage Viconian cycle and revolutionary answer.

Women, Royalism/Radicalism and the Real Number Time Line-- Most all of the Irish have Royal Blood on the Time Line

The real number line for women is an expression of royalism and radicalism.¹⁰ For example, women's life situations fall on a real number line. They range from the dross and radical to gold and royalism. In royalism/radicalism the range from simplicity and complexity interrelate. This is true for Bernadette Devlin and Caroline Kennedy. Their relation is algebraic. It falls on the real number line.

Women: a Means or an End

Means and ends problems are method problems in algebra. For example, a woman is neither a method or a device. "What is the difference between method and device? A method is a device you can use twice."¹¹ [George Polya in How to Solve it.] What can one conclude from this observation? Women should apply logic to their own devices and methods. The person of a woman is an end not a means. It goes beyond the dimension of method or device. This is true for Bernadette Devlin's cause.

Personalism, mathematics, personifestoes find expression in the Irish cause or causes. For example, (1) the discriminant, roots, and rights; (2) themes with love and sexual implications; (3) inequality problems; (4) the infinite; (5) stable problems; (6) mathematical language and word problems; (7) polynomials; (8) invention stages; (9) the Cartesian coordinate system; (10) beauty and art; and, (11) intelligence all find expression, an activity, in the Irish question. "Ulster's White Negroes," is a movement

Women: Personalism, and Intuitionism as Personifestoes

concerned with the rights and centrality of all human beings in all their spiritual, social, political, intellectual and mathematical dimensions.¹² It is a personal movement. It has an algebraic activity dimension. For example, the movement deals with discrimination, the roots of a people, and the rights of all people. Taken as a whole the movement forms personifestoes. For example, the love and sexual relations found in this movement relate to inequality problems in male and female relations, the infinite and political stability problems. Algebraic language analyzes the culture, word and work problems of all the people embracing this Irish movement. Irish women, like polynomials, have roots. The development of this movement reflects algebraic stages of development. The Celtic cross, like the Cartesian coordinate, is a symbol of the Catholic cause. The beauty, art and terror problems found in this movement reflect extremes. The intelligence defined by this movement ranges from simplicity to complexity. A personal, intuitive theology will evolve out of this movement. Intuitive truth is evolving.

Women: Personalism and Intuitionism as Personifestoes

FEMALE INTUITION AND THE INTUITIONIST SCHOOL OF MATHEMATICS From Definition and Concepts and Case Study to Interpretative Framework

Preface

An Intellectual Bouquet Thrown to the English Catholic Convert
and Logician Michael Dummett

Fior or women's truth, like the personalities of Bernadette Devlin and Caroline Kennedy and the personality of Ireland, has an intuitive interpretation or dimension. For example, women have a higher sense of intuition than men--a sixth sense or female intuition. Intuition is "the direct knowing or learning of something without the conscious use of reasoning," and "the ability to perceive things without conscious reasoning."¹ Intuitionism "is the doctrine that all things are apprehended in their real nature through intuition."² In ethics it is "the doctrine that the rightness of acts or fundamental moral principles are apprehended by intuition."³ Brother Gregory Conant contrasts ratiocination or formal logic with the "intuitive: an immediate higher form of knowledge."⁴ **Also, intuition has religious dimension. For example, there are personal, intuitive realities. Plato thought, for example, that all knowledge did not come through the senses. There is intuitive truth within the mind. This applies to algebraic truth.**

An Intellectual Biography of Brouwer: The Founder of the Intuitionist School of Thought in Mathematics

How do mathematicians define the intuitionist school? The key is the question of existence. Jan Brouwer disagreed with Poincare on mathematical existence. Brouwer did not think mathematical existence meant freedom from contradiction as Poincare thought but **intuitive constructibility**. Brouwer conceived of mathematics as a **free ("mind")** building mathematical objects beginning from **self-evident primitive intuition**. The feminine free "minds" should redefine primitive intuition. Do feminine thoughts have a self-evident basis? In contrast, formal logic is a means of describing regularities in systems already built. It lacks value in proving the foundations of mathematics. The absolute validity of logical principles is questionable. The axiomatic foundation of mathematics failed. Brouwer intended that David Hilbert would be unable to prove the consistency of arithmetic. Even if Hilbert succeeded, Brouwer thought this would insure a mathematical system defined by axioms.⁵ **The mind of women is free ("mind")building from primitive objects of intuition."**⁶ **Does it lack consistency? Is it free from contradiction? This also applies to the problems in the intuitive algebra of women.**

Women: Personalism. and Intuitionism as Personifestoes

The Fifth Problem: [An Irish Problem]: An Intuitive Problem

In 1907 Brouwer attacked Hilbert's fifth problem, he tried to deal with the theory of continuous groups independent of assumptions about differentiability. His efforts had fragmentary results. In his research Brouwer found the plane translation theorem which maintains that any orientation maintaining one-to-one continuous mapping of the two-dimensional sphere into itself leaves one invariant fixed point.⁷ Women are a group. Are they continuous? Are they independent? Do they have body spheres. How do their spheres orient during a one-to-one algebraic mapping? Activity and constructibility are approaches to all of these questions. As an aside, a central problem of the Irish people, for example, Irish women is the fifth problem--alcoholism. Also, the basis of non-Euclidean geometry was the disproof of Euclid's fifth postulate, the parallel postulate. It is an intuitive postulate.

Reconstructing the Female Equation

The problem in reconstructing mathematics by intuitionist principles is that the notion of set is not a primitive. It lacks a definition. Brouwer does this by introducing the idea of a free-choice sequence. It is an "infinitely proceeding sequence of choices from a set of objects (e.g., natural numbers) for which the set of all possible choices is specified by a law." After each choice, there are restrictions for possible future choices. Brouwer's major thesis is the untrustworthiness of logic.⁸ Are women less trustworthy than men? For example, "On one issue, at least, men and women agree: they both distrust women." H. L. Mencken A Little Book in C Major, p. 59 (1916). Is women's thought less trustworthy? The idea of a set is part of algebra. Women, for example, are an algebraic set. Is this set primitive? Is this set untrustworthy? The set of women certainly is intuitive and personal.

Choice and the Primitive

Does free choice in algebra, democracy or in reproductive choice redefine the set or the primitive? Is personalism the primitive? Do discrimination, roots, and rights redefine themselves in the idea of the primitive? The intuitionist framework of interpretation is a powerful approach to all of these questions and problems. For example, are the African tribal woman and family still primitive? Mathematical love and sexual concepts have a primitive and free-choice sequence, for example, choice of a partner. The rhythm method of birth control forms natural number relationships. For example, it has a cycle. Inequality problems have choice sequences and relationships. The notion of stability versus instability complicates the definition of a primitive. Mathematical language, culture and work effect choices which often restrict future choices. Polynomials have primitive roots. Inventions have choice sequences which define sets. The Cartesian coordinate system forms the shape of a cross which

Women: Personalism and Intuitionism as Personifestoos

is a primitive. A woman's spiritual, intellectual and physical beauty have a specific and set dimensions. Intelligence has an untrustworthy, illogical dimension to it. The notion of choice fluctuates from the primitive to the complex. Primitive art is a form of art. Also, the American colonists penetrated, an activity, the "primitive frontier."⁹

Criticism and Religion

Marx thinks "'Criticism of religion is the premise of all criticism.'"¹⁰ Thus the premise of all criticism and all problems in the intuitive field of mathematics are vitally religious. What does Marx mean by criticism, religion, and premise? Are criticism, religion, and premise intuitive and/or feminine truths? Margaret Wright thinks these terms are vague or imprecise. How does one define them? Instead of using the word criticism why not use the word, praise, the converse? David Noble thinks the universe is spiritual. He agrees with Marx. Is atheism a religion? David Noble thinks "atheism is a recognition of the power of religion." He thinks "physics is spiritual." Richard Finn thinks the phrase is too inclusive, and there are exceptions to this statement.¹¹ Mathematics is theology. Thus personalism, mathematics, personifestoos are an intuitive theology.

How is an intuitive theology expressed? It is personal. For example, (1) the discriminant, roots, and rights; (2) themes with love and sexual implications; (3) inequality problems; (4) the infinite; (5) stable problems; (6) mathematical language and word problems; (7) polynomials; (8) invention stages; (9) the Cartesian coordinate system; (10) beauty and art; and, (11) intelligence are activities which relate to an activity theology. Female intuition and the intuitionist school of mathematics have a theological base expressed in Christ. For example, Christ faced discrimination, had Jewish roots, and dealt with rights and responsibilities issues. He dedicated his life to sacrificial love and was a virgin. Christ faced an unequal situation in the Roman Empire. Christ had the Beatific Vision, a vision that transcends the infinite, always before him. It is personal and intuitive. Was Christ emotionally unstable? Does the language of Christ, Aramaic, translate digitally? How are the women of the Bible like algebraic polynomials? Are there invention stages or paradigms for Christianity? Is the Cartesian Coordinate system reflected in the cross? It takes the shape of a cross. Christian beauty has a projective intuitive dimension. So does Christian intelligence. All these themes come together in the intuitive theology of love and freedom.

Intuition and Choice: From Michael Dummett

Women have a higher sense of intuition than men. Thus mathematical intuitionism is a proper approach to women's personalities and their causes. Kreisel-Troelstra have an interpretation of the choice sequences used by intuitionists where no reference to quantification of choice sequences proceeds.¹² Reproductive choice,

Women: Personalism and Intuitionism as Personifestoes

however, is open to much interpretation. However, reproductive choice sequences count. Can free will choices be quantified? One approach to choice and will is that they are intuitive.

Intuitionists do not assume quantification of choice over all infinite totalities. Why do they assume this? They think that it is not possible to complete a process that is infinite.¹³ Thus the infinite dimension of a women's nature is not quantifiable over all infinite totalities. This impacts the infinite dimension of personalism, roots, and rights. They are not completely quantifiable. Neither are women. For example, inner space is not completely quantifiable. Also, is the universe complete?

Algebra and Intuitionism

Algebra as a field, its problems, and theorems evaluate from the perspective of the intuitionist school of mathematics. **Algebra, like women, is intuitive. The problem of the finite is intuitive or activity. However, algebraic criticism is primarily religious and intuitive.**¹⁴ For example, Michael Dummett has done much research on racial issues in England. Race is an intuitive religious algebraic finite and infinite problem.¹⁵ The physical set of a race is finite. However, the spiritual evolution of a race goes beyond all women.

Intuitive Problems in Mathematics and Women

The key unsolved intuitive problems in mathematics are women. For example, intuitive--convexity, polygons, dissection, packing, combinations, finite sets and geometry problems apply to the finite the infinite problems within women and their relationships. All of these problems represent algebraically because geometry and algebra integrate. Also women, geometry and algebra have intuitive relationships. For example, in definition problems, as in love and sexual relationships, there are self-evident choice and free will problems.¹⁶ Thus the intuitionist school of mathematics is a activity-- personifestoes.

A Special Archival Treat Father Hilary Freeman's Lecture Notes from Michael Dummett's Logic Course with Editing

Background to The Mathematical School of Intuitionism

Intuitionism is a philosophical school for reconstructing mathematics. It is an attempt to develop an intuitionist point of view. Intuitionism is the only one of the great philosophical schools of mathematics from the turn of the century to survive. Brouwer is the leading intuitionist. He thinks Frege and Hilbert and their philosophy

Women: Personalism and Intuitionism as Personifesteres

require an underpinning. Dummett argues many of Frege's ideas were destroyed by Russell. Frege tried to reduce all mathematics except geometry to logic. Brouwer thought classical mathematics needed a reconstruction. Moreover, Wittgenstein thought philosophy has no right to interfere with other activities. However, there are examples of philosophical criticism that turned out to be correct, for example, Berkeley on infinity. Dummett contends Joseph of Oxford criticized relativity on philosophical grounds. Leibniz criticized Newton's theory of absolute space and time.¹⁷

In order to see what the intuitionist school is about you must consider the foundations of mathematics. You must begin with what are the contents of mathematical propositions? First, how does mathematics advance knowledge? The assertion is mathematics is a quest for a derivation of certain statements according to rules. This position runs into difficulties. If you consider mathematics as theories and as formalized sans interpretation, as soon as you state the theories, questions arise about them. Are they consistent? Can you derive all theories of a form? Are there no sharp distinctions here between theory and metatheory. Second, we cannot explain why mathematics seems to be part of the quest for truth. Formalist theorists say it is because mathematics theories can be applied. However, we should give an account of what makes it possible to apply them. When you try to explain this, you give instantiation and mathematics? What is instantiation? It means "to provide an instance of or concrete evidence in support of (a theory, concept, claim or the like)."¹⁸ The word was coined between 1945-1950. Thus, mathematics seems to really have content.¹⁹

The Platonist School

Platonists say mathematical formulas are abstract objects existing independent of our knowledge of them. They are not material objects, unchangeable, not sensible, not causally acting, not contingent. Just as empirical statements are true or false independent of our knowledge of them, so are mathematical statements. In the Platonist view there is no counter-example. The existence of a proof is implied by the notion of truth. It can be true even if no proof can be found. An ingredient of Platonism is the notion that we have intuitive grasp of certain mathematical constructions which go beyond axiomization. Platonism in strict sense would hold in set theory. We are talking about particular sets. The continuum hypothesis is independent of axioms. Perhaps we may hit on a new axiom for which is a proof or refutation of the content hypothesis. This is one view.²⁰ Some would say we have no intuitive grasp of set theory going beyond the axioms. So only statements derivable by axioms would be true.²¹

Mathematics as Activity

Women: Personalism, and Intuitionism as Personifestoes

Intuitionists start from a different point of view on what mathematics statements are about. **Dummett says they are about, not some independent entity, but mathematical activity itself. Mathematical objects are free creations of the mind.** What are the issues between Platonists and the intuitionists? What are numbers? Are they abstract objects or creations of the mind? What sort of things make mathematics statements true? Intuitionists wonder about mathematical activities. Proofs and computations are activities? The only proof we can have for mathematics statements are directly related to our capacity to see them as true. In contrast, the Platonist thinks truth attaches to statements independent of our having a proof or disproof. For example, the law of bivalence holds only for statements that can be proved or disproved. An example is up or down or true and false which contain two cases. The Platonist understands mathematical statements should equal the case for the statements to be true. The intuitionist thinks you must be able to recognize, an activity, a proof.²²

What are the bases where an intuitionist might object to the Platonists? First, when you compare mathematics and empirical statements, the notion of truth might be attached objectively to statements. This is not the strongest basis for the intuitionist view. Second, how can you decide in advance whether mathematical entities have objective existence? Should one make their existence turn on the very general issues in the theories of meaning? For example, what are the consequences of arguments about what sort of meaning we attach to statements? Third, do we raise issues at first about what sort of entities you have? Fourth, the general thesis about meaning transcends the question of mathematics. There must be some connection between what makes a statement true and what the consequences of it are. Even if you believe in abstract objects, like the Platonist, you still have the question of what is the meaning of universal quantities.²³

Suppose you have Plato's notion of quantities even if you thought the numbers are products of the mind. **It is the different interpretation of what makes mathematics statements true that is the real difference between the Platonist and the intuitionists.** First, the intuitionist propose different models for the meaning of mathematical statements. In contrast, when the logical positivist talks about meaning and verification, he means something consisting in the presentation of our sense experience. This does not apply to mathematics because mathematicians distinguish between empirical and analytical statements. Some statements are verified partly by deduction and partly by observation. Second, there is another approach justifying the intuitionist approach. There are no external mathematical realities independent of ourselves. The intuitionist have tried to reconstruct this idea for philosophical reasons. The intuitionist does not attempt to account for all mathematical notions.²⁴

An Intuitionist Approach to Russell

Women: Personalism. and Intuitionism as Personifestoes

Russell brings up problems about perceptions. The same things appear differently in different circumstances. Russell didn't succeed in showing that we don't really know everyday facts about things we see. Russell wants to establish is not that we don't know these facts at all, but that we don't know them directly or immediately. What does he think we can know directly? His answer is sense data. He thinks what we know directly in perception sans inference or interpretation is how things appear. I can know directly in vision what must be something peculiarly visual. So we don't say we see the table, but some visual quality. Each sense acquaints us with its own peculiar kind of object. There is inaccuracy in direct acquaintance. Knowledge is subject to error. Knowledge by acquaintance does not involve truth. Knowing a thing differs from knowing something to be true. However, Russell thinks there is some special class of items such as sense data that we cannot be mistaken about. He doesn't really prove it. All he shows is that simpler direct awareness is exempt from error. The argument is not based on awareness of some meaning but on analysis of propositions. Descartes made the problem of knowledge central.²⁵ **An intuitionist would approach the whole field of perception and knowledge from the perspective of activity, for example, perception is mathematical activity and knowledge is mathematical activity.**

Philosophy of Mathematics and Intuitionism

The philosophy of mathematics seems to give examples of necessary truths. An example of a necessary truth is a relation which cannot ever be false such as two plus two equals four. In contrast the color of table such as is open to much interpretation. This is why philosophers are interested in it. **For example, the most radical example of formalism denies content, a necessary truth, for mathematical statements.** Formalism is an uninterpreted system which challenges us to say why we can attach truth-values to mathematical statements. For example, chess has rules which are not true or false, but there can still be a theory of chess which has true value. There are many other topics in the philosophy of mathematics. For example, Russell thinks a function is an ambiguity. He thinks there is no going into the transfinite. Russell introduced the axiom of reducibility. He thinks there is an error about totality. Godel thought it all depends on what you conceive mathematical objects to be. **An intuitionist should come to terms with the activity of all of these problems.**²⁶

Golbach's Conjecture

Golbach's conjecture is that every even number is a sum of two primes. This has never been proved either way. Intuitionists say we may not call it either true or false.²⁷

Women: Personalism and Intuitionism as Personifestoes

Infinite Sets

Intuitionists say infinite sets do not exist. There are rules for larger finite sets. The paradox is God who is infinite and activity. Father Hilary Freeman cites Godbach's conjecture and infinite sets as case studies in intuitionism.²⁸

Mathematics: a Personal Activity

There are numerous interpretative frameworks in mathematics and other fields. For example, intuitionism relates to the personal range of simplicity and complexity in logic and formalism. This writer wants to leave the personal definition of women open, evolving and partially undefined. This writer is partial.

An Intuitive Language Bridge

Intuitive truth in mathematics is **one** form of truth. It dovetails or bridges into Karol Wojtyla's (John Paul II) conception of personalism which emphasizes, "love & responsibility" for the whole person. Algebra is one way to approach the personalism and personality of Karol Wojtyla.

Women: Personalism and Intuitionism as Personifestoes

KAROL WOJTYLA (POPE JOHN PAUL II) PERSONALISM AND INTUITIONISM

Wojtyla's Conception of the Person Defined

"A person is an objective entity, which as a definite subject has the closest contacts with the whole (external) world and is most intimately involved with it precisely because of its inwardness, its interior life."¹ Intuitionism or activity is part of the definition of the person because activity is part of the objective as well as interior life of the person. Could the person also be an incomplete definition for the field of mathematics? The answer is yes. Mathematics has objective and intuitive personal dimensions.

Identity

Discrimination, an activity, devalues the person. In contrast, roots and rights give an identity to a person, like Martin Luther or Thomas Merton. Identity is also a psychoanalytic and mathematical concept.² Catholicism gives identity, an activity, to a woman's personifestoes.

Masculinity/Femininity

Masculinity and femininity relate or correlate to the whole person of the opposite sex. For example, Wojtyla says, "The object of emotional experience for a woman will be the value 'masculinity', and for a man the value 'femininity.' The first may be connected with, for instance, an impression of 'strength', the second with an impression of 'charm', but both are connected with a whole person of the other sex, not only with that person's 'body.'"³ Correlation is an activity. Also, many cells in a woman's body are different genetically and mathematically from those in a man's body. They discriminate differently, have different roots and different right and left axes of coordination. The sexes are very different. Difference is an activity.

The Person and Human Sexuality

Karol Wojtyla begins his analysis of the person and sexuality with a breakdown of the verb use or 'to use.' 'Use' in the person connects both the subject and object of actions. He defines the word 'object' to mean 'entity.' Wojtyla relates the idea of 'object' to 'subject.' A 'subject' is an 'entity' that exists and acts in a special way. Wojtyla suggests, "Every subject also exists as an object, an objective 'something' or 'somebody.'" A person, according to Boethius, is "simply an individual being of rationale nature." In man spiritual character has a dimension of cognition and desire. Wojtyla argues "Inner life means spiritual life."⁴ This is true for sexual life. **The**

Women: Personalism and Intuitionism as Personifesteres

sexual inner form of the personality is algebraic, for example, the differentials of personality. The subject and object relate in intuitionism in human sexuality.

The Will and the Person

Man has a will to make choices. The personality and the will are not transferable. Thus the person is unrepeatable. No other person can act for me and my will and my person.⁵ The will is part of the intuitive "free mind."

The Users

Wojtyla defines the verb 'to use' to signify "to employ some object of action as a means to an end."⁶ A person is not merely a sexual means to an end "for another person." God will not redeem an individual against his wishes or will.⁷ The will is not for sexual means. The divine end of a person is always a consideration. Algebra is also teleological. Its end is God.

'Love' is the contrary of 'using.'⁸ Wojtyla thinks that 'use' has a second meaning, enjoy. The person and reason create morality. Personalism defines this morality in its attachment to subject and object. The person has a material and spiritual dimensions.⁹ Love and morality integrate the subject and object. The objective and subjective dimensions of algebra come together in love and morality. They integrate the calculus of variables, an activity, of the person.

Utilitarianism

Wojtyla presents a criticism of utilitarianism. The word is formed from the latin verb, uti, meaning 'to take advantage of.' In its etymology, 'utilitarianism' puts the mark on usefulness in all activities including human behavior. Pleasure is an end.¹⁰ In the end algebra is a pleasure for many. It has aesthetic, spiritual as well as utilitarian applications.

Immanuel Kant is the main opponent of utilitarianism. He contends that a person is not a means to an end, instead, the end in all our activities. Utilitarianism does not often evolve into altruism.¹¹ Means and ends problems are critical to algebra. For example, there are theoretical methods (means) as well as a practical uses (ends) of algebra. For example, the Catholic mathematician should work for the good. Animals do not live for the common good. The common good is a means and an end. It is an activity.

Love unifies persons. In the utilitarian fashion 'love' unites egoisms. However, the maximization of pleasure stands in the way of love. In utilitarianism, the idea of

Women: Personalism and Intuitionism as Personifesteres

'love' unites egoisms. However, Wojtyla declares "God is a personal Being whose commandment to love requires love for persons."¹² Utilitarianism is not compatible with this commandment. Love and justice intersect in personalistic norms.¹³ **With luck, the logic and activity of the computer will create more love and justice. The "computer in the garden" will unify all persons in the cultivation of love.**¹⁴ Love, unification and ecumenism are intuitionism.

Sexual Urge

Wojtyla finds the etymological meaning of 'instinct' to be identified with the meaning of 'urge.' He argues "man is by nature capable of rising above instinct in his actions," especially in the area of sexuality.¹⁵ **Instincts, urges and actions interpret though intuitionism. Free mind and will dominate actions and "primitive" instincts. Sexual morality has an objective higher level educational dimension.**¹⁶ **So does algebra. Science and mathematics are not separate from morality. They are part of an educational curriculum. Education is part of morality. For example, there is an eleventh commandment: Thou shalt learn.**¹⁷

Sexuality is an attribute of each. The existence of the species, Homo, depends upon the sexual urge. The religious interpretation finds between man and woman during sexual intercourse they enter "into the cosmic stream by which existence is transmitted."¹⁸ The human person is the product of God who creates the soul of the person. The organism starts as a result of the physical relations between the man and the woman. Sexuality links a couple with the works of creation which is an activity.¹⁹ **Algebra is a language of creation in all its dimensions: spiritual, personal, sexual, intuitive and economic. It renews itself continually. "Renew" is also the name of a Catholic study program that personalizes the Catholic experience.**²⁰

Love and the Person: An Analysis of Love by Metaphysics

The word 'love' has many meanings. Wojtyla starts from the perspective "that love is always a mutual relationship between persons."²¹ This relationship bases itself on attitudes to the individual and the collective good. The relationship should be reciprocal. Love is more than an attraction. It builds on the good. It knows values. Love is desire. It is not reducible to desire alone. Love is also goodwill or selflessness. Love exists between a man and a woman. Reciprocity contains reliability and durability. Love structures itself by interpersonal communion. Love transforms sympathy into friendship. Love realizes itself in relationships. It unifies persons. Engaged love Wojtyla argues is "the surrender of one's 'I.'"²² **Love is the ultimate intuitionism. The language of algebra and the culture it creates unite systems of relationships.**

Women: Personalism and Intuitionism as Personifestoes

Goodwill

Goodwill is critical to showing the norms of sexual morality. Friendship is crucial in engaged love. Goodwill and friendship in mutual self-giving meet personalistic norms in engaged love.²³ Self-giving is an activity. Algebra, the discipline, gives more than it takes. It is a friend. This friendship creates a mutual relationship which sustains the critical metaphysical dimension of the field.

Love: Its Psychological Analysis: The Senses and Emotions

'Sense impression' is a phrase for sensory reaction to external/objective stimuli which form the 'elementary particle' of a person's psychological life. They connect to motor responses. Sight, for example, is more than a mechanism. It has a psychic quality belonging to the realm of cognition. A sensory image connects usually with a feeling, for example, impressions impinge on consciousness.²⁴

Emotions are separate from sense impressions. Objects have content and value. Sense impressions are a reaction to content. Emotions are reactions to value. Value and impressions coalesce in contacts between persons of the opposite sex. Emotions permeate spiritual life.²⁵ **The study of the senses and the emotions is also analysis which is an activity.**

Emotions created by human contacts combine with impressions received through the senses. The values are the objects of the emotions and unite with the impressions. Sensuality is value-laden. The impressions or one's sense of another relates to one's awareness of the other's body, especially its beauty. **Love and beauty have an aesthetic dimension and an intuitive dimension.**²⁶ For example, beauty is an algebra--a projective activity.

Love: Beauty, Sensuality and Sentimentality

St. Augustine defines **beauty** as an object of the cognition's contemplation. Aesthetic values are not exploitative. 'The body' is a potential exploitable object. Sexual life directs towards reproduction. **Sensuality** should open itself to the "nobler elements of love." Wojtyla distinguishes **sentimentality from sensuality**. Sentimental love influences memory and imagination. This form of love creates a discrepancy between the ideal and the real found in the other person. Sensual love is often just 'sex-appeal.' Sentimental attitudes focus on his masculinity or her femininity. **It is the human spirit that transcends sentiment and sentimental love. It makes possible the full integration of love.**²⁷ **Beauty, sensuality and sentimentality form an algebraic activity matrix. The spirit, however, transcends the language of algebra.**

Women: Personalism and Intuitionism as Personifestoes

Love: A Soul Science

Psychology is "the science of the soul." It opens to analysis the structure of man's inner life.²⁸ Thus love, an area in psychology, is also a soul science. Algebra is a language of this soul science. The two interconnect in activity.

Love: A Drama

Love is a drama. The Greek word 'drao' meaning to act produced etymologically the word 'drama.' Thus love is action. Inner life is a drama or activity which contains truth and freedom. They transcend matter.²⁹ Algebra also transcends and interpenetrates matter in freedom.

Truth

Truth relates to freedom and love. Freedom is self-determination. It relates to truth. Love is 'integration' meaning 'making whole,' or complete. The love process integrates freedom and truth. These are the crucial elements of the human spirit. Love is interior matter. It involves the "unconditional commitment of the will." Love contains objective truth. It is not only subjective truth.³⁰ Love is an integral holism. Truth is freedom and love in a panorama from simplicity to complexity.³¹ Freedom is an activity which must be part of a definition of algebra.

The Ethics of Love

Situationism relates to existentialism in philosophy. The idea is that a group of situations form norms of action human existence. One experiences each concrete situation in its entirety. Wojtyla claims this view emphasizes "the primary of experience over virtue." Situationism contains a false idea of freedom. For example, freedom of the will rests on cognitive truth. Duty is a critical idea in the conception of the will. Man has a duty to choose the good. Duty displays the human will's freedom. Situationism rejects duty under the rubric of freedom. The will displays morality by duty. Thus love integrates through ethics. God's commandment to love expresses the personalistic norm. Psychological completeness is not achievable in love unless there is ethical completeness. The experience of love is subordinate to "love as virtue." Christian ethics based on scripture finds love as supernatural and virtue as divine.³²

Love affirms the worth or value of the person. It is the personalistic norm. For example, Wojtyla suggests "A person differs from a thing in structure and in degree of perfection."³³ A person has an interior which contains spiritual life. A person is not on the same level as an object or animal. The person possesses spiritual and

Women: Personalism and Intuitionism as Personifesteres

intellectual perfectibility. There is a chasm between man's spirituality and an animal's psyche.³⁴

The value of the person occurs in the whole being of the individual and not just the attribute of sex. Love demands the integration of the 'strict' value into the value of the individual. Love is a virtue not only an emotion. The free will commitment of one person to another creates an authentic commitment. It moves from one (the subject) to another person (the object).³⁵

The control over experiences rooted in man's emotionalism and sensuality are one way to affirm the value of the person. Affirmation of the value of a person arises through vocational choices. The value of the person is inseparable from the being of the person.³⁶

Through love a person becomes the property of another. Love proceeds by way of renunciation of a person's autonomy and his or her inalienability. Wojtyla contends "The lover 'goes outside' the self to find fuller existence in another."³⁷ This is especially true in conjugal or engaged love. In erotic love there is a mutual surrender. Love is reciprocal. It contains friendship. Love builds on responsibility for the other person. The more responsibility there is. The more true the love is.³⁸ Civil rights and women's rights are not separate from responsibility.

In the selection of a partner, the person, not the values related to the person, must be the real object. Love's mutual commitment limits each person's freedom. Wojtyla thinks, "Freedom exists for the sake of love."³⁹ It personalizes the activity of love.

The will focuses on the good, and freedom defines the will. Wojtyla thinks "Freedom is the means and love the end."⁴⁰ Love brings a couple an awareness of the supreme.⁴¹ The education of love implies actions which integrate 'within' the person and 'between' persons.⁴²

A key to ethics is algebraic logic. The Church teaches there is an objective ethics.⁴³ This ethic integrates morality with the whole person. It contains freedom. Algebra, like the person, is a developing whole creating freedom. For example, a strategy is an activity which is a theoretical as well as methodological whole.

The Reconstruction of Chastity

Chastity relates to resentment. What is resentment? Scheler calls the lack of respect for spirituality 'resentment.' Wojtyla argues that resentment has the characteristics of the sin labelled sloth. Wojtyla says, "St. Thomas defines sloth as

Women: Personalism and Intuitionism as Personifestoos

a 'sadness arising from the fact that the good is difficult.'"⁴⁴ Resentment devalues respect for virtue. It is usually subjective. For example, Wojtyla contends "Pleasure takes the place of superior values."⁴⁵

Chastity is a chief object of resentment in modern times. This resentment has outlawed the will and the heart of the person from the soul. Today many experts suggest chastity can damage health. People often perceive chastity and sexual continence as enemies of love. A young man needs a sexual release many experts think. Persons often separate love from erotic sensations.⁴⁶

Is chastity an obstacle to love? **Chastity protects the character, the truth and is the objective profile of love argues Wojtyla.** He distinguishes carnal love from love for the body. The body must be an object of love not just concupiscence.⁴⁷ **Chastity is the objective profile of love, similar to the testable proofs of algebra. Chastity is objective intuitionism.**

Egoism and Subjectivism

The egoist is preoccupied with his own 'I.' This precludes love. Love focuses on objective values such as the value of the person. Subjectivism of values focuses on pleasure only. It breaks down the essence of love. Hedonism is the result of subjectivism. Love has a subjective and objective dimension.⁴⁸ **Personalism plus algebra are a way of communicating the subjective and objective dimensions of love. Communication is an activity.**

Sin's Structure

Sensuality alone is the 'raw material' of evil or sin. Concupiscence emphasizes enjoyment whereas man has a duty to 'love.' **Concupiscence is the 'germ of sin.'** Sinful love does not affirm the value of the person and the good of the person. Instead, mere sexual enjoyment is sought.⁴⁹ Sin is an activity.

Egoism can dis-integrate love. Love must have an ethical dimension. St. Thomas Aquinas links chastity to moderation. Chastity associates with the virtue of love. It frees us from utilitarianism. It is the humility of the body. The virtue of chastity has two elements: shame and continence.⁵⁰

Sexual Shame: Its Metaphysics

The phenomenon of shame occurs when something private goes beyond the bounds of an individual's privacy and becomes public. Shame relates to the person. Modesty and shame develop more in girls and women. Shame reflects the nature of

Women: Personalism and Intuitionism as Personifestoos

the male and female person. Sexual modesty is a defensive reflex. Shame dissolves into love. Love absorbs or redefines it. Shame protects a person from exploitation. Shamelessness is the negation of shame. Pornography depersonalizes sexuality.⁵¹ Negations and negative numbers are a major problem of algebra. Like sexual shame, algebra has a contrary or negative dimension. The negative dimension of evil and sin in the universe is also personal, scientific and algebraic, for example, crime statistics. Moreover, there are Ten Commandments. The Arabic numerals are ten, 1,2,3,4,5,6,7,8,9, and 0.⁵² Similarly, the Ten Commandments transcribed on stone also had numerical weight. Most of the commandments contain the word not--a negation.⁵³ Negation is an activity.

Continence and Self-control

The chaste, **continent man has self-control**. The dignity of man requires control of concupiscence. This control creates love: "In all things moderation."⁵⁴ Wojtyla claims moderation maintains equilibrium. Continence is personal mastery. Virtue is the well of the spirit. Chastity and love of the person are mutually conditional. Objectivization and sublimation closely relate. Tenderness arises from an awareness of the inner state of the significant other. This awareness communicates to the other person.⁵⁵ **The mastery of algebra and of the algebra of the person also takes tender self-control. It is similar to chastity, an activity.**

The Creator and Justice: Marriage

A monogamous marriage is indissoluble. Personalism is the core of this norm. It requires love and kindness. It is not compatible with polygamy. Marriage lasts until the death of the partner. Marriage is a spiritual, physical and earthly bond. Divorce leads to polygamy and violates the personalistic norm. Without the integration of love a marriage is at risk.⁵⁶

Marriage is an institution which means it is, 'established' with an idea of justice. It is interpersonal and social. A child creates a family for a married couple. The family is the basis of civilization. Marriage creates a lasting personal union between a man and a woman. Procreation is the major end of a marriage. The institution of marriage justifies a couples sexual relationship for themselves with the complex web of society.⁵⁷

Adultery is a grievous evil. Marriage is a sacrament. It was so with Adam. The sacrament of marriage contains mystery and grace. It justifies a sexual relationship between a man and a woman. It is a series of acts or a 'state.'⁵⁸

Women: Personalism and Intuitionism as Personifestoos

An order of nature is procreation by a sexual act. It unites the couple with the personal order. A couple participates in creation. Artificial birth control devalues the person. It is utilitarian.⁵⁹ **Marriage must direct towards the creator. Justice is its basis. Moreover, algebra should direct towards the creator and foster all levels of scientific justice. For example, algebra and science marry in the psychology of the person. Marriage is a sacrament. This sacrament contains ceremony. Sacraments, like marriage, are an activity. Is algebra a ceremony? Yes, the ceremony is intuitionism.**

Justice Should be Directed Towards God.

A person is not an object to exploit or use, but an object of love. This is the personalistic norm. It states a person's rights and presupposes justice. Person to person is 'horizontal justice.' 'Vertical justice' is the justification of all sexual behavior in God's eyes.⁶⁰

Justice is a cardinal virtue. It creates an ordered communal civilization. **The personalistic norm reaches its highest justice in man's relationship with God.⁶¹ The personal relationship of algebra, for example, with women, reaches its height in their relationships with God and with the Blessed Mother. Her humility personalizes relationships and justice.**

In the human person reason gives recognition to the rights of the Creator. Justice is the basis of this relationship. Man shares in God's thoughts and in his laws. The opposite idea is autonomism which makes man the source of all justice and laws. By loving his brothers and wife, man gives justice to God the Creator. Thus love requires responsibility and this creates justice. Marital life cannot compare to the sexual life of animals which instinct governs. Indissoluble marriage creates justice towards the Creator.⁶² Discrimination has no place in marriage. Families have roots and marriage partners have rights and responsibilities. Justice is an activity vector.

Virginity

A virgin belongs only to the Creator. Mystical virginity is conjugal love pledged to God. In contrast, physical virginity is abstinence from marriage and sexual intercourse. Celibacy is abstinence from married life.⁶³ **Why is it good? It is good because it is good for you and because time has a dimension of virginity--freshness. The Arabs created algebra. They gave it virginity. We are in the era of "virgin time."⁶⁴ Virginity is an activity.**

The Vocation Problem

Women: Personalism and Intuitionism as Personifestoos

PERSONALISM AND THE HOLOCAUST: EDITH STEIN--A CATHOLIC NUN A Catholic/Jewish Cartesian Coordinate

"Field Work"

Field work is the "work of collecting scientific data in the field, as by a geologist, botanist, etc."¹ The historical study of the holocaust is spiritual "field work" which is an activity. It personalizes the deaths of the people sacrificed in the holocaust.

Personalism, mathematics, personifestoos, (1) the discriminant, roots, and rights; (2) themes with love and sexual implications; (3) inequality problems; (4) the infinite; (5) stable problems; (6) mathematical language and word problems; (7) polynomials; (8) invention stages; (9) the Cartesian coordinate system; (10) beauty and art; and, (11) intelligence have a Catholic/Jewish women's activity magnitude in the holocaust. Edith Stein is a case study who mirrors all these proportions.

Edith Stein: A Case Study Adding an Algebraic Activity Magnitude to her Life and Thought

Her Story, Ideas and Education Movement

Edith Stein was a Jewish covert to Catholicism. She became a nun and died in a concentration camp during WWII. She is a Jewish/Catholic role model. Stein contends God fights evil through mother's love. Women should become involved in the war between good and evil. She had high intuition, a strong will, and inner concentration. Stein was a teacher by vocation and a leader in the Catholic school movement.²

Edith Stein: A Personal, Algebraic Counterpoint to American Feminists

The holocaust is a counterpoint to American consumerism and feminism. Edith Stein's life as a nun is a sacrificial counter melody. Her death in the holocaust is a personal musical equation. She was not just a statistic. How does one define the Jews' status in the holocaust by algebra? Algebra is personal. The holocaust is many personal algebras. Edith Stein's death is a continuing personal melody which will become a leitmotif of Western Civilization.

Edith Stein's Education Ideas

Women: Personalism and Intuitionism as Personifestoes

Stein thought the educator and education are an "organic integrated whole." Education is largely "goal orientated." It should have harmony, a religious foundation, and include women's schooling. She viewed God's image as a seed in the soul and in the school. Teaching is a religious vocation. A teacher needs to form her idea of a harmonious person to the student's personality. Education meets a pupil's inner form.³ **Algebraic education has lost much of its religious vocation dimension. Women should define its inner intuitive form. Women's education is a personal activity.**

Species, Women, Education and Personalism

Is anatomy destiny as Freud thought? Edith Stein does not think so. She suggests that the human being has two species forms: the masculine and the feminine. Specifically, Stein maintains the woman of the species has three educational goals: the development of her humanity, her womanliness, and her individualism. These goals form a unity in Christ and the Blessed Mother. For example, Christ is the archetype of humanity. Mary is the perfect woman, a new Eve. Women are naturally mothers, wives and man's companion. They are the symbol of the Church--Christ's bride.⁴ A bride has a personal relationship with the Trinity which finds fulfillment in the educational goals of a woman. Perfect humanity and perfect womanhood combine in the Virgin Mary who is the mother and "the bride of Christ." Emotions are the care of a woman's soul. Feminine education must be religious in nature and care for the soul.⁵

Edith Stein drafted a Five Year's Plan for a reform of the Catholic School system and coordinated it with the Catholic Women's Movement. Her life and tragic death personalize the Catholic school movement.⁶ **Five, like the Five Year's Plan, is the number symbolic of creation, for example, of a movement, an algebra or an ethos.**

Feminine Vocations

Edith Stein poses the question "are there feminine vocations other than the maternal one?" Stein answers this question by claiming woman can develop in many other vocations. The feminine nature can embrace all things in purity.⁷ For example, in national life women have a singular reality, an intrinsic worth, and a national service.⁸ How does she define these terms? Purity, intrinsic worth and national service all intersect in the personal. They are a prime dimension in life, like prime numbers on the number scale or musical scale. Mary is the fountainhead of purity. She defines purity.

Stein and Personalism

Women: Personalism and Intuitionism as Personifestoes

Stein's philosophical position "embraces the living and the personal rather than the objective." It is **personalism**. Instead of specialization, women look to "wholeness and self-containment." A woman must develop her own identity and show great interest in other **persons**. There are several drawbacks to this approach: superficiality, overinvolving in personalities and subjectivity. Wojtyla, for example, thinks the personality has an objective dimension as well. A woman's intrinsic value can develop only when her emotions are supernatural. Personalism involves the intrinsic value of a woman which is to form a complete person, to help others become complete, and to respect other complete human beings. Following this personal approach, the dehumanization, fragmentation and one-sided growth of certain abilities in modern culture are curable. For example, medical specialization is one-sided.⁹ Over-specialization can de-personalize the woman. Women's personal values can develop in the home, in professional life, and in public life.¹⁰ Thus woman's personalism has a range of dimensions from simple to complex dimensions. It is a whole.

Virginity

The highest conception of marriage is to place oneself in the service of the Lord in God's Church. The prototype of this relationship is virginity consecrated to God. Stein contends women should consider the solitary life in God--a maternity of the spirit.¹¹ For example, during the Renaissance geometrical artists introduced perspective to present a scene as viewed by the audience. Leonardo da Vinci's The Last Supper, uses algebraic perspective to focus the viewer's sight on the virgin, Christ. All the rays go towards a vanishing point behind Christ's head. Virginity is a projection of God in nature. It is a convergence point, a maternity point.¹² **The bride of Christ, the Church, is also an algebraic convergence point throughout the universe. Convergence is an activity.**

Women's Profession

Stein approaches the concept of profession from the idea of "ethos." She defines "ethos" as an "inner form," or "habitus," or "spiritual attitude." "Habitus" focuses on values. In their professional lives women have attitudes that mold these lives from within outward. Women embrace the "living, personal whole." Stein claims abstraction "is alien to the feminine nature." She is wrong. For example, many women, like the physicist, Lise Meitner, have a natural mathematical scientific bent. Women join maternal gifts to companionship and profession. The life of the wife needs subordination and obedience. The professional life requires assertiveness. The Mother of God defines the spiritual attitude which relates to a woman's vocation.¹³ **Mary defines the personal dimension of the woman's profession or vocation. Mary and algebra are both vocations and queens.**

Women: Personalism and Intuitionism as Personifestoes

A Woman and Marriage

In a marriage a woman should obey, trust and engage in her husband's life. She should give love, reinforcement and personality formation to her children and their talents. Selfless surrender and withdrawal are a requirement. This is the natural vocation for women. However, no woman is just a woman. She has talents, like men, and she can do professional endeavors, artistic projects, and the trades or scientific research. These avenues form relationships, like a marriage does. Also, masculine jobs have a necessary feminine dimension.¹⁴ **Marriage is personal and love and sexuality have algebraic personal mapping dimensions. For example, relationships are a mapping.**

A Woman's Supernatural Vocation

What is a women's supernatural vocation? It is personal. It is the surrender of the entire person to God. For example, monastic life combines the variety of talents of its members in prayers, praises, works of charity and education.¹⁵ **A woman's supernatural vocation is involvement in the personality of Christ, his Father and the Holy Spirit. The Trinity is the mystery of the three persons in one God.**

Women must give themselves in love to another completely. The object of this giving should be God not just other human beings. In a cloister, many nuns do not come up to this ideal. Most women are average. It is grace that makes women pure and free. Women should have their own professions. God created both men and women in his own image.¹⁶ **Love is a personal supernatural vocation. Similar to algebra, it can transcend the ordinary. For example, "virginity is transcendental."**¹⁷

A Man and Woman: Separate Vocations

Stein argues that nature and grace define the special vocations of men and women. **The book of Genesis gives a common spiritual vocation to men and women.** In Genesis major differences between men and women are stated. Mutually, their vocation is threefold: they are made in God's image; they should prosper; and, they should master the world. **Thus vocations, such as spiritual vocations, do not ensue in different avenues, different number or time lines.**¹⁸

Man does not have sovereignty over women. They are one flesh, and she is his companion and helper. Pain in childbirth and work are the products of original sin. Stein claims a woman is subject to the man as a penalty for the Fall. The man may not be a good master, and often he shifts the blame for original sin to his wife.

Women: Personalism and Intuitionism as Personifestoes

Concupiscence arose in Adam and Eve after the fall. Death is God's punishment for the Fall.¹⁹ **The life line, a number line, ends. However, the spiritual vocation or destiny continues.**

Mary: A Personal Queen of Heaven and Earth: Beyond Algebra

Adam and Eve's Fall relates to the Redemption. The new woman, Mary, and her offspring, Christ, are referred to in the story of the serpent. About creation Jesus said, "they will be two in one flesh." God set up the Virgin Mother as the ideal. Virginity is an ideal. Stein argues men and women are to lead one life together, like a single human being. As the Church resigns to Christ, women should be to their husbands. **As Christ is to the Church, man is the "head" of his wife. However, the husband is not Christ.**²⁰

Men

Man's pre-eminence reveals itself in Christ's coming to earth in the form of a man. Man is master of the world. His nature can understand, possess, enjoy, and recreate itself through his directed activity. His pursuit of perfection is often decadent. Women are often slaves in their relationship to men. Many of mankind's relationships are destructive, greedy, or decadent. For example, men often shrink from the role of fatherhood. When a man does not serve God his relationship to God's creatures becomes perverted.²¹ Mary and her humility should be the focus of man's attention and efforts.

Women and Men

Women share with men the ability to understand, act and enjoy. Women also share the inclination to war. Men are one-sided and impersonal. The Fall had a differential impact on the sexes. Men, for example, enjoy abstract thought and creativity more than women who value the good life. Mark McGee thinks women are more "security seeking" than men.²² Both sexes sometimes avoid maternal and paternal duties. Women can become possessive of children to the point they curtail a father's rights with his children.²³

Through seduction at the Fall women gained a superiority over men. **God punished women for this seduction by subjugating them to men. Consequently, Stein maintains women are more prone to carnality.**²⁴

With the coming of the New Covenant humanity gained a personal relationship with Christ through intense faith, hope and love. These virtues realize in the Holy

Women: Personalism and Intuitionism as Personifesteres

Eucharist and in the Church's liturgy. Both men and women need a close personal relationship with Christ.²⁵

Men should try to enhance a women's spirituality. Stein suggests women have a special sensitivity to moral values and opposition to the low and mean in life. There is no longer an absolute differentiation of the roles of the sexes. The place of work does not change the order of grace and nature.²⁶

All powers which men possess are also present in women. Thus all occupations should be open to both sexes. Relationships should focus on the total person. However, the Church does not admit women to the priesthood. Christ was the Son of Man. A woman is the Spouse of Christ. Also, Christ is human perfection. He unites masculine and feminine perfection. **The real vocation of humanity is to state God's image through spiritual maternity and paternity. Both men and women should submit to God's rule because he protects and preserves all creatures.**²⁷

A Christian Woman's Spirituality

Every woman has a unique soul. Women's strength lies in the emotional dimension. They have a special spirituality. Humanity has a fallen nature. A woman's nature requires an education which can inspire love. Women need emotional training, especially religious training. Women should also develop an awareness of humanity. The highest level of humanity is selfless service.²⁸ **Selflessness defines personalism. Similarly, algebra is a giving.**

The Gestalt

Stein contends that gestalt, meaning the whole, is the key to education. It is the union of physical and environmental forces with the psyche. For example, an inner structure lives in a plant's seeds. Woman, in addition, have an inner force that forms and conditions the external structure.²⁹ **The gestalt is personal and algebraic. It is an activity.**

The Soul

The soul of a woman should be expansive, quiet, clean, self-contained, able to empty itself, and be a mistress of the woman.³⁰ Expansive means that a woman's soul should have nothing alien to it that is human. Her soul should be quiet for babies are timid. It is self-contained because it receives God as her sovereign. The soul of a woman is warm by nature. The warmth is not constant.³¹ **The soul is personal and mysterious, like numbers.**

Women: Personalism. and Intuitionism as Personifestoes

Formal Education

Inner formation needs exterior functions. For example, education enhances intellectual and physical organs. The soul gets internal growth. Stein claims what one receives by the senses remains in the exterior. Reason assimilates emotionally formative material. Women need to learn practical and creative talents. This includes a strong scientific background. Literature, history, and art help form women emotionally. Religious formation requires a faith that lives.³² **Faith is personal. David Noble thinks that life bases itself on faith.³³ There is faith in science. Also, there is consensus and algebraic axioms.**

Women's Challenges

Work is a women's challenge. Women should learn to support themselves. Working women should unite femininity with a vocational calling. Women's reform measures need testing in experimental schools or private schools. Women's individuality is a consideration in all vocational choices.³⁴

A family is a women's challenge. The breakdown of the family was an important issue in Germany during the thirties. Stein plays up the Church's idea that marriage is a sacrament. In contrast, the Reformation rejected the idea of virginity, a basis of Catholic marriage.³⁵ The sacraments are personal.

The public arena is a women's challenge. For example, economic conditions wasted many women's abilities in meeting domestic demands. A role of responsibility and assertiveness grew up in the second part of the nineteenth century. This gave impetus to feminists to fight for educational and professional avenues to develop their gifts. Stein broadens women's sphere from the home to national life and the international political arena. Peace is a major concern for women. Women should become a part of Christ's army. Public life requires political and social preparation. However, Stein claims that a Catholic feminist movement is not acceptable. **The Church has always supported women's struggles. The Church needs women.**³⁶

Freedom

German idealism and liberalism gave women the ideal of freedom.³⁷ Idealism, liberalism and freedom personalize in the experience of women's struggles. Emma Noether crystallized a new algebra. Her academic contributions personify the struggles of the woman mathematician which are freedom. Mathematics is freedom.

Education: Species, Inner Form, Type

Women: Personalism and Intuitionism as Personifesteres

Stein defines education as "that formative experience by a person designated for development." She thinks in a classroom all the children are different. Stein refers to the species "woman." St. Thomas Aquinas defines a species as a permanent unchanging category. He uses the word, form, as designating an inner form. Type, in contrast, is not unchanging. The movement from childhood to adulthood is a progress by inner form inside the individual. A species, "woman," does not change by educational, environmental, economic, cultural or professional traits. **Natural science, Stein asserts, finds sex differences to be universal--viva la algebraic difference.**³⁸ Education relates to the whole person of the woman: species, inner form and type.

Liberal Arts and Women

In liberal arts, especially individual psychology, Stein contends individual traits do not exist apart from the total psychic context in which they arise. She provides proof of this from philosophy. For example, in philosophy Stein singles out "the self-evident claim of being able to make universal statements." She thinks philosophical method is different from the methodology of the positive sciences.³⁹ For women, philosophical method in the liberal arts is a personal whole.

Theology and Women

In theology St. Thomas Aquinas maintains, "Man is the source and end of women." This does not necessarily mean a woman should be subordinate to men. Philosophy does not fully define a woman's essence. Man and woman are organisms with souls. Theology tries to relate woman's special nature to divine revelation. **For example, a young girl has various kinds of individual modes of action: (1) the maternal type, (2) the erotic type, (3) the romantic type, (4) the level-headed type, and (5) the intellectual type.**⁴⁰ Stein was the intellectual type. Her attempt to convert the Jews by her death was a form of divine revelation.

Humanity

Stein uses the species, humanity, to cover the separate species man and woman. Man and woman have a fallen nature. This nature contains two principles: (1) the rebellion of the spirit against God's rule, and, (2) the revolt of the inner needs against the higher, for example, the senses versus the spirit, and the will against the intellect. These rules affect both men and women. Man's fallen nature results in his brutal dominion over animals and sometimes over women and in his slavery to work. Women's fallen nature manifests itself in dependence on man and in her spiritual fall into carnality. Many women become emancipated and Stein terms this type the

Women: Personalism, and Intuitionism as Personifesteres

"rebellious slave." This type of woman sets hostility against man and God.⁴¹ However, emancipation is a form of freedom. Slavery is a form of depersonalization.

Women's End

What is the main end of women? St. Thomas Aquinas claims women were created from man: "Man is the head of woman," as St. Paul taught. Eve became the mother of the living because God gave her a son. Mary is God's handmaid. She did not become one flesh with God. This union did not create heirs to physically perpetuate the human race. Mary is the epitome of purity. Mary ministers love to help all creatures to develop perfection. The imitation of Mary is not intrinsically different from imitating Christ.⁴² **This imitation defines women's end.**

Teachers and Education

Each individual and individual teacher is part of the oneness of humanity. Education is part of a communities' work and expresses this oneness. The person lives in three communities: the family, the state, and the Church.⁴³ Parents should give their children both moral and religious education. Education is a right and a duty. Education is for the whole person. The intellect, emotions and the will need both spiritual and intellectual stimuli.⁴⁴ **Education has many dimensions including the personal one. For example, the teacher is the personal part of education.**

The State: A "Perfect Society?"

The Church describes the state as a "perfect society," containing all the necessary methods for meeting personal goals. Sovereignty is an element of the state. All states, like Northern Ireland, have the right of self-determination. The state is an organized power to help its people meet worldly goals.⁴⁵ **Identity is also a dimension of a state--a personal dimension. However, the American state is definitely not a perfect society. It is not a utopia.**

The Church's Role

The Church is the universal teacher and supernatural bride of Christ. The greatest clashes in history have been between the state and the Church. Mathematical culture, language and work describe these clashes. The Germans call them "kulturkampf."⁴⁶ **The universal teacher and bride of Christ will triumph in these personal struggles.**

The Family, Church and State

Women: Personalism and Intuitionism as Personifestoes

The family, the Church and the state are objects of a women's education. For example, a girl's mother is a crucial element in a girl's formation, and a girl must learn to trust her father. In the Church priests and teachers must emphasize maternal education. A school's diversity within the context of the state has an advantage over the family.⁴⁷ **The person and personalism of Christ and the Blessed Mother unite the family, the Church and the state in a variety of subtle and complex educational relationships.**

Education and Culture

At a particular level of diversification an individual cannot command intellectual control of a whole culture, for example, a countries' total culture. For example, families cannot offer an adequate level of cultural education or education of a women's heritage. However, the mind is often open.⁴⁸ **A culture is diverse, for example, statistically diverse. Thus the whole person of a woman cannot personalize its total context.**

Words

Words are the most direct amplifiers of the mind. Grammar reflects the intellectual structure of the mind. Stein thinks logic is a systematic inquiry into this structure. She finds girls are weak in abstract thinking. There is much recent controversial research on this topic. For example, Mark McGee finds in psychology literature females perform better than males on verbal tasks. In contrast, males usually do better than females on tasks requiring spatial abilities. Are these differences biological or learned? The available evidence is inconclusive.⁴⁹ **In contrast, Stein claims women's emotions, desires and sexual drives dull their mental clarity.⁵⁰ How would Stein prove this? For example, is a woman's response to abstract words weak?**

Language

Different languages show how national mentalities connect or diversify. Literature shows personality uniqueness. Speech content, especially the uniqueness of words, helps us understand the singularity of society and the individuals in the society.⁵¹ **Language about nuns is special. The vows of a nun are especially personal. They are a call to the Word. The Word of God has a mathematical dimension expressed in the Trinity--the three persons in one God.**

The Mind

Women: Personalism and Intuitionism as Personifestoes

The mind manifests itself in art, technology, social and political bodies, and in science. Stein claims metaphysical tendencies fix in the mind. The mind expresses itself in the design of personality. Women have a mission to come to terms with the development of their minds. Stein claims girls must embrace all achievements of the human mind.⁵² **The mind of a woman has a metaphysical, spiritual dimension. So does criticism within the algebra of a woman's mind.**

Personality Formation

Personality formation should be the main purpose of education. Family education is not enough. There are limits to institutional education. It is impersonal. Institutional education often neglects individuality. The educational community can narrow the focus of a girl. Often it is desirable for a girl to break away from domesticity. Education can help her define her personality. The Virgin Mother is the perfect ideal for personality formation. Catholic education should emphasize virginity for women. In education thought and speech are one process. Catholic dogma provides an excellent conceptual framework.⁵³ **It can also help define the personality formation of a woman or man in education.**

Education: A Spiritual Profession

Children often have a strong desire to learn in education about the mysteries of religion. In contrast, in Stein's day the girls did not study abstraction. "Feminine" practical courses, like needlework and home economics, were prominent in the school system. Classics were an important element in principle in education because they form the backbone of German culture. Non-classical schools for women focusing on feminine skills emerged during Stein's lifetime.⁵⁴ Stein contends teaching is a spiritual profession.⁵⁵

Woman, the Church and the Young

Women are the symbol of the Church. The Church is the community of the faithful and the Mystical Body of Christ. A girl has three levels of spirituality, for example, as a child, as an organ of Christ's Mystical Body, and as the Church's symbol. The Church is the community of the faithful. Christ gives spirit to the body. Mary unites women in the Church's work in the development of the young.⁵⁶ **They all share in the personal mystery of the Trinity--the three in one. Does the Trinity contain the mysteries of women, children, algebra, trigonometry and the triangle? The answer is incomplete, like the incompleteness of mathematics. The Trinity contains many mysteries.**

Youth Guidance

Women: Personalism and Intuitionism as Personifestoos

Women's foremost work is to form children into youth of God. To do this, women define the life of grace against sin and the loss of faith. Purity and fidelity are essentials in child rearing. Sacramental grace is available to children. Child rearing should be God centered. Faith development in children is an intellectual recognition and voluntary choice by the will. The soul of a child is an "unknown ground."⁵⁷ **The subtleties of algebra are a "hidden ground."**⁵⁸ **As the soul of a child, algebra has "unknown grounds."** For example, the number line is incomplete.

Women, National Life and Intrinsic Value

Women's emancipation and individualism are two goals of the feminist movement and of national life. However, Stein claims **suffragettes** have denied women's subjectivity, their individuality. Thus they lack an "intrinsic feminine value." Suffragettes deny women's singularity. Today feminine singularity is self-evident. How does Stein differentiate it? She finds men to be more objective. In contrast, women are more personal. Men are more one-sided. Women, in contrast, strive for totality and also self-containment. Women are destined to be companions and mothers. These ends require a proper personal attitude. For example, Stein suggests women have a greater interest in other people. A woman's intrinsic value is the reception of God's work in her soul. Also, women must be firm with their children. **A women's singularity is to bring humanity to herself and to develop this in others and in national life. However, the main problem a woman faces is the salvation of her soul. Her soul is singular, unique and special.**⁵⁹

Scholarship

Most scholarship is objective. However, Stein claims women achieve best in personalized studies like humanities and history. Stein argues women have intrinsic worth in politics. They provide a balance to masculine impersonal objectivity. Women work better in applying laws in bureaucracy. Motherliness develops the characteristic values of women.⁶⁰ **Scholarship is also a creative, subjective and objective mother. Thus it is a personal pregnancy. The child has an objective and subjective dimension. Algebra, like children and scholarship, has many value problems.**

Challenges Facing Catholic Academic Women

An academic women Stein defines as a university educated woman. Women in academia should mould themselves in God's image. The calling to the academic profession has three categories: **(1) the married woman, (2) the working woman, and (3) the woman with a religious vocation.**⁶¹ **The personalities of each woman and each of these groups vary differentially.**

Women: Personalism and Intuitionism as Personifestoes

The **married academic woman**, Stein contends, requires a sacrifice often of professional activity to the calling of wife and mother. The academic professional woman needs a feminine dimension for the place of work. The **working woman** requires a personal dimension for her job. The **religious woman** should develop spirituality, insight, and a pioneering spirit.⁶² Academic women should come to terms with the growing revolutionary youth movement of the twentieth century, for example, the Russian youth movement, Komsomol.⁶³ In addition, the spirit is revolutionary and personal. Furthermore, personal psychology is a revolutionary equation that lacks an easy solution.

Poisson distribution: An Algebraic Statistical Metaphor for the Holocaust: A Counterpoint

A Poisson distribution is a statistical "frequency distribution that may be regarded as an approximation of the binomial distribution when the number of events becomes large and the probability of success becomes small." The events of the holocaust were large and the number of those who escaped in Germany was small. Edith Stein did not escape the gas chambers. **The whole algebraic magnitude of her life and thought personalizes the Poisson distribution. It is a continuing activity.**

Charity

Charity is an important element in social consciousness. In public life, the Blessed Mother is important. All women should stand with Mary next to the cross. In the apostolate Catholic women should side with the victory of the cross.⁶⁴ The victory of the Blessed Mother and of the cross is charity. Sacrificial love is the key to excellent scholarship, like algebraic scholarship.

Stein's death during the holocaust personalizes the holocaust. It forms a cross fire of Jewish/Catholic experiences. She is an archetype of the holocaust. The truth of her thought also personalizes the holocaust. **Her life and death are acts of charity, the ultimate activity.**

Lise Meitner: An Austrian Jewish Physicist: A Scientific/Algebraic Counterpoint to Edith Stein

Lise Meitner (1878--) an Austrian Jewish physicist co-discovered protactinium (atomic number 91). During 1936 she termed nuclear isomers "atoms that are identical in atomic weight and atomic number but differ in nuclear energy level."⁶⁵ During 1938 Otto Hahn (1878--) and Lise Meitner (1878--) found that when barium compounds were added to a bombarded uranium a special type of radioactivity followed the barium. This process is nuclear fission. Lise Meitner fled Hitler during

Women: Personalism, and Intuitionism as Personifestoes

WWII but her research led to the creation of the atomic bomb and the final allied victory.⁶⁶

Physics is primarily theology. Stein's thinking is personal compared to that of many scientists, for example, Lise Meitner. Physics is personal. David Noble thinks the truth of physics is spiritual.⁶⁷ This writer founded a new school of physics, spiritual intuitionism.

Women: Personalism. and Intuitionism as Personifestoes

SIMONE WEIL(1909-1943) FRENCH-JEWISH INTELLECTUAL CONVERT

Her Life: Intuitionism--A "Decreation" in Time¹

To counterpoint mathematical formalism, the activity and content of Simone Weil's life, personality and thought will receive the accent.

France is the Church's eldest and most **prodigal daughter**.² Simone Weil was a **prodigal daughter**, social thinker, activist, convert, spiritual writer, and altruist. She was the product of a wealthy Parisian family. Her life contained a concern for the unfortunate. Weil was a student of Alain. At a young age she became prominent in Marxist circles. Weil worked for the Trotskyite movement and Trotsky denounced her unusual ideas. In contrast to many philosophy professors, she worked with the common laborers to get to know their problems firsthand. For her efforts Weil carried the red flag during the May Day miner parade at St. Etienne. She left the academy during 1934-35 to work on a farm and at several Paris factories. Weil joined the anarchist-syndicalist forces in Spain during the Spanish Civil War. She championed the rights of prisoners brutally treated by Spanish revolutionists. Her disillusionment led her to think that Charlie Chaplin and Jesus Christ honestly perceived the lot of the proletariat. Her work in the factories hurt her youthful body.³

While visiting Portugal on a saints-day, she realized that Christianity was largely the religion of slaves. Between 1937-38 she had several religious experiences focusing on Christ. After Hitler came to power, she initially reacted with pacifism. After the invasion of Czechoslovakia, she changed her mind. At the end of 1939 she began studying the Bhagavad-Gita, Sanskrit and oriental mysticism. Weil drew some interesting distinctions between Eastern and Western culture. Soon she explained the origins of Nazism which Weil found rooted in Hebrew and Roman racism and imperialism. In 1940 she drew up a "Memorandum on the Formation of a Front-line Nursing Squad," which articulated heroic antifascist values to counter the warrior virtues of the Axis and French chauvinists. The hunger of the war moved her to fast. This led to tuberculosis and death in 1943.⁴

Simone Weil was an important influence on Pope Paul VI. She was an infidel to the Jewish tradition. Some critics see her as a psychological misfit or as sexually perverse. Was Simone Weil a lesbian? Did she starve herself to death?⁵

Politics: Its Insufficiency

Weil was an important political activist and thinker, especially for the left-wing. For a while, Weil was a syndicalist. She moved intellectually from Marxism to

Women: Personalism and Intuitionism as Personifestoes

anarchism, to Catholicism and metaphysics. Weil was a Bolshevik at ten years of age. Her main effort was empathy with the oppressed. Simone Weil enjoyed the novels of Simone de Beauvoir and Sartre which colorfully depicted Paris' intellectual scene. In contrast to Weil, Simone de Beauvoir came from a provincial Catholic family. Simone Weil, from a wealthy family, emphasized with those who opposed the bourgeoisie mentality.⁶ **Politics eventually left Weil cold. She felt that it was not enough to meet her spiritual needs and destiny. Religion can alleviate social oppression. Also, the lot of the worker has a total context, especially the religious context.**⁷

Weil cites Marx's theory, "Criticism of religion is the premise of all criticism."⁸ This is also true of scientific criticism and bureaucratic criticism. Simone Weil thought science is the new theology of the bureaucracy. For example, political science is insufficient. She thought that science should contain mystery. Also, the capitalist versus communist dichotomy does not adequately explain the new Soviet state.⁹ The science of Marxism is a contradiction--a criticism. It is insufficient.

Weil admired Marx's opinion that relations developed in production controlled social existence. Marxist politics is a conspiracy of Bolshevik leaders who had never been factory workers. Weil argued for dialectics or participation between bosses and workers.¹⁰ **Politics, like Marxist politics, is an incomplete insufficient experience. Work has a spiritual dimension.**¹¹ **The spirit rather than production controls social existence.**

Patriotism

A cult fusing nationalism and religion, the Joan of Arc cult, arose in Simone Weil's France. Similarly, Charles Peguy fused Christianity and patriotism in a way that was offensive to Simone Weil. Did Christ die to preserve the national integrity of France? In contrast to Christ, many Romans thought themselves chosen for world dominion. Weil rejected "religious" nationalism. Weil claims Nazism was basically Roman. Hitler was a product of the Roman, Sulla. Hitler's God was history. Weil used a continuity approach to Hitler. He is a persistent figure. In contrast, Jesus was largely anti-Roman or anti-imperialist. However, Jesus wept over Jerusalem. Was this an expression of patriotism? Was Hitler in a line of historical continuity, like a Roman after all?"¹²

The Bible

Simone Weil relates the Bible to the atrocities of the twentieth century. The Jews were primitives. Were they intuitive primitives? The Jews had a savage sense of God when compared to their neighbors. Weil thought Rome was a Biblical beast

Women: Personalism and Intuitionism as Personifications

when coupled with Jewish nationalist idolatry. This bond brought about Christ's death.¹³

The Oppressed

Weil claims that the Germans under Hitler were as proletariat. She also claims the Romans were atheistic and idolatrous. This idolatry developed a brutal attitude toward subjugated people.¹⁴

Rome

Weil praises premodern druidic culture found in Ireland, England and France.¹⁵ Was it a primitive culture? In contrast, she wants to "De-Romanize Christianity." The Romans, she claims, imposed a sense of time on Christians, a sense of history that was defective. The doctrine of the Redemption for the Romans was temporal rather than eternal.¹⁶

Relativism

A fault of progress is moral relativism. Weil claims Christianity did not noticeably change mankind's behavior. Are the laws of behavior constant through time? Slavery was and is quite brutal. She finds parallels to slavery in the patriotism of the Romans and the Jews. They were often atheists and materialists and relativists.¹⁷ Einstein's theory of relativity impacted moral relativism.¹⁸

The Transfiguration/The Father of Christ, A Master of Slaves

Weil claims "'the Christians consented when they were too worn out with being massacred, too disheartened at not seeing the arrival of the triumphant end of the world. It was thus that the Father of Christ, accommodated to the Roman fashion, became a master and owner of slaves. Jehovah furnished the necessary means of transition. There was no longer the least difficulty about welcoming him. There was no longer any dispute over property between the Roman emperor and him, since the destruction of Jerusalem'"¹⁹ In comparison, Nazism was in part a reaction to slavery and the ownership of slaves which were property. It is a critique of the notion of progress. A New Jerusalem arose out of its ashes.

Manicheanism

Manichean distaste for matter and the flesh were Weil claims an authentic part of the Christian spirit.²⁰ Did Weil disdain the flesh? Was she a virgin?

"Spiritual Flesh"

Women: Personalism and Intuitionism as Personifestoes

Weil wonders about "spiritual flesh." For example, does the semen have a spiritual dimension as Pythagoras conjectured.²¹ This relates to the idea of quantum sexuality. Semen are similar to quanta, and they transmit the spirit.

Nazism

Nazism represents the spiritual bankruptcy of a civilization that terms itself, "Christian."²² Weil charges Jews, Romans and Christians for spawning Fascism.²³ Weil wonders why we can condemn a present day holocaust when we did not condemn past holocausts.²⁴ **There is a collective guilt for the Nazi holocaust. Did the Jews make a mistake by being the pacifists of Europe? The WWII holocaust experience shows the truth of this idea.**

Of the Christian Religion

Why did Simone Weil convert to the Christian religion? She says "that Christianity is pre-eminently the religion of slaves, that slaves cannot help belonging to it, and I among others."²⁵ She came to this conclusion while visiting Portugal. She felt the Marxists excluded the slaves from leadership in their revolution.²⁶ Like Weil, Sartre also harkened to Catholicism's origins in slavery. He called Catholicism "a bestial slave religion."²⁷

Weil's Embrace of Christianity

While reading a poem at the Abbey of Solesmes, she felt Christ take possession of her. (1) She had never really been raised in the Jewish tradition. (2) She never formally converted. For example, she did not accept Baptism or the last rites at her death. (3) She focused entirely on the personality of Jesus and his teachings, and she ignored the Old Testament and the Catholic tradition and dogmas. (4) The problem Weil finds with Christ is that nationalism relates to perverted expressions of Christianity.²⁸

Weil saw Christ as the fountainhead of Greek wisdom. For example, the New Testament differs "from the 'racist' Old Testament."²⁹ The Greek influence is stronger in the New Testament.

How does God reveal his presence to us? He does it secretly through liturgy, beauty in the universe, and through our neighbors.³⁰ Christ did it through our neighbor, Simone Weil.

"Decreation"

Women: Personalism. and Intuitionism as Personifestoes

Weil invented a theology called "decreation" which relates the universe to compassion and generosity, for example, the "decreative" generosity found in Christ. Martyrdom is a form of creation. Weil thought "Self-denial is a form of creation"³¹ Thus, charity is a creative act an activity.³² The holocaust is a form of decreation.

Weil's Coda

John Hellman thinks Weil's grasp of Jewish history was superficial. Weil had the idea that God diminished himself when he created the universe. God retreated from the world. Christ had deference to the laws of creation Weil claimed. Weil suggests that self-sacrifice, suffering and the "obedience" of all creation give meaning to life.³³

Hellman claims Weil was a platonist emphasizing Christ's divine wisdom. The problem in Weil's thought comes from pushing her views to extremes. Hellman claims Weil rejected the idea of "sublimation" looking to the platonic and spiritual dimensions in the human. She was not a Catholic, Protestant or Jewish theologian.³⁴

Personage versus Person

Paul Tournier, a French doctor, in his book, The Meaning of Persons, distinguishes the personage from the person. The personage "is an external appearance which touches the personage of others from the outside."³⁵ In contrast, the person communicates inwardly with the second person, the "'Thou.'"³⁶ He cites Martin Buber's, I and Thou, where Buber argues "the whole difference between an individual and a person is that the individual associates, whereas the person communicates."³⁷ Also, Tournier relates personage to C.G. Jung's Latin word, "persona," which means facade.³⁸ Weil's life, death and thought break through the personage of the ordinary and communicate with the second person's, the living's, "'Thou.'"

The Person and Freedom

Tournier relates the person to the ideas of life and liberty. He says, "Christian life, then, is liberty."³⁹ It contains God's leadership in a "balance between prayer and action." Complete freedom is not possible.⁴⁰ The person is caught up in his or her own destiny which has a spiritual reality linked to God and humanity. Love breaks through the personage to the person and the person's freedom.⁴¹ Tournier suggests the view of the person and freedom require a complete biblical perspective, for example, Christ.⁴² Weil's person and spiritual, intellectual, political and social courage communicate with the Bible, with humanity, and with the person, the activity, freedom and the love of Christ.

LaPlace Transform

Weil's movement in life from Marxism to Christianity was similar to an intellectual Laplace transform--an intuitionism. Eugene Fabes suggests "A Laplace transform is a method of changing using integration that changes one function into another function via the integral. For example, it changes a differential problem into an algebraic problem."⁴³ A function is a relation. Integration is a method of finding the area under a slope. The Laplace transform serves as a metaphor for Simone Weil's change from Trotskyite to nominal Catholic. Laplace, like Weil, was a French thinker. For example, (1) the discriminant, roots, and rights; (2) themes with love and sexual implications; (3) inequality problems; (4) the infinite; (5) stable problems; (6) mathematical language and word problems; (7) polynomials; (8) invention stages; (9) the Cartesian coordinate system; (10) beauty and art; and, (11) intelligence all can be expressed as differential problems and changed into algebraic problems through Laplace transforms. Thus Weil's brief life, if fitted into the methodology of algebra, transforms the "insufficiency of politics" into personifestoes of spiritual satisfaction, an infinite spiritual well, for Western Civilization. Her truth is a transform. Her life is an activity "decreation" in time.

Women: Personalism and Intuitionism as Personifestoes

WOMEN: A SPIRITUAL TOPOLOGY-TOPOGRAPHY OF AMERICA

Topology: "a topographical study of a specific object, entity, place, etc. [the topology of the mind]. Math. "the study of those properties of geometric figures that remain unchanged even when under distortion."¹

Topography: "the science of drawing on maps and charts or otherwise representing the surface features of a region." "A study or description of a region, system or part of the body showing specific relations of component parts as to shape, size, position etc. [cerebral topography]"²

The topology and topography of the mind, body, and place come together in the personalism of women and of the earth, for example, in Kathleen Norris and her book, Dakota: A Spiritual Geography.³ The earth, as Dakota, is a special place.⁴ It is personal, intuitive and algebraic. It is personifestoes of God. For example, (1) the discriminant, roots, and rights; (2) themes with love and sexual implications; (3) inequality problems; (4) the infinite; (5) stable problems; (6) mathematical language and word problems; (7) polynomials; (8) invention stages; (9) the Cartesian coordinate system; (10) beauty and art; and, (11) intelligence come together in the topology-topography of mother earth.

Mother Earth

The minds and bodies of women and mothers, for example, are a spiritual geography. Their interior and exterior landscapes are spiritual. The geography of the earth, a mother symbol, is spiritual. The earth is a mother. Geography is a mother discipline. So is geology. Both fields are sciences. Topology and topography, the queens, define their boundaries, their algebras, their fecundity. Dakota is part of mother earth. The earth is a queen, like algebra.⁵ Kathleen Norris is an example of the topology-topography of a women's mind and cerebral cortex coming together in place.

Geography

Kathleen Norris finds the word, "geography," comes from the Greek words indicating earth and writing.⁶ Norris' book, Dakota, brings earth and writing together. The land, Dakota, is a matrix of earth and writing, for example, for Native Americans. "Extremes" Norris finds are the keys to Dakota, its earth, geography and history. They are also a keys to all women, earth, geography and numbers.⁷

Geography and Identity

Women: Personalism and Intuitionism as Personifestoes

Geography fuses cultural-spiritual identity. Norris pays homage to the Benedictines who give stability to the **spirituality of the Dakotas**. The emptiness of the plains contains "the angels of God."⁸ Basil Cardinal Hume suggests "the monk is safe in the marketplace because he is at home in the desert."⁹ For example, Dakota has the Badlands.¹⁰ Language, like algebraic language, and the spirit are its rain.

Dakota Facts

Dakota is Lakota Ghost Dance, garbage and gambling. The land is comparably empty, compared to many parts of the Americas. It is a blighted geography for waste disposal and "B-52" bomber noise. Teddy Roosevelt was a cowboy in the North Dakota badlands.¹¹

From Indians to St. Benedict

The Catholic Indians, many of them, carry peace pipes. The Dakotas contain petrified wood, oyster fossils and dinosaur bones. Rain in the Dakotas presents the possibility of change. The Dakotas are change.¹² The Dakotas have the most varied geological landscape of any area in America.¹³ Norris is a Benedictine Oblate, and she presents the Benedictine message as part of the evolution of the Dakota spirit from prehistoric Indian culture to the present day Dakota Benedictines.¹⁴

Graveyards

Graveyards are part of the spiritual geography of the Dakotas. For example, Norris finds the graves of two of her relations who died of influenza in the 1920s.¹⁵ Is there a geography of graves or graveyards?

Ocham's Razor

Norris relates the tale of Ocham's razor which says that given a choice of explanations one should chose the simplest one. Is her home in Lemmon, South Dakota, the simpler choice?¹⁶ In the geography of Dakota, Native Americans "live alone together" with whites.¹⁷ This is the simpler choice.

Hospitality: St. Benedict and John Dewey

Hospitality is a desert tradition. For example, St. Benedict's, Rule, suggests one "receive all guests as Christ."¹⁸ The Rule states agreed upon community values. For example, St. Benedict asks us to "bear with greatest patience the infirmities of others."¹⁹ The Benedictines in the Dakotas are trying to define or project the human

Women: Personalism and Intuitionism as Personifestoes

and physical geography of that area into eternal. The hospitality of the desert transcends dimensions, like male/female, monk/lay person etc. It opens doors. Learning by doing is a theme from John Dewey's philosophy. It is also the motto of life in the desert.²⁰ Benedict's, Rule, and the practical experiences and hospitality of everyday life come together in Dakota.

Critical versus Crucial Mass

Catholic Mass is part of Dakota life. It is critical to Dakota life. Norris claims that the frontier renews itself in the Dakotas. It is still new and old. Norris recounts how Thomas Jefferson thought the farmer and the frontier were the foundations of American democracy. The sacrifice of Christ in the Mass renews the frontier and American democracy. Like rain, the blood of Christ constantly renews the Dakotas.²¹ The Mass, the frontier, the Jeffersonian ideal, democracy and rain meld in the renewal of the Dakotas. However, there are nuclear missiles in Dakota ready to bring the critical mass of death, an algebra of death, to the whole globe. This is the paradox of Dakota.

Dakota Grass

Wheatgrass, shortgrass, buffalo grass and switch grass are a few of the Dakota grasses. Norris finds God in the details of grass. Also, as grasses, there are a wide variety of animals on the plains of the Dakotas, like coyote, deer and antelope. Bird varieties are plentiful. Flowers are plentiful.²² Norris thinks "All flesh is grass, and its beauty is a flower of the field."²³ Thus the flesh and the spirit are part of Dakota grass. Grass is soul.

Songs and Stories

In Dakota there is a Church called Hope. "Nearer my God to Thee," was the song sung on the Titanic. Norris finds it in the Hope hymnal.²⁴ Norwegian farmers in Dakota lose their "old country" ways in the Ole Rolvaag's, Giants in the Earth.²⁵ Dakota is a song of hope and within it dwell spiritual giants.

A Dakota Prayer

Dakota is a blessing, a prayer. Norris went on a Benedictine monastic retreat in North Dakota. It was a communal retreat with meals in common and lectio divina or meditative reading. "Listen" is the beginning word in Benedict's Rule. Ora et labora or pray and work is the Benedictine motto. Monasticism is the union of these two. So is Dakota.²⁶

Women: Personalism and Intuitionism as Personifestoes

Climate Type

The climate type for the Dakotas is Humid Continental, Warm Summer, and Humid Continental, Cool Summer according to Glenn T. Trewartha's, Climates of the Earth.²⁷ Prayer for rain is a common theme among Dakota Indians. Does the climate type provoke prayer and prophecy? Climate expresses a form of truth. Moreover, mother earth gives birth to women's creativity.

Dakota ICBM Conversion: A Northern Space Center

There are enough nuclear weapons and missiles in Dakota to end the human species. The topology-topography of the Dakotas need a peaceful military to space exploration conversion. For example, many of the ICBMs in the Dakota's should convert into a Northern Space Center for the peaceful conquest of space. Space endeavors and space science are critical to activity of Catholic education.

Women: Personalism and Intuitionism as Personifestoes

INTRODUCTION TO WOMEN'S AUTOBIOGRAPHICAL STORIES

Prometheus

Anne Carson: The name Prometheus starts from the Greek word meaning forethought an activity.¹ The following are mathematical forethoughts to the women's profiles. The personalism reflected in life stories or histories can depict a chain of events that has a subjective as well as objective dimensions. The personifestoes and the mathematical themes of (1) the discriminant, roots, and rights; (2) themes with love and sexual implications; (3) inequality problems; (4) the infinite; (5) stable problems; (6) mathematical language and word problems; (7) polynomials; (8) invention stages; (9) the Cartesian coordinate system; (10) beauty and art; and, (11) intelligence link together, like tears, an activity, to flow down the literary faces of the women found below and to break the chains of oppression and transform the many themes of the profiles and stories into evolutionary bonds of love, morality and responsibility. These themes will intuitively interface in complexity the situations, ideas and of these women. The personifestoes of these women end hopefully in universal freedom.

A Cause or Causes

America's Historical, Intellectual and Spiritual Geographies are in its Women. This geography has subjective and objective dimensions. They refute the "'Snark Syndrome.'"--a cause or an activity.

The "'Snark Syndrome'"

"'Just the place for a Snark!' the Bellman cried,
As he landed his crew with care;
Supporting each man on the top of the tide
By a finger entwined in his hair.

"'Just the place for a Snark! I have said it twice:
That alone should encourage the crew.
Just the place for a Snark! I have said it thrice:

What I tell you three times is true.'" (Lewis Carroll, The Hunting of the Snark)²

By repetition "('what I tell you three times is true')" male professors, mathematicians and Education Directors etc. based their admission policies on the unproved assumption that girls were genetically and mathematically deficient. In comparison to boys and that male and female minds were different.³

Women: Personalism and Intuitionism as Personifestoes

Prelude: An Activity

The following sample of women's autobiography writing profiles is a disproof of the "'Snark Syndrome.'" They are a personal, mathematical, musical composition in A major. They form an intuitive algebra of American women's lives. They are intuitive because intuition is largely the nature of autobiography as a literary form. They are algebraic because each word in these autobiographies translates in to algebra. This algebra is metaphysical. Similar to Marcel Proust's, Remembrance of Things Past, they try to answer the question, "What is it to be?"⁴ The answer forms a series of algebraic approximations and quanta.⁵ The sample forms a relativity theory of what Kathleen Norris calls a "spiritual geography."⁶

Bonding

Philip Kaufman suggests gravity is a powerful mysterious bonding force, like religion or faith. The bonding force of an atom is mysterious, as that of a family.⁷ The profiles and stories of the women given below bond, like that of gravity and the bonding forces of the atom. To create a new women's bond and paradigm, personalism and algebra will occur in their stories.

Objective Correlative: Women, Mathematics and Personifestoes

An objective correlative: is "a completely depicted situation or chain of events that objectifies a particular emotion in such a way as to produce or evoke that emotion in the reader."⁸ Emotional situations are composed of mathematical chains, for example, musical themes, that can evoke a particular emotion in the audience. So do spiritual chains. Emotional situations are often composed of mathematical chains, like musical themes, that can evoke a particular emotion in the audience. They record objectively in a laboratory. The profiles, places and stories that follow have mathematical dimensions that evoke many emotions and ideas in the reader, like musical algebraic chains. They form literary bonding forces that create objective correlatives, activities, with the reader. They are personifestoes.

This writer wants to let the women define and speak for themselves. Personal, mathematical, intuitionism is one approach to their stories and spiritual geographies. Part of any definition is evolution and the undefined.

Jane Addams

Jane Addams was born in Cedarville, Illinois. She founded Hull House. She graduated from Rockford Female Seminary in Illinois during 1877. William James and

Women: Personalism and Intuitionism as Personifesteres

John Dewey volunteered at Hull House. They considered her to be pragmatic. She chaired the Woman's Peace Party at the time of World War I. For this the Daughters of the American Revolution expelled her. In 1920 she helped found the American Civil Liberties Union. She called for public responsibility to change the private individualistic mores of preindustrial civilization. She received the Noble Peace Prize in 1931.⁹

One of Addams most formative experiences was visiting the poverty stricken slums of East London. The streets lurked with sorrow and death. She thought of De Quincey's, "The Vision of Sudden Death," which he had seen during a trip through rural England. It was just before her trip to Europe that she formulated the idea of a Settlement.¹⁰ Chicago was initially a frontier settlement.

Edith Newbold Jones or Edith Wharton (1862-1937)

Edith Jones was the youngest child of a wealthy New York City family. Tutors educated her at home. During 1885 Edith married Edward Wharton, a Bostonian. During 1913 the marriage ended in divorce and she moved to France to write. Many of her books deal with "the theme of the destruction dealt unconventional women by conventional society." By the time she died she published fifty books. The autobiographical sketch presented outlines her literary toilet training, for example, Macaulay and Carlyle.¹¹

Charlotte P. Gilman (1869-1935)

Charlotte Gilman had a poverty-ridden broken childhood. She was born in Hartford, Connecticut, in a single-parent family that moved constantly. Her (1898) book, Women and Economics, denounced economic and social discrimination contra women. She had a nervous breakdown at a young age. She is famous for writing, "The Yellow Wallpaper," a protest which deals with madness, sex roles and creativity.¹²

Mary Antin (1881-1949)

Mary Antin was an immigrant to Boston from Russia. She calls her autobiography, The Promised Land. It surfaced in 1912. Coming to America was similar to a religious conversion for her. America stands in stark contrast to the castes, pogroms, and death of consciousness of the Old World. She attended Barnard College and Columbia College. She married a paleontology professor and worked in a settlement called Hale House. A critic, Mary Dearborn, maintains people do not read Mary Antin today because she did not protest the dominant culture which she internalized. America is the "new Canaan" for Mary Antin. In her autobiography Mary

Women: Personalism, and Intuitionism as Personifestoes

Antin claims her Jewishness made it easy for her to learn languages. She does not dwell on anti-Semitism in her story.¹³

Florida Scott-Maxwell (1883-1979)

Florida Scott-Maxwell was born in Orange Park, Florida, and went into acting at age sixteen. By twenty she had become a short story writer. In 1910 she married and went to live in Scotland with her husband. She worked for the women's suffrage movement up to 1935. In 1933 she studied under Carl Jung. She wrote meditations on meaning and value in life. She had a well of self-knowledge. Her story is in her book, The Measure of My Days.¹⁴

Her autobiographical sketch begins with the phrases, "age puzzles me. I thought it was a quiet time." Many of the phrases in her writings are elegant. For example, she says, "I wonder why love is so often equated with joy when it is everything else as well." She asks, "Why are love and hate near each other, opposite, and alike, and quickly interchangeable?" "Love is honoured and hate condemned, but love can do harm....Hate can be nature's way of forcing honesty on us, and finding the strength to follow a truer way." "Apparently hate and definition belong together." "Yet love, too, is a oneness."¹⁵

Zora Neale Hurston (1891-1960)

Zora Hurston was born in the black town of Eatonville, Florida. She was the daughter of a Baptist preacher and seamstress. Hurston studied with Franz Boas, the anthropologist, at Barnard. She wrote fiction on black culture and folklore. Mules and Men (1935), is an example of her folklore. During the twenties she joined the Harlem Literary Renaissance and became a friend of Langston Hughes.¹⁶

Richard Wright criticized her book, Their Eyes Were Watching, for being a "minstrel" novel that depicted black characters as objects of ridicule to whites. She blended folklore with black individualism. She tries to recapitulate black literature from the feminist perspective. She died poor and in a welfare home, and interred in an unmarked grave. She gave health in its many dimensions back to the black people.¹⁷

Louise Bogan (1897-1970)

Louise Bogan's books make up an "autobiography of sensibility." W. H. Auden said she "wrested beauty and truth out of dark places." She grew up in Livermore Falls, Maine, in a poor home and in a bad marriage. She went to the Girl's Latin School in Boston. Her poetry helped her win a scholarship to Radcliffe. She left college to marry. She got a job in the New York Public Libraries. Depression led to

Women: Personalism, and Intuitionism as Personifestoes

her hospitalization inside the New York Neurological Institute. After publishing, Body of this Death and Dark Summer (1929), Bogan received several awards including the Bollingen Prize and several poetry awards. She was Irish in lineage. Her critics say she was religiously ecstatic "with a great deal of good common earthy sense." By the time she was eighteen she had a pile of manuscripts proving the essentials of her art.¹⁸

Dorothy Day (1897-1980)

Dorothy Day was born in Brooklyn and became a social activist, radical and pacifist. She was of Scotch-Irish-English descent. She settled in Chicago when she attended the University of Illinois at age seventeen. She supported herself as a journalist and early on she joined the socialist movement in New York. Authorities arrested her during 1918 for picketing the White House with suffragettes. She was independent, bohemian and an activist. She was a friend of Eugene O'Neill. After her daughter was born, she became a Roman Catholic. She left her atheist-anarchist husband Forster Batterham when he would not legalize their relationship. Her autobiography is in her book, The Long Loneliness (1952). After co-founding the Catholic Worker Movement, she started a newspaper to expound its ideas. The Catholic Worker championed voluntary poverty, free housing, pacifism, and houses of hospitality. Her writing expressed a "preferential option for the poor" and this option was later reflected in liberation theology. She criticized the Church's unity with powerful interests. She influenced Thomas Merton, Daniel Berrigan, Michael Harrington and Caesar Chavez. The birth of her child and her conversion to the Catholic Church resolved her loneliness.¹⁹

Dorothy Day thought prayer and religion are not "the opiate of the people." The Imitation of Christ influenced Dorothy Day. She cannot protest on "that initial agony of having to live." Also, the Latin word for "love," "diligo" translates to "I prefer." She read William James' book, Varieties of Religious Experience, which acquainted her with the saints. She fell in love with St. Theresa of Avila, the mystic, the traveler, the recluse.²⁰

Dorothy Day championed the cause of Nicola Sacco and Bartolomeo Vanzetti, the two anarchists, tried for killing two guards in East Baintree, Massachusetts, during a payroll heist. The case became a cause celebre after the communists and the I.W.W. championed it. Authorities executed Sacco and Vanzetti during August 1927.²¹

Dorothy favored the Church's "preferential option for the poor." However, she argues that the earnings of servant girls built the expensive St. Patrick's Cathedral.

Women: Personalism and Intuitionism as Personifestoos

This writer met her in a seminar at St. John's University. She spoke about the plight of the American Indians.²²

Lillian Hellman (1905-1984)

Lillian Hellman was born in New Orleans, a child of Max Hellman, a German shoe dealer, and Julia Newhouse. She was the daughter of a middle-class Alabama couple. She went to New York and Columbia University. Her 1934 play, The Children's Hour, ran on Broadway for 691 showings. It is the story of a young student's charges that two of her mentors were lesbians. She produced many major theater plays over the next thirty years. She received many awards including the Gold Medal for Drama by the National Institute of Arts and Letters. She also received many honorary degrees.²³

During 1969 she wrote her memoirs which describe her writing career and life with Dashiell Hammett. For example, in Pentimento: A Book of Portraits (1973). Scoundrel Time (1976) relates the Joseph McCarthy witch-hunting years. She ingested her historical period and spoke out against the fascism of Spain and Germany. She refused to cooperate with the House Un-American Activities Committee.²⁴

Hellman called her Diary, "an unfinished Woman." Many of the lines in it are provocative. For example, "What did you say?" "Nothing, are you marrying a theory or a woman?" She was way to the left politically.²⁵

Mary Francis Kennedy Fisher (1908-1992)

M.F.K. Fisher grew up in Whittier, California. She wrote many books about food. She says in her essay To Begin Again, "I have never seen any reason to be dull."²⁶

Eudora Welty (1909--)

Eudora Welty grew up in Jackson, Mississippi. Welty writes about her love for the South. She feels that Chekhov is close to her South because he loved the uniqueness in people. He has a strong sense of family and the dramatic. Welty seldom reveals her private life. She says, "My natural temperament is one of positive feelings." Her female characters are powerful and engaging.²⁷

Hortense Calisher (1911--)

Women: Personalism and Intuitionism as Personifestoes

Hortense Calisher was born in New York City and became a writer and a social worker. She thinks "art is its own form of life." And "Psychoanalysis is." She touches on the experience of anti-Semitism.²⁸

Mary McCarthy (1912-1989)

Mary McCarthy was born in Seattle but moved to Minneapolis at a young age. Her mother and father died of flu in 1918. She moved back to Seattle in 1923 to live with her maternal grandfather. McCarthy presents her life as an orphan in her book, Memories of a Catholic Girlhood (1957). She graduated from Vassar and began life as a critic, social historian, professor at Bard College etc. Her books detail the cultural and political escapades of New York's intellectual community.²⁹

Much of McCarthy's work deals with the exactitude of memory. She obsessed with "the fetishism of fact." Her books often detail irreverent sex adventures. Her autobiographical sketch, How I Grew, begins with the sentence, "In my first year at Annie Wright Seminary, I lost my virginity."³⁰

Many critics consider her "a prodigy." McCarthy's writing has a remarkable eye for detail. She was of Catholic, Protestant, Jewish lineage. Her story plays off classical references against religious themes and sexual initiation.³¹

May Sarton (1912--)

May Sarton was born in Belgium but moved to Cambridge, Massachusetts, while young. She was the only child of George Sarton, historian, and Mabel Sarton portrait painter. Her father, she remembers as "an emotional cripple," and her mother she remembers as a friend. She felt communion with her parents. Her, Journal of Solitude, details her meditations, her identity as a writer and as a woman. She feels ambivalence about silence. She sought solace in rural isolation, in prayer. She had to deal with the soul's dark night, for example, the Kennedy assassination.³²

Kate Simon (1912-1990)

Kate Simon, a Jew, was born in Warsaw, Poland, and moved to New York while still young. She grew up in the Bronx during the years of WWI. Her book, Bronx Primitive, portrays her youth. She got a job in publishing, and she wrote some travel books. She went to Hunter College during the Depression. She socialized with Italian immigrants and other foreigners. She made her mark as a feminist scholar.³³

Tillie Olsen (1913--)

Women: Personalism and Intuitionism as Personifesteres

Tillie Olsen lived much of her life in San Francisco. She was a writer who joined the labor movement. In 1961 her novella, Tell Me a Riddle, won the O. Henry Award. This award launched a distinguished writing career. Her work, Silences, is an antiliterary history that is autobiographical. She drafts the literature "unwritten by women writers hobbled by circumstances--their class, color, sex, the times into which they were born." She focuses especially on the silences she has known throughout her own multilayered life, showing the connection between a woman's writing life and childbearing, mothering, and a negative literary climate."³⁴

Silences tries to answer the question, "What are creation's needs for full functioning?...I have had special need to learn all I could of this over the years, myself as nearly remaining mute having to let writing die over and over again in me." Tillie Olsen wants to buy back the silence voices from the dead. Most of the women writers who stand the test of time never married or did not have children if they did marry.³⁵

Madeline L'Engle (1918--)

Madeline L'Engle spent her youth in Manhattan. She looks at the moral and theological dilemmas facing women. Her story, Two Part Invention: The Story of a Marriage(1988), is a memoir of her forty year marriage to Hugh Franklin. It describes their married life after his death by cancer.³⁶

Mary Lee Settle (1918--)

Mary Settle grew up mainly in Charleston, West Virginia. During 1942 she joined the Royal Air Force in their Women's Auxiliary. Her memoir is, All the Brave Promises: Memoirs of Aircraft Women 2nd Class 2146391 (1966). Her Opus, The Belulah Quintet, seeks the sources of continuity in American history.³⁷

Eileen Simpson (1920?--)

Eileen Simpson amplifies her experience as an orphan by looking at the lot of the orphan in literature and history.³⁸ Orphan literature is a growing literature in America. Has America become an orphan?

Denise Levertov (1923--)

Denise Levertov was born and raised in Ilford, Essex, England, and moved to the United States in 1948. She lived in New York. She is a woman writer with "social conscience." She is important because she does not separate spirituality from politics.³⁹

Women: Personalism. and Intuitionism as Personifestoes

Maureen Howard (1930--)

Maureen Howard grew up in Bridgeport, Connecticut. She went to Smith College and taught at Columbia University. Her autobiography, Facts of Life, presents a brilliant portrait of Loretta Burns, her mother.⁴⁰

Shirley Abbott (1934--)

Shirley Abbott was born in Hot Springs, Arkansas. Shirley is Scotch-Irish. She chronicles Southern myths and looks at the variables of oppression, freedom, race and gender.⁴¹

Joan Didion (1934--)

Joan Didion is a sixth generation child of a Sacramento, California, family that had pioneered with the Donner Party. She was an English major at Berkeley. Joan married another writer, John G. Dunne. Hemingway had a big influence on her because she says, "he taught me how sentences worked." Through her writings, she tries to impose herself on other people to change their minds.⁴²

Barbara Grizzuti Harrison (1934--)

Barbara Harrison grew up in Bensonhurst, New York, of Italian background. At nine years of age, she converted to Jehovah's Witnesses. At twenty-one years of age, she left this faith because it was racist, sexist, and authoritarian. In her book, Visions of Glory, she writes about her experiences there. After writing this work, she became a Roman Catholic.⁴³

Jeanne Wakatsuka Houston (1934--)

Jeanne Houston was born in Inglewood, California. She moved at a young age to the **Manzanar Concentration Camp in Owens Valley, California**, during WWII as a result of the bombing of Pearl Harbor on December 7, 1941, by the Japanese. Authorities relocated Japanese persons on the West Coast in ten "detention centers" inland from the West Coast. They destroyed the Japanese communities in San Francisco and other parts of California. for the duration of the war. Her book, Memoir to Manzanar, is an account of the injustice and suffering she met during this experience. Henry Steele Commager mentions there was not "a single case of Japanese disloyalty or sabotage during the whole war." Her story tries to sum the ten thousand silent voices from the camp's past.⁴⁴

Audre Lorde (1934--1992)

Women: Personalism and Intuitionism as Personifestoes

Audre Lorde was born in Harlem and describes herself as a poet, black writer, lesbian, and feminist warrior. She describes her lesbian coming of age in her work, Zami: A New Spelling of My Name (1982). She describes this autobiography as a "biomythography." She was a professor at Hunter College where she published six poetry books. She penned an interesting journal of her fight with the cancer which took her life. Her writings are a presentation of her sexist, racial and aesthetic politics.⁴⁵

Kate Millett (1934--)

Kate Millett grew up in St. Paul, Minnesota. Her Columbia University dissertation, Sexual Politics (1969), sparked plugged feminist cultural studies. She is also a sculptor and founded a women's art colony in Poughkeepsie, New York. Her work, The Loony-Bin Trip (1990), makes a powerful case for mental-health patient's rights. This memoir challenges the mental-health field, specifically lithium, forced hospitalization and the problem of suicide. She is a voice for people of depressive silence.⁴⁶

Kate Millett became involved in the "antipsychiatric movement." She contests the "medical model" of psychiatry. It considers the mind subject to disease in a similar fashion as the body.⁴⁷ She calls depression, "complicity with social disapproval."⁴⁸

Vivian Gornick (1935--)

Vivian Gornick grew up in New York City in the Bronx. Her books combine feminism with political structures, family history and cultural myths. Her most significant essay is, "Woman as Outsider."⁴⁹

Joyce Johnson (1935--)

Joyce Johnson grew up on the Upper West Side of New York City and taught creative writing at Columbia University. She had a two year love affair with Jack Kerouac. Her books express "psychic hunger." Her lover, Jack Kerouac, a French Canadian and Columbia University student, made the intellectual journey from Lowell, Massachusetts, to Morningside Heights, New York. He held that life and death are touching realities.⁵⁰

Patricia Hampl (1946--)

Patricia Hampl grew up in St. Paul, Minnesota, of Czech-Irish descent. She attended a Catholic convent school in St. Paul, and then she went to the University of Minnesota. Her journey, Virgin Time (1997), reinvents the Catholic context during

Women: Personalism and Intuitionism as Personifestoes

her travels to the religious centers of Assisi, Lourdes, and Rosethorn, a Thomas Merton place. This trip creates an alternative spiritual world. Patricia Hampl's writing is a spiritual retreat.⁵¹

Sandra Cisneros (1954--)

Sandra Cisneros grew up in Chicago, Illinois, the child of a Mexican father and a Mexican-American mother. She is a Chicana feminist writer of poetry, for example, The House on Mango Street (1994). Her work, Woman Hollering Creek (1991), is twenty-two stories about Chicanas or Mexican-American women living in the **postcolonial world**. In her works she equates the "'spiritual and the political'" to create **solidarity which is intuitionism**.⁵²

Mary Crow Dog (1955--)

Mary Crow Dog grew up without a father on a Sioux reservation in South Dakota. Her story, Lakota Woman, recounts her life without a father, American racism, political activism, native American religion, the battle at Wounded Knee, and marriage to Leonard Crow Dog. He led the American Indian movement during the Oglala incident. William Kunstler defended him.⁵³

The Wounded Knee siege lasted seventy-one days. Mary Crow Dog survived it pregnant. The siege gave birth to a new Indian movement and to Mary Crow Dog's son, Pedro, she named after the slain Indian, Pedro Bissonette. The woman, Annie Mae Aquash, who helped deliver the child, died with a 38-caliber bullet in her brain. Mary Brave Bird says, "The FBI cut off her hands and sent them to Washington for fingerprint identification, hands that had helped my baby come into the world." Mary Brave Bird calls herself, "A Woman from He-Dog."⁵⁴

Maya Angelou (1928-)

Maya Angelou was born of black parents in Stamps, Arkansas. She later moved to San Francisco. Her work, I know why the Caged Bird Sings 1970, deals with her childhood rape by her mother's boyfriend and her teenage pregnancy. The title of the selection is "My Story Ends With Freedom."⁵⁵ The story ends with the birth of her illegitimate son. She has published many books which combine Southern Afro-American folk culture and urban life. She has become a very influential women writer in America.⁵⁶

Margaret Floy Washburn (1871-1939)

Women: Personalism and Intuitionism as Personifesteres

Margaret Floy Washburn was born in Harlem in New York City the child of a Methodist and Episcopalian minister. Brilliant, she attended Vassar College at sixteen and got an A.B. in 1891. She studied science and philosophy and became an Agnostic. She decided to pursue experimental psychology at Columbia. A student of James McKeen Cattell, she went to Cornell during 1892 to study with E. B. Titchener. Her Ph.D. in 1894 was on the influence of visual imagery on distance, direction and judgments. She taught at Wells College, Cornell, the University of Cincinnati and Vassar. She produced sixty scholarly articles by herself and was the joint author of another seventy. Her book, The Animal Mind 1908, reviewed the current state of ideas about animal behavior. She was very individualistic and did not agree with either the European psychologist's focus on consciousness or the American preoccupation with behaviorism. Scientists elected her to the National Academy of Sciences in 1931. Research was her passion. Her story is a "history of psychology in autobiography."⁵⁷ It presents her academic toilet training.

During Washburn's junior year in college she read Arthur Balfour's, Defense of Philosophical Doubt. It influenced her agnosticism and gave her the conviction that no one was successful in building "a logic-proof system of monistic metaphysics."⁵⁸ James Clark Murray's, Handbook of Psychology, opposed the associational school. Dr. Taylor lectured against materialism. James pointed out the neglect of "selective attention" in the associational school. Dr. Cattell had her test Weber's Law for the two point threshold on human skin. She found that it did not hold. She found William James' enthusiasm for the occult to be unattractive.⁵⁹

In 1903 she gave the idea that social reference of conscious states, for example, humanities' suffering had as its neural background kinesthetic processes derived from incipient reactions such as the impulse to help. In 1912 she proved with Miss Abbott the rabbit was red-blind. It was later found that the bull-calf was red color-blind.⁶⁰

Margaret Morse Nice (1883-1974)

Margaret Nice grew up in a rural setting of the Connecticut Valley near Amherst, Massachusetts. She and her Harvard Medical School doctor husband moved to Columbus, Ohio, during the 1920's. During her lifetime she wrote 250 research publications in ornithology. Her family moved to Columbus, Ohio, and bought a house on the Olentangy River, a bird haven. She charted the life histories of many birds. Her research documented territorial behavior, courtship rituals and sexual dominance in small birds.⁶¹

Women: Personalism and Intuitionism as Personifestoes

Her Studies in the Life History of the Song Sparrow (1937-1943) built her world reputation in American ornithology. Rather than studying flocks of birds, she studied individual birds and their life cycles.⁶² She was a woman genius.

Maxine Hong Kingston (1940-)

Maxine Kingston was born of Chinese immigrant parents in Stockton, California. She studied at Berkeley, and she was a professor at Eastern Michigan University in Ypsilanti before returning to Berkeley in 1990. She is most famous for her work, The Woman Warrior. The first part is, "'No Name Woman,'" which interprets Asian-American identity.⁶³ She is a formidable, literary warrior. In another major work, A Poetics of Women's Autobiography (1987), one critic says she confronts "'the ideology of individualism with it the ideology of gender.'"⁶⁴

Margaret Sanger (1879-1966)

Margaret (Higgins) Sanger grew up in Corning, New York, in an Irish family of eleven. Her mother was a Catholic. Her father was a freethinker and a builder of stone monuments. She learned freethinking from her father. Her mother's death at forty-nine gave Sanger a sense of a cause about women's needs for reproductive freedom. Sanger became a nurse and married William Sanger, an artist with liberal ideas. He radicalized her outlook on life. Sanger wanted to start a rebellion. Her newspaper, Women Rebel, started in 1914 was a declaration of independence for women. It presented research on birth control techniques. It was a classic leftist newspaper. Her pamphlet, Family Limitation, presented information on birth control. She organized a clinic in Brooklyn to give birth control advice. She won a birth control court case and built the American Birth Control League with a national lobby. It later became The Planned Parenthood Federation of America. She helped fund the biologist Gregory Pincus who developed the Pill. Her autobiography takes the form of a romantic narrative. She suppressed her views on sexual freedom and did not reveal her love affairs. Historians do not recognize her as the only founder of the birth control movement.⁶⁵ She was a freethinker.

Gloria Steinem (1934-)

Gloria was born in Toledo, Ohio. Her mother, a journalist, married a Jew who was only marginally successful financially. She slipped into depression and neurosis as the marriage dissolved. Steinem went to Smith and graduated in 1956. She did graduate work in India. The Thousand Indias published in 1957 was the result. Her story on the life of a Playboy bunny in the New York Playboy Club made her famous. She became a leading feminist. She was the founder of Ms. magazine. She worked for several presidential campaigns, specifically Adlai Stevenson, Robert Kennedy,

Women: Personalism and Intuitionism as Personifestoes

Eugene McCarthy and George McGovern. She was a leader in the Vietnam War movement and a United Farm Worker organizer. She wrote a book of essays, Outrageous Acts and Everyday Rebellions. Her biography of Marilyn Monroe, Marilyn: Norma Jeane (1986) highlighted Monroe's exploited and abused childhood and her sex goddess myth. Her autobiography is a classic in the annals of mother-daughter relations. It is compassionate and draws on her mother's experiences with mental illness and love addiction.⁶⁶ What are the biblical implications of Gloria Steinem's books and movement? Is she a prophet, like Ezekiel--the psychotic prophet?⁶⁷ It is too soon to rate her contribution to history.

Patricia Coyne O'Dougherty-Kast (1920) Postcolonialist: an Activity

Patricia Coyne, my mother, is an Irish-Catholic school girl who grew up in La Moure, North Dakota. She graduated in social work from St. Benedict's College in St. Joseph, Minnesota. During WWII she worked at Hartford, Mental Retreat, with Dr. Ted Lieberman, a famous French-Jewish Sorbonne psychiatrist who fled the Nazis. She married Aquinas O'Dougherty, a student from St. John's University who grew up in Maple Lake, Minnesota, and graduated from the University of Minnesota Law School. He worked for John Pillsbury at Northwestern National Life Insurance before going into private practice as a lawyer. Hubert Humphrey chose my mother to be his Hennepin County vice-DFL chairwoman. She is a good friend of Gene McCarthy. After raising her family, she became a social worker at Hennepin County Family Services for 19 years. After my father's death in 1986, she married Richard Kast in 1990, one of his best friends. She began a writing career during this marriage and joined a writer's club in Winter Haven, Florida. She has published extensively in the areas of mystery writing, short stories, and reminiscences. She is a founder of postcolonial--Catholicism, social work, political activism, and women's literature.

Margaret O'Dougherty-Wright (1950) Postcolonialist: an Activity

Margaret O'Dougherty-Wright, my Irish-Catholic sister, is postcolonial clinical psychologist-professor who grew up in Minneapolis, Minnesota. She went to St. Thomas the Apostle Grade School and Regina High School. She got a doctorate in clinical neural psychology from the University of Minnesota under Norman Garmezy. She teaches psychology at Miami University, Oxford Ohio. She has published extensively in clinical neural psychology, for example, Counseling the Chronically Ill Child. She has also done research with her husband, Dr. Frank Wright, on women and stress focusing on the Hmong women of the "Killing Fields" of Cambodia. In the tradition of Franz Fanon, she is a postcolonial clinical psychologist.

Women: Personalism. and Intuitionism as Personifestoes

Mary Ann O'Dougherty-Alm (1953) Postcolonialist: An Activity

Mary Ann O'Dougherty-Alm, my Irish-Catholic sister, is a postcolonial musician-teacher who grew up in Minneapolis, Minnesota. She went to St. Thomas the Apostle Grade School and Regina High School. She graduated from the University of Minnesota in Music. She sings songs in five languages and has lived in Brazil, France, and Israel. She formed and internationally recognized postcolonial Latin Jazz Band, Mandala.

Maureen Ellen O'Dougherty (1956) Postcolonialist: An Activity

Maureen Ellen O'Dougherty, my Irish-Catholic sister, is a postcolonial anthropologist who grew up in Minneapolis, Minnesota. She went to Annunciation Grade School and Regina High School. She graduated from the University of Minnesota in Music. She got an M.A. in ESL from the University of Minnesota and an M.A. in English Literature from the University of Paris. Presently, she has an anthropology Fulbright Scholarship to Latin America. She is a postcolonial anthropologist.

The mind or writing is a passion is the theme that unites all of the women's lives in this sample.⁶⁸ In parallel, Wojtyla's passionate personalism counterpoints Dorothy Day's personalism. The literary defeat for these intellectually passionate women should be St. Augustine who moved from profligate to Bishop and autobiographer and to architect of Catholic theology. Parallel to St. Augustine, Wojtyla brings, "love and responsibility," into the equation of women, children, sexuality, God etc.⁶⁹ The person and personalism are central to St. Augustine's passionate Confessions.

St. Augustine's Confessions: An Activity

The Confessions of St. Augustine stands in contrast to many of the autobiographical profiles of the women mentioned. Conway claims his Confessions is the standard form of a male narrative reflecting a male's decisive actions which have metaphysical importance.⁷⁰ The themes from the Confessions of St. Augustine form a Catholic contrast to the often feminist themes of the American women. The religious defeat of St. Augustine's life is guilt over a theft of pears.⁷¹ The sin is minor. The intellectual contribution of the autobiography is mammoth. The Confessions looks at the classical themes of earthly life: "the soul's search for God, false gods, materialism, the death of a friend, love, sex without marriage, the origin of evil, the divided will in fallen man, a mother's fearful and prayerful concern for her

Women: Personalism, and Intuitionism as Personifestoes

son's eternal welfare, the son's conversion, meditations on memory and time, the philosophical grasp of creation out of nothing."⁷² The Confessions is a classic. One hope's that American women will produce a classic autobiography that comes up to St. Augustine's level. They should taste his intellectual and spiritual pears.

Women: Personalism and Intuitionism as Personifestoes

EVOLUTION OF WOMEN'S MINDS

Personalism, mathematics, personifestoes, have an evolutionary dimension. Evolution has many dimensions, especially the spiritual dimension. For example, the personalities of women are chaining or progressing exponentially to a higher spiritual culture in the universe. For example, there is a book by James Redfield called, The Celestine Prophecy. This fictional work is set in the Peruvian rain forests where an ancient manuscript is found. Thought is given to destroying the manuscript. However, in it are found nine insights into life. The reader should grasp these insights sequentially as they progress to a transcendent, spiritual culture on earth. Redfield claims life is a spiritual unfolding that science, philosophy and religion have not clarified.¹ Thus personalism, mathematics, and personifestoes have an evolutionary dimension for women. These terms are imprecise. The mathematical themes often have the intuitive, special dimension of the feminine mind.

Linked or Bonded Insights

Insight #1

Critical Mass

There is going to be a "renaissance in consciousness" not religious but rather spiritual in nature. Individuals are going to reach a level of critical mass where individual coincidences will be given serious consideration by the culture. The First Insight is a recognition of the mysterious occurrences that transform one's life.²

Insight # 2

Historical Perspective

The Second Insight puts our awareness into historical perspective. The second millennium is going to end. For example, we can see the second millennium as a total. Our consciousness of historical time stretches.³ The medieval world view has fallen and given way to the unknown universe.⁴

Insight # 3

New Energy Force

The Third Insight is a transforming conception of the physical universe. At the end of the second millennium humans will find a new energy force that radiates out from all things and all people.⁵ Individuals will see energy fields.⁶

Insight # 4

Power Play

Women: Personalism and Intuitionism as Personifestoes

The Fourth Insight is the universe is composed of one energy that is dynamic and can respond to expectations. We will also see that we are disconnected from the source of this energy.⁷ When this energy occurs between people a fight over who is going to control it will occur. Humans will compete for energy and power.⁸

Insight # 5 Mystical Message

The Fifth Insight is the energy shortage correct when we connect with a higher source. To tap this source we have to open to the universe.⁹ The mystical source of the universe is the person. Thus Redfield is an **intuitive personalist**.

Insight # 6 Clearing the Baggage of the Past

The Sixth Insight is to fight for energy, aggressive people pull people pull the person into a drama called "the intimidator." There are personal dramas, for example, "intimidator, interrogator, aloof, and poor me."¹⁰ Everybody has one of these styles. Each person has a dominant control drama that they usually repeat. To find our true selves we must clear the past, for example, family experience and childhood growth. By doing this we can get hold of our control drama. Then we can focus beyond the energy conflict on the higher truth of family who will energize us.¹¹

Insight # 7 Dream Stories

We should consciously try to evolve ourselves and focus on every coincidence and energy answer in the universe. The Seventh Insight relates to dreams. We should compare the theme of a dream to the stories in your life.¹² We should engage the dream flow. One should enter the flow of evolution and all thoughts into one mode of being.¹³

Insight # 8 A Romantic Interpersonal Ethic

The Eighth Insight is against personal growth halting. This can happen with addiction to another person. We should use energy in a new method when dealing with people. We should begin with children. They are end points of evolution which lead us ahead. They unconditionally need our energy as they evolve. We should not drain children's energy to discipline them. This builds control dramas. An adult should focus on one child at each moment. Too many children will create sibling rivalries.¹⁴ A higher person with a new romantic interpersonal ethic will evolve.¹⁵

Women: Personalism and Intuitionism as Personifestoes

Insight # 9 A Utopian Vision: A New Culture

This Ninth Insight reveals the direction of evolution and social change. In the next millennium humans will decrease their population. The areas of beauty on the earth will increase. Technology and wizardry will explode. Food sales, transportation and clothing will automate. Harmony of institutions will guide human action. Human consumption will moderate. Humans will resonant with each others energy field. Human culture will transform into intense introspection. There will be a further spiritual evolution which will raise humans to higher vibrations. All nine insights will integrate into consciousness. This consciousness will open us up to Heaven. The final Insight is there is a Tenth Insight that hasn't surfaced. How do we connect with it? The book ends with this question.¹⁶ Redfield does not deal with Christ. In contrast, the Mormons find a special revelation of Christ in the New World.

Chains, Bonds and Evolution

Personalism, mathematics and personifestoes have a evolutionary dimensions. For example, (1) the discriminant, roots, and rights; (2) themes with love and sexual implications; (3) inequality problems; (4) the infinite; (5) stable problems; (6) mathematical language and word problems; (7) polynomials; (8) invention stages; (9) the Cartesian coordinate system; (10) beauty and art; and, (11) intelligence are ideas that can all chain in an evolutionary sequence. However, the personifestoes of women break the chains within mathematics and evolution and transform them into personal bonds, an activity, of connectedness and interrelatedness. Women have a quantitative dimension that is difficult to define or express mathematically.¹⁷ The person and morality are the intuitive algebraic keys to the evolution of women. Sacrifice, like childbirth, celibacy, asceticism and love create and extend time within the personal and physical universe. They also bond personally to the relativity equation: $E=MC^2$. It is a personal equation. It is an activity.

Language

Language, an activity, rules the universe. For example, "'Number rules the universe.'"¹⁸ The Pythagoreans In addition, women should rule the universe of numbers. They should evolve and personalize this universe by developing their personifestoes.

The Catechism of the Catholic Church and the Person

The Trinity, society and man and are the Catholic ideas relating to person. The Church uses the term "substance" to signify the divine being existing in unity, the term "person" to signify the Father, Son and Holy Spirit in their distinctions, and the

Women: Personalism and Intuitionism as Personifestoes

term "relation" to indicate "the fact that their distinction lies in the relationship of each to the others."¹⁹ In a society the "'human person...is and ought to be the principle, the subject and the end of all social institutions.'"²⁰ The respect for dignity of the person is primary.²¹ Man has many attributes among them freedom, dignity, and brotherhood.²² Catechism is an activity.

Mary and Women

Throughout the Old Covenant many woman prepared the way for Mary among them Sara, Hannah and Ruth. Mary, the Daughter of Sion, and her Immaculate Conception brought about God's new plan of salvation.²³ With Christ and Mary, God established a New Covenant, an activity, for all men and women. Mary, the Blessed Mother, will help define, an activity, through grace women's personifestoes and win their "culture wars" with her Blue Army. "Culture loves" as opposed to "culture wars" are other expressions of Mary and her Legion of Mary.²⁴ Thus personalism has many dimensions expressed in Mary, for example, the spiritual, social dimensions.²⁵ Fior is woman. The woman is love. The woman is Mary.

Women: Personalism and Intuitionism as Personifestoes

BIBLIOGRAPHY

- Akenson, Harmon Donald. Conor: A Biography of Conor Cruise O'Brien. Ithaca, New York: Cornell University Press, 1994.
- Asimov, Isaac. The History of Physics. New York: Walker and Company, 1966.
- Beauvoir, Simone de. The Second Sex. New York: Knopf, 1968.
- Bible.
- Bek, Lilla. What Number Are You? London: The Aquarian Press, 1992.
- Byrne, Eileen M. Women and Science: The Snark Syndrome. Washington: The Folmer Press, 1993.
- Cahill, Susan. editor. Writing Women's Lives. New York: HarperCollins, 1994.
- Carson, Anne. A physics television documentary.
- Catechism of the Catholic Church. Liguori, MO: Liguori Publications, 1994.
- Conant, Brother Gregory, O.S.B., Benedictine Abbey, Still River, Massachusetts. OUR ALMIGHTY GOD and other unpublished letters.
- Conway, Jill Ker. editor. Written by Herself, Autobiographies of American Women: An Anthology. New York: Vintage Books, A Division of Random House, Inc. 1992.
- Coyne, Patricia. author's mother.
- Croft, Hallard T., Kenneth J. Falconer and Richard K. Guy., eds., Unsolved Problems in Geometry. New York: Springer-Verlag, 1991. Series Editor: P. R. Halmos, Problems Books in Mathematics: Unsolved Problems in Intuitive Mathematics.
- Devlin, Bernadette. The Price of My Soul. New York: Knopf, 1969.
- Dummett, Michael. Frege: Philosophy of Mathematics. Cambridge: Harvard University Press, 1971.

Women: Personalism. and Intuitionism as Personifestoes

"Intuitionism Lectures Notes." Department of Philosophy, Oxford, University.

Erikson, Erik. Young Man Luther: a study in psychoanalysis and history. New York: Norton, 1958.

Espenshade, Edward B. Jr. Goode's World Atlas. Chicago: Rand McNally & Company, 1964.

Fabes, Eugene. professor of mathematics, University of Minnesota.

Fadiman, Clifton. The Lifetime Reading Plan. New York: The World Publishing Company, 1960.

Finn, Richard. poet, St. Paul, Minnesota.

Flexner, Stuart Berg. editor. Random House Dictionary: unabridged, second edition. New York: Random House, Inc., 1993.

Freeman, Father Hilary. former professor of logic, St. Catherine's College, St. Paul, Minnesota.

Guralnik, David B. editor. Webster's New World Dictionary of the American Language. New World: Simon and Schuster, 1980.

Hampl, Patricia. Virgin Time. (New York: Farrar, Straus and Giroux, 1992).

Harris, John. psychologist, New London School District, Minnesota.

Hart, John, Fraser. geography professor, University of Minnesota.

Hellman, John. Simone Weil: An Introduction to Her Thought. Philadelphia: Fortress Press, 1971.

Hitler, Adolf. Mein Kampf. New York: Houghton Mifflin, 1943.

Jones, Michael E. editor. Culture Wars, P.O. Box 1401 South Bend, IN 46624.

Kast, Richard. author's stepfather.

Kaufman, Philip. Nobel laureate, physicist. physics television documentary.

Marra William A. In an Ad in Keep The Faith, Inc. Clifton, NJ: P.O. Box 1069.

- Women: Personalism and Intuitionism as Personifestoes
- Marx, Leo. The Machine in the Garden: Technology and the Pastoral Ideal in America. New York: Oxford University Press, 1964.
- McGee, Mark G. and David W. Wilson. Psychology: Science and Application. St. Paul: West Publishing Company, 1984.
- Merton, Thomas. The Hidden Ground of Love. New York: Farrar, Straus & Giroux, 1985.
- Montagu, Ashley. The Natural Superiority of Women. New York: MacMillan, 1953.
- Noble, David. A history professor, University of Minnesota.
- Norris, Kathleen. Dakota: A Spiritual Geography. New York: Houghton Mifflin Company, 1993.
- O'Dochartaigh, Fionbarra. Ulster's White Negroes: from civil rights to insurrection. Edinburgh: AK Press, 1994.
- O'Dougherty, Aquinas. author's father.
- O'Dougherty, John. author's uncle.
- O'Dougherty, Loyola, Msgr. author's uncle.
- Parker, P. Parker. Editor in Chief. McGraw-Hill Encyclopedia of Physics. New York: McGraw-Hill, Inc. 1983.
- Proga, Roseanne. Basic Mathematics. Boston: Prindle, Weber & Schmidt, 1987.
- Redfield, James. The Celestine Prophecy. New York: Warner Books, 1993.
- Roach, John, Archbishop of St. Paul, Minnesota. "Reviving the Common Good." A Pastoral Letter. The Catholic Communication Campaign, 1991.
- Renew Evangelization Program. National Office of Renew. 1232 George St. Plainfield, New Jersey 07062.
- Stein, Edith. Essays on Woman. editors. Dr. L. Gelber and Romaeus Leuven, OCD Washington, D. C., 1987.
- Sussman, Bonnie. Member Temple Israel, Minneapolis, Minnesota.

Women: Personalism and Intuitionism as Personifestoes

Tindall, George Brown. America: A Narrative History. Vol. 1. New York: W.W. Norton & Company, 1984.

Tournier, Paul. The Meaning of Persons. New York: Harper & Row, Publishers, 1957.

West, E., J. Griesbach, J. Taylor, and L. Taylor, editor, The Prentice-Hall Encyclopedia of Mathematics. Englewood Cliffs: Prentice-Hall, 1982.

Wojtyla, Karol. (Pope John Paul II) Love and Responsibility. New York: Farrar, Straus, Giroux, 1981.

Wright, Franklin D. and Bill D. New. Introductory Algebra. Dubuque: William C. Brown Publishers, 1990.

Women: Personalism. and Intuitionism as Personifestoes

ABBREVIATED INDEX

Abbott 65, 68
Abstract objects 18, 19
Abstraction 3, 35, 43
Activity 1, 3, 4, 6, 10, 12, 13, 15-35, 37, 38, 45, 47, 51, 52, 56-58, 70, 71, 75, 76
Addams 58, 59
Affection 1
Al-jabr 3
Alain 47
Alcoholism 15
Alembert 3
Algebra 3-9, 12, 14, 15, 17, 21, 23-31, 33-39, 43, 44, 52, 53, 55, 58, 80
Alm 71
Almighty 2, 3, 77
American Civil Liberties Union 59
Analytical 19
Angelou 67
Animal Mind 68
Anti-Semitism 60, 63
Antin 59, 60
Aquinas 3, 28, 40, 41, 53, 70, 79
Arabic numerals 29
Arabs 3, 30
Arithmetic 4-6, 14
Art 5, 8, 9, 12, 13, 16, 31-33, 39, 43, 52, 53, 57, 61, 63, 66, 75
Atheism 16
Atlanta 10
Augustine 3, 25, 71, 72
Axiomatic 14
Badlands 54
Balfour 68
Battle of Bogside 10
Beauty 5, 8, 12, 13, 16, 25, 31-33, 50, 52, 53, 55, 57, 60, 75
Behaviorism 68
Bek 8, 77
Benedict 1, 3, 54, 55, 70, 71
Benedictines 54
Berrigan 61
Bestial slave religion 50
Bhagavad-Gita 47
Birth control 15, 30, 69

Women: Personalism and Intuitionism as Personifestoes

Black body radiation 6
Black hole 6
Blessed Mother 30, 32, 34, 42, 45, 76
Blood 7, 12, 55
Bloody Sunday 1, 10, 11
Blue Army 76
Body orifices 6
Boethius 22
Bogan 60, 61
Bolshevik 48
Bond 29, 49, 58, 75
Breasts 6
Brouwer 4, 14, 15, 17, 18
Buber 51
Calculus 4, 23
Calisher 62, 63
Cantor 7
Carson 57, 77
Cartesian coordinate 5, 8, 12, 13, 15, 16, 31, 33, 52, 53, 57, 75
Catherine of Siena 3
Catholic 3, 13, 14, 23, 24, 31-34, 39, 43-45, 48, 50-52, 54-56, 61, 63, 65, 66, 69-71, 75-77, 79
Cattell 68
Cause 5, 11-13, 57, 61, 69
Celtic cross 13
Chaplin 47
Charm 22
Chastity 27-29
Christ 2, 3, 16, 31, 32, 34-39, 41-43, 47-51, 54, 55, 61, 75, 76
Church 3, 27, 34, 35, 37-39, 41-43, 47, 55, 61, 75-77
Cisneros 67
Clark 9, 68
Climate Type 56
Coda 51
Common good 1, 3, 23, 79
Communist Manifesto 1, 4
Complexity 2, 9, 12, 13, 21, 26, 57
Computer 4, 9, 24
Computer art 9
Confessions 71, 72
Consciousness 25, 45, 59, 68, 73, 75
Continuous groups 15

Women: Personalism and Intuitionism as Personifestoes

Counterpoint 1, 4, 33, 45, 47
Coyne 6, 70, 77
Creations of the mind 19
Creator 29-31
Critical mass 6, 55, 73
Criticism of religion 16, 48
Cross 8, 12, 13, 15, 16, 31, 32, 45
Culture loves 76
Culture Wars 76, 78
Daughters of the American Revolution 59
Day 43, 47, 50, 54, 61, 71
Decreation 47, 50-52
Deist 2
Dependence 1, 40
Depersonalization 41
Derry Housing Action Committee 10
Descartes 8, 20
Devlin 11, 12, 14, 77
Dewey 54, 55, 59
Didion 65
Dignity 29, 76
Discriminant 5, 12, 16, 31, 33, 52, 53, 57, 75
Divided will 71
Doherty 1, 10, 11
Dominion 2, 3, 40, 48
Drama 26, 62, 74
Dream Stories 74
Druidic 49
Duff 3
Dummett 14, 16-19, 77
Duty 26, 28, 41
Economic 1, 4, 24, 39, 40, 59
Einstein 6, 7, 49
Elementary particle 25
Eleventh commandment 24
Emancipation 41, 44
Emerson 1
Empirical 18, 19
Energy Force 73
England 17, 49, 59, 64
Erotic type 40
Escher 9

Women: Personalism and Intuitionism as Personifestoes

Evil 28, 29, 33, 71
Evolution 4, 17, 31, 54, 58, 73-75
Extremes 13, 51, 53
Ezekiel 70
Fabes 52, 78
Facts 4, 20, 54, 65
Faith 37, 39, 44, 58, 65, 72, 79
Fall 12, 36, 37, 40
Family 11, 15, 29, 32, 39, 41-43, 47, 48, 58, 59, 62, 65, 66, 68-70, 74
Fanon 70
Female equation 7, 8, 15, 32
Feminine 3, 4, 7, 8, 12, 14, 16, 31, 34-36, 38, 43-45, 73
Fibonacci sequences 6
Fifth problem 15
Finn 16, 78
Fior 1, 10, 12, 14, 76
Fisher 62
Five Year's Plan 34
Formal logic 14
Formalism 20, 21, 47
Formalist 18
France 47-49, 59, 71
Free mind 23, 24
Free service 2
Freedom 7, 14, 16, 26, 27, 39, 41, 51, 57, 65, 67, 69, 76
Freethinker 69
Frege 16-18, 77
Freud 34
Function 20, 52
Fundamental tone 9
Gender 7, 65, 69
Genesis 2, 3, 36
Genius 32, 69
Geography 53-55, 57, 58, 78, 79
Geometry 4-9, 15, 17, 18, 77
Gestalt 38
Giants in the Earth 55
Gilman 59
God 1-3, 21, 23, 24, 26, 30, 31, 33-38, 40-42, 44, 48, 50, 51, 53-55, 71, 76, 77
Godel 20
Goodwill 24, 25

Women: Personalism, and Intuitionism as Personifestoes

Googol 8
Gornick 66
Grass 55
Greek 26, 50, 53, 57
Hahn 45
Halley 5
Hampi 30, 66, 67, 78
Harmony 9, 34, 75
Harrington 61
Harrison 65
Hedonism 28
Hellman 16, 17, 47, 49, 51, 62, 78
Hemingway 65
Hilary 3, 4, 7, 17, 18, 20, 21, 78
Hilbert 6, 14, 15, 17
Historical Perspective 73
History 1, 5, 7, 22, 39, 41, 44-46, 48, 49, 51, 53, 64, 66, 68-70, 77-80
Hitler 3, 45, 47-49, 78
Holocaust 32, 33, 45, 50, 51
Hope 37, 55, 72
Horizontal justice 30
Houston 65
Howard 65
Human being 34, 37
Human person 24, 30, 76
Humanity 1, 12, 34, 37, 38, 40, 41, 44, 51
Hume 54
Hurstun 60
I know why the Caged Bird Sings 67
Identity 22, 35, 41, 53, 54, 63, 69
Imitation of Christ 61
Immaculate Conception 76
Incompleteness 43
Independence 1, 69
Indians 54, 56, 62
Individual psychology 40
Inequality problems 5, 6, 12, 13, 15, 16, 31, 33, 52, 53, 57, 75
Infidel 47
Infinite 5, 7, 12, 13, 16, 17, 21, 31-33, 52, 53, 57, 75
Infinite sets 7, 21
Inner formation 39
Inner life 22, 26

Women: Personalism, and Intuitionism as Personifestoes

Instantiation 18
Instinct 24, 30
Insufficiency of politics 52
Integration 25-27, 29, 52
Intellectual type 40
Intelligence 5, 9, 12, 13, 16, 31, 33, 52, 53, 57, 75
Inter 1
Interdependence 1
Interpersonal Ethic 74
Intrinsic feminine value 44
Intrinsic value 35, 44
Intuitive 1-6, 10, 11, 13-18, 21-25, 34, 48, 53, 58, 73-75, 77
Invention stages 5, 12, 16, 31, 33, 52, 53, 57, 75
Inverse 5
Ireland 1, 3, 10-12, 14, 41, 49
Ireland's White Negroes 10
Irish 1, 10-13, 15, 61, 65, 66, 69-71
Israel 3, 24, 71, 80
James 58, 61, 68, 73, 79
Jefferson 2, 55
Jehovah 49, 65
Jerusalem 48, 49
Jewish 16, 33, 45, 47, 49-51, 63, 70
Johnson 1, 66
Joseph 18, 62, 70, 71
Jules and Jim 6
Jung 51, 60
Justice 24, 29-31
Kant 23
Kasner 8
Kast 1, 49, 70, 78
Kennedy 10-12, 14, 62, 63, 69
Kingston 69
Klein bottle 6
Koran 2
Kulturkampf 41
Kunstler 67
L'Engle 64
Lakota Ghost Dance 54
Lakota Woman 67
Language 1, 4-8, 12, 13, 15, 16, 21, 24-26, 31-33, 41, 42, 52-54, 57, 75,
78

Women: Personalism and Intuitionism as Personifestoes

LaPlace Transform 52
Last Supper 35
Law of Bivalence 19
Lectio divina 55
Left wing 5
Leibniz 18
Lesbian 47, 66
Level-headed type 40
Lever tov 64
Liberation theology 3, 61
Lisa 9
Literary defeat 71
Logic 4, 7, 12, 14, 15, 17, 18, 21, 24, 27, 42, 68, 78
Loony-Bin Trip 66
Lorde 65, 66
Love 1, 2, 5, 6, 8, 11-13, 15-17, 21-33, 36-38, 41, 44, 45, 51-53, 57, 60, 61, 62, 66, 69-71, 75, 76, 79, 80
Love language 6
Love triangle 6
Luther 22, 78
Man 2, 11, 22-24, 26-31, 34, 36-38, 40, 41, 43, 57, 71, 75, 76, 78
Manichean 49
Manifesto 1, 4
Manzanar 65
Marriage 29-31, 35, 36, 39, 59, 60, 64, 67, 69-71
Married woman 44
Marx 1, 16, 24, 48, 79
Mary 3, 31, 34, 35, 37, 41, 43, 45, 59, 62-64, 67, 71, 76
Mary Crow Dog 67
Masculinity 22, 25
Mass 6, 55, 73
Materialism 3, 68, 71
Maternal type 40
Mathematical illusions 6
Mathematical language 5, 8, 12, 15, 16, 31, 33, 52, 53, 57, 75
Mathematics 1, 3-6, 8-12, 14-22, 24, 31, 33, 39, 43, 52, 58, 73, 75, 77-80
Matrix 25, 53
Matter of fact 1
McCarthy 62, 63, 70
McDaid 1
McGee 1, 37, 42, 73, 79
Meaning 1, 3, 4, 19, 20, 23, 24, 26, 31, 38, 51, 57, 60, 80

Women: Personalism and Intuitionism as Personifestoes

Meaning of Persons 51, 80
Meitner 35, 45, 46
Melody 1, 33
Memories of a Catholic Girlhood 63
Memory 1, 25, 63, 72
Mencken 15
Merton 3, 22, 44, 61, 67, 79
Metaphysics 24, 28, 48, 68
Methodology 4, 5, 40, 52
Millett 66
Mind 14, 19, 23, 24, 42, 43, 47, 53, 66, 68, 71, 73
Minority 1, 5
Moral relativism 49
Morality 6, 23-27, 31, 57, 75
Mormons 75
Moslem God 2
Mother Earth 53, 56
Murray 68
Mystical Message 74
National life 34, 39, 44, 70
Native Americans 53, 54
Natural numbers 7, 15
Nature 1, 2, 6, 7, 14, 17, 22, 24, 28, 30, 34-38, 40, 58, 60, 73
Nazism 47-50
Necessary 4, 20, 36, 41, 49
New Covenant 37, 76
New Culture 75
New Testament 50
Newman 3
Newton 18
Nice 68, 71
Noble 16, 39, 46, 59, 79
Noble Peace Prize 59
Noether 39
Non-Euclidean geometry 15
Northern Ireland Civil Rights Association 10
Nuclear isomers 45
Number 1, 3, 4, 7, 8, 12, 15, 20, 34, 36, 37, 44, 45, 75, 77
O'Brien 12, 77
O'Dougherty 1, 5, 9, 10, 26, 27, 52, 53, 70, 71, 79
O'Neill 61
Object 19, 20, 22, 23, 25-28, 30, 36, 53

Women: Personalism and Intuitionism as Personifestoes

Objective correlative 58
Objective truth 26
Oblate 54
Offspring 2, 37
Old Covenant 76
Old Testament 50
Olsen 63, 64
Opposites 6
Oppressed 48, 49
Optical art 9
Orgasms 6
Oriental mysticism 47
Pacifists 50
Paradigm 32, 58
Past 50, 58, 65, 74
Patriotism 48, 49
Paulist Fathers 3
Peguy 48
Perfect society 41
Periods 6
Person 2, 4, 6, 11, 12, 21-31, 34-36, 38, 40-42, 51, 55, 71, 74-76
Persona 51
Personage 51
Personal 1-5, 10, 11, 13-16, 21, 22, 24, 29, 30, 33-46, 53, 58, 74, 75
Personifestoes 1, 4, 8, 11-13, 16, 17, 22, 31, 33, 52, 53, 57, 58, 73, 75, 76
Physics 5, 6, 9, 16, 45, 46, 57, 58, 77, 79
Plane translation theorem 15
Platonist 18, 19, 51
Pluralism 4
Poincare 14
Poisson distribution 45
Political 1, 4, 5, 7, 10, 11, 13, 39, 43, 47, 48, 51, 63, 66, 67, 70
Polya 12
Polynomials 3, 5, 8, 12, 13, 15, 16, 31-33, 52, 53, 57, 75
Portugal 47, 50
Postcolonial 67, 70, 71
Postcolonialist 70, 71
Power Play 73
Prejudice 5
Prelude 58
Premise 16, 48
Prime numbers 7, 34

Women: Personalism and Intuitionism as Personifestoes

Primitive 14-16, 24, 49, 63
Primitive frontier 16
Progress 40, 49, 73
Prometheus 57
Proof 3, 7, 18, 19, 40, 68
Protactinium 45
Protestant 51, 63
Proust 58
Psychoanalysis 22, 63, 78
Psychotic 70
Public arena 39
Purity 34, 41, 44
Pythagoras 6, 50
Quadratic equation 8
Quanta 50, 58
Quantum 6, 50, 58
Queen 4, 5, 31, 37, 53
Racist 50, 65
Radical 4, 12, 20, 61
Radicalism 4, 12
RAM memories 6
Ratiocination 14
Rational numbers 9
Reason 23, 30, 39, 62
Rebellious slave 41
Red color-blind 68
Redemption 37, 49
Redfield 73-75, 79
Relativity 6, 18, 49, 58, 75
Religious vocation 34, 44
Renew 24, 80
Responsibilities 1, 5, 8, 10, 12, 16, 30-32
Responsibility 21, 22, 27, 30, 31, 39, 57, 59, 71, 80
Right triangle 5
Right triangle principle 5
Right wing 5
Right-handed coordinate 5
Rights 1, 4, 5, 8, 10-13, 15-17, 22, 27, 30-33, 37, 47, 52, 53, 57, 66, 75, 79
Rigid bodies 6
Roach 3, 79
Rolvaag 55

Women: Personalism and Intuitionism as Personifestoes

Roman 16, 47-49, 61, 65
Romantic type 40
Roosevelt 54
Roots 4, 5, 10-13, 15-17, 22, 30-33, 52, 53, 57, 75
Royalism 4, 12
Rule 3, 38, 40, 54, 55, 75
Russell 18-20
Sacco and Vanzetti 61
Sacrifice 31, 45, 51, 55, 75
Sanger 69
Sanskrit 47
Sara 76
Sarton 63
Sartre 48, 50
Scheler 27
Science 4, 9, 24, 26, 30, 39, 40, 42, 43, 48, 53, 56, 57, 68, 73, 77, 79
Scott-Maxwell 60
Second sex 3, 77
Self-gift 1, 2
Selma 11
Semen 6, 50
Sense impression 25
Sensuality 25, 27, 28
Sentimentality 25
Set theory 6, 18
Settle 64
Settlement 59
Sex 3, 7, 8, 22, 25, 27, 31, 40, 59, 63, 64, 70, 71, 77
Sexology 31
Sexual Politics 66
Sexuality 5-7, 11, 22-24, 29, 32, 36, 50, 71
Shame 28, 29
Shavian 12
Simon 1, 63, 78
Simpson 64
Singularity 42, 44
Situationism 26
Skew distributions 6
Slavery 40, 41, 49, 50
Slopes 6
Snark Syndrome 57, 58, 77

Women: Personalism and Intuitionism as Personifestoes

Social 1-4, 7, 8, 10, 11, 13, 29, 39, 43, 45, 47, 48, 51, 59, 61, 63, 64, 66, 68, 70, 75, 76

Social dimension 76

Society 29, 41, 42, 59, 75, 76

Solidarity 67

Soul 12, 24, 26, 28, 34, 38, 39, 44, 55, 63, 71, 77

Soul science 26

Spanish Civil War 47

Species 11, 24, 34, 39, 40, 56

Spirit 2, 25, 26, 29, 35, 36, 40, 43, 45, 48-50, 54, 55, 75

Spiritual 1, 3, 4, 7, 10, 11, 13, 16, 17, 22-26, 29, 31, 33, 35-38, 40, 41, 43, 46-55, 57, 58, 67, 72, 73, 75, 76, 79

Spiritual flesh 49, 50

Spiritual Geography 53, 54, 58, 79

St. Augustine 3, 25, 71, 72

St. Catherine of Siena 3

St. Etienne 47

St. Hilary of Poitiers 3

St. John's University 62, 70

St. Theresa of Avila 3, 61

St. Thomas Aquinas 3, 28, 40, 41

Stable 5, 7, 11, 12, 16, 31, 33, 52, 53, 57, 75

Stage fright 8

Statistical 10, 11, 45

Stein 33-40, 42-46, 80

Steinem 69, 70

Subject 20, 22, 23, 27, 36, 66, 76

Subjective truth 26

Sulla 48

Surrealism 9

Symbol 1, 3, 6, 13, 34, 43, 53

Symmetry patterns 9

Tangent 6

Temperature 6

Ten Commandments 29

Theresa 3, 61

Time line 12

Topography 53, 56

Topology 6, 53, 56

Tournier 51, 80

Transfiguration 49

Trewartha 56

Women: Personalism and Intuitionism as Personifestoes

Trigonometry 5, 6, 43
Trinity 34, 36, 42, 43, 75, 76
Trinomial 8
Trotskyite 47, 52
Truffaut 6
Trust 1, 36, 42
Truth 1, 10, 12-14, 18-21, 26, 28, 31, 45, 46, 50, 52, 56, 60, 74
Undefined 1, 2, 4, 21, 58
Unfinished Woman 62
Unitarian 2
Universe 2, 7, 16, 17, 29, 35, 50, 51, 73-75
Unknown 5, 8, 44, 73
Use 4, 5, 8, 9, 12, 14, 16, 22, 23, 30, 74
Utilitarianism 23, 24, 28
Vagina 6
Varieties of Religious Experience 61
Vertical justice 30
Viconian 12
Virgin 16, 30, 31, 34, 35, 37, 43, 49, 66, 78
Virgin time 30, 66, 78
Virginity is transcendental 36
Virtue 2, 26-30
Vision of Sudden Death 59
Washburn 67, 68
Weil 16, 47-52, 78
Welty 62
Wharton 59
Whitehead 5
Will 1, 3, 5, 13, 17, 22-24, 26-28, 33, 37, 40, 41, 44, 47, 57, 58, 71-76
Wittgenstein 18
Wojtyla 21-29, 31, 35, 71, 80
Women 1, 3-17, 21, 27, 28, 30, 32-45, 53, 56-60, 64, 66, 67, 69-73, 75, 76, 77, 79
Word problems 5, 7, 8, 12, 16, 31, 33, 52, 53, 57, 75
Words 42, 53
Wordsworth 9
Work 3, 8, 10, 13, 15, 23, 32, 33, 36, 38-41, 43-45, 47, 48, 55, 63-67, 69, 70, 73
Working woman 44, 45
Wright 3-5, 7, 8, 12, 16, 60, 63, 70, 80
Y chromosome 7
Zero 7

Women: Personalism and Intuitionism as Personifestoes

Footnotes

Introduction Footnotes

1. Fionbarra O'Dochartaigh, Ulster's White Negroes: from civil rights to insurrection (Edinburgh: AK Press, 1994), 118.
2. George Brown Tindall, America: A Narrative History (New York: W.W Norton & Company, 1984), 477. Reference to Ralph Waldo Emerson's, Nature, America's so-called "'Declaration of Independence.'" Mark McGee, psychologist, suggested the word, "interdependence."
3. David B. Guralnik, editor, "personalism," Webster's New World Dictionary of the American Language (New York: Simon & Schuster, 1980), 1062.
4. Richard Kast, my stepfather.
5. George Brown Tindall, America: A Narrative History Vol. 1 (New York: W. W. Norton & Company, 1984), 477.
6. Mark McGee, psychologist.
7. David B. Guralnik, op. cit., "inter," 733.
8. Ibid., 378.
9. Mark McGee, psychologist.
10. Guralnik, op. cit., "counterpoint," 324.
11. Ibid.
12. Brother Gregory Conant, O.S.B., St. Benedict's Abbey, Still River, Massachusetts, in a private conversation and in an unpublished letter.
13. John O'Dougherty, my uncle.
14. Conant, O.S.B., unpublished letter entitled, "Our Almighty God," 1-2.
15. Ibid.
16. Ibid.
17. Ibid.
18. Ibid.
19. Ibid.
20. Ibid. Conant's, O.S.B., suggestions on complexity and God and God and personality were added in private conversations.
21. Conant, O.S.B., in a private conversation suggested this Biblical reference.
22. Ibid. in a private conversation.
23. Conant, O.S.B. unpublished letter, "OUR ALMIGHTY GOD," 1-2.
24. See John Roach, Archbishop of St. Paul, Minnesota, "Reviving the Common Good," A Pastoral Letter. The Catholic Communication Campaign, 1991. In contrast to the Catholic conception of the common good, "the Aryan lives for the good" is a theme from Adolph Hitler's, Mein Kampf. It was a major ideology theme in WWII.

Women: Personalism and Intuitionism as Personifestoes

25. D. Franklin Wright and Bill D. New, Introductory Algebra (Dubuque: William C. Brown Publishers, 1990), 74.
26. David B. Guralnik, op. cit., "algebra," 34.
27. Simone de Beauvoir's, The Second Sex (New York: Knopf, 1968). It is a trailblazing work in the field of the women's movement.
28. Guralnik, op. cit., "language," 792.
29. Ibid., "mathematics," 875.
30. Father Hilary Freeman maintains that mathematicians cannot agree on how to define their field.
31. Guralnik, op. cit., "methodology," 895.
32. Ibid., "manifesto," 862.
33. Ibid., "personalism," 1062.
34. Ibid., "radical," 1171.
35. Wright and New, op. cit., 113.

Footnotes to Women and Language: The Language of Algebra

1. Roseanne Proga, Basic Mathematics (Boston: Prindle, Weber & Schmidt, 1987), 423.
2. Wright and New, op. cit., 146.
3. Sybil P. Parker, Editor in Chief, "discriminant," McGraw-Hill Encyclopedia of Physics (New York: McGraw-Hill, Inc., publishers, 1983), 251. E. West, J. Griesbach, J. Taylor, and L. Taylor, eds., "roots," The Prentice-Hall Encyclopedia of Mathematics (Englewood Cliffs: Prentice-Hall, 1982), 150-53, and "rights," 604.
4. E. West, J. Griesbach, J. Taylor, and L. Taylor, eds., op. cit., Bibliographical Index containing mathematical themes relating to love and sexuality, 659-683.
5. Wright and New, op. cit., 232-240.
6. Ibid., 1.
7. Ibid., 44.
8. Ibid., 93-101.
9. Ibid., 146-169.
10. Ibid., 225.
11. Ibid., 253-262.
12. Ibid., 358. Patrick A. O'Dougherty inserted the word beauty with the word art.
13. Patrick A. O'Dougherty. This list has been footnoted and the footnotes to it will not repeat.
14. Sybil P. Parker, Editor in Chief, McGraw-Hill Encyclopedia of Physics (New York: McGraw-Hill, Inc., publishers, 1983), 251.

Women: Personalism and Intuitionism as Personifestoes

15. E. West, J. Griesbach, J. Taylor and L. Taylor, eds., "Roots," The Prentice-Hall Encyclopedia of Mathematics (Englewood Cliffs: Prentice-Hall, 1982), 150-53, 160-61, 48, 469-70,.
16. Ibid., 604, 461, 121.
17. Patricia Coyne, my mother, suggested the impact of relativity on morals.
18. E. West, J. Griesbach, J. Taylor and L. Taylor, eds., op. cit., Bibliographical Index themes, 659-683.
19. Wright and New, op. cit., 232-240.
20. Ashley Montagu, The Natural Superiority of Women (New York: MacMillan, 1953), et. passim.
21. Wright and New, op. cit., 1.
22. Ibid..
23. Father Hilary Freeman, Former Professor of Logic, St. Catherine's College, St. Paul, Minnesota.
24. Ibid., 44.
25. Ibid., 93-96.
26. Guralnik, op. cit., "googol," 602.
27. Wright and New, op. cit., 93-96.
28. Ibid., 146-169.
29. Guralnik, op. cit., "quadratic equation," 1160.
30. Lilla Bek, What Number Are You? (London: The Aquarian Press, 1992), 198.
31. Wright and New, op. cit., 225.
32. Ibid., 253-262.
33. Ibid., 358.
34. Ibid., 358.
35. John O'Dougherty, my uncle, emphasizes the simplicity theme in mathematics. This writer looks at the whole range from simplicity to complexity in algebra and life.

Footnotes to Fior and Ireland

1. O'Dochartaigh, op. cit., cover.
2. Ibid.
3. Ibid., cover.
4. Guralnik, op. cit., "personalism," 1062.
5. O'Dochartaigh, op. cit., xvii-xix.
6. Bernadette Devlin's, The Price of My Soul (New York: Knopf, 1969).
7. Wright and New, op. cit., 225.
8. Donald Harmon Akenson, Conor: A Biography of Conor Cruise O'Brien (Ithaca, New York: Cornell University Press, 1994), 451.
9. Ibid.
10. Wright and New, op. cit., 310.

Women: Personalism and Intuitionism as Personifestoes

11. Ibid., 334.
12. Guralnik, op. cit., "personalism," 1062.

Footnotes to Female Intuition and the Intuitionist School of Mathematics

1. Guralnik, op. cit., "intuition," 740.
2. Ibid.
3. Ibid., "intuitionism," 740.
4. Brother Gregory Conant, O.S.B., op. cit., in a private conversation.
5. American Council of Learned Societies, editors, "Brouwer, Luitzen Egbertus Jan," Dictionary of Scientific Biography (New York: Charles Scribners Sons, Publishers), Vol. II., 512.
6. Ibid.
7. Ibid., 512-513.
8. Ibid., 512-514.
9. John Harris, a historian.
10. John Hellman, Simone Weil: An Introduction to Her Thought (Philadelphia: Fortress Press, 1982), 24-25.
11. Richard Finn, poet, St. Paul.
12. Michael Dummett, Frege: Philosophy of Mathematics (Cambridge: Harvard University Press, 1971), 235.
13. Ibid., 314.
14. Hellman, op. cit., 24-25.
15. Source Father Hilary Freeman, op. cit.
16. Hallard T. Croft, Kenneth J. Falconer, and Richard K. Guy, Unsolved Problems in Geometry (New York: Springer-Verlag, 1991), Vol. II, xiii-xv. Series Editor: P. R. Halmos, Problem Books in Mathematics: Unsolved Problems in Intuitive Mathematics. These books contain definition problems in self-evident choice.
17. Father Hilary Freeman's lecture notes from Michael Dummett's logic class at Oxford University, 1. They are edited.
18. Stuart Berg Flexner, editor, "instantiation," Random House Unabridged Dictionary, second edition (New York: Random House Inc., 1993), 988.
19. Father Hilary Freeman's lecture notes, op. cit., 1-2.
20. Ibid.
21. Ibid., 3.
22. Ibid., 3-4.
23. Ibid.
24. Ibid., 4
25. Ibid., 9-10.
26. Ibid., 16-17.
27. Father Hilary Freeman, op. cit.

Women: Personalism. and Intuitionism as Personifestoes

28. Ibid.

Footnotes to Karol Wojtyla (Pope John Paul II) and Personalism

1. Pope John Paul II, Karol Wojtyla, Love and Responsibility (New York: Farrar, Straus, Giroux, 1981), 23.
2. Erik Erikson's, Young Man Luther: a study in psychoanalysis and history (New York: Norton, 1958). Identity is the key to Erikson's analysis of Luther.
3. Wojtyla, op. cit., 110.
4. Ibid., 19-23.
5. Ibid., 24.
6. Ibid., 25-27.
7. Ibid., 25-27.
8. Ibid., 28.
9. Ibid., 33-34.
10. Ibid., 34-37.
11. Ibid., 34-38.
12. Ibid., 38-40.
13. Ibid., 38-43.
14. See Leo Marx's, The Machine in the Garden Technology and the Pastoral Ideal in America (New York: Oxford University Press, 1964).
15. Wojtyla, op. cit., 45-47.
16. Ibid.
17. Bonnie Sussman, Temple Israel, Minneapolis, Minnesota, thinks that learning is almost a commandment for the Jews.
18. Wojtyla, op. cit., 47-55.
19. Ibid., 55-56.
20. Renew is also a Catholic study program that personalizes the Catholic experience.
21. Wojtyla, op. cit., 72-73.
22. Ibid., 74-96.
23. Ibid., 99-100.
24. Ibid., 100-102.
25. Ibid., 102-105.
26. Ibid., 104-105.
27. Ibid., 105-114.
28. Ibid., 114-115.
29. Ibid., 114-115.
30. Ibid., 116-118.
31. John O'Dougherty emphasizes the dual relationship of simplicity and complexity in truth.
32. Wojtyla, op. cit., 119-120.

Women: Personalism and Intuitionism as Personifestoes

33. Ibid., 120-122.
34. Ibid., 120-122.
35. Ibid., 120-123.
36. Ibid., 124-125.
37. Ibid., 125-126.
38. Ibid., 125-130.
39. Ibid., 133-135.
40. Ibid., 135-136.
41. Ibid., 139.
42. Ibid., 139-140.
43. Msgr. Loyola O'Dougherty, an uncle.
44. Wojtyla, op. cit., 143.
45. Ibid., 143-144.
46. Ibid., 144-145.
47. Ibid., 146-149.
48. Ibid., 153-158.
49. Ibid., 159-164.
50. Ibid., 166-173.
51. Ibid., 174-191.
52. Guralnik, op. cit., "Arabic numerals," 70.
53. Lost reference.
54. Wojtyla, op. cit., 194-195.
55. Ibid., 196-207.
56. Ibid., 211-215.
57. Ibid., 216-219.
58. Ibid., 222-224.
59. Ibid., 224-238.
60. Ibid., 245.
61. Ibid., 245-246.
62. Ibid., 246-249.
63. Ibid., 250-255.
64. Patricia Hampl, Virgin Time (New York: Farrar, Straus, and Giroux, 1992).
65. Wojtyla, op. cit., 255-257.
66. Ibid., 258-261.
67. Ibid., 264-266.
68. Ibid., 267-288.

Footnotes to Personalism and the Holocaust: Edith Stein

1. Guralnik, op. cit., "field work," 520.
2. Edith Stein, Essays on Woman, editors, Dr. L. Gelber and Romaeus Leuven, OCD (Washington, D.C., 1987), vii.-7.

Women: Personalism and Intuitionism as Personifestoes

3. Stein, op. cit., 4-9.
4. Ibid., 8-9.
5. Ibid., 10-11.
6. Ibid., 16-20.
7. Ibid., 20-21.
8. Ibid., 32-34.
9. Ibid., 34-35.
10. Ibid., 35-36.
11. Ibid., 39-40.
12. West, E., Griesbach, J., Taylor, J., Taylor, L., eds., op. cit., "projection," 442.
13. Stein, op. cit., 41-49.
14. Ibid., 46-49.
15. Ibid., 50.
16. Ibid., 50-57.
17. Anonymous.
18. Stein, op. cit., 57-59.
19. Ibid., 59-63.
20. Ibid., 63-67.
21. Ibid., 67-73.
22. Mark McGee, a psychologist, in a private conversation.
23. Stein, op. cit., 73-74.
24. Ibid., 73-74.
25. Ibid., 74-75.
26. Ibid., 76-79.
27. Ibid., 79-85.
28. Ibid., 86-110.
29. Ibid., 116-118.
30. Ibid., 118-120.
31. Ibid., 118-121.
32. Ibid., 122-125.
33. David Noble, history professor, University of Minnesota.
34. Stein, op. cit., 128-130.
35. Ibid., 135-138.
36. Ibid., 138-149.
37. Ibid., 150-158.
38. Ibid., 161-165.
39. Ibid., 165-169.
40. Ibid., 169-176.
41. Ibid., 176-181.
42. Ibid., 186-192.
43. Ibid., 198-199.

Women: Personalism and Intuitionism as Personifestoes

44. Ibid., 199-201.
45. Ibid., 202-203.
46. Ibid., 203-205.
47. Ibid., 206-209.
48. Ibid., 209.
49. Mark G. McGee and David W. Wilson, Psychology: Science and Application (St. Paul: West Publishing Company, 1984), 43.
50. Stein, op. cit., 210-211.
51. Ibid., 210-212.
52. Ibid., 211-213.
53. Ibid., 216-226.
54. Ibid., 227-230.
55. Ibid., 106, 121, 125.
56. Ibid., 234-235.
57. Ibid., 235-245.
58. See Thomas Merton's, The Hidden Ground of Love (New York: Farrar, Straus, & Giroux, 1985).
59. Stein, op. cit., 246-259.
60. Ibid., 255-258.
61. Ibid., 260-262.
62. Ibid., 262-264.
63. Ibid., 264-266.
64. Ibid., 266-268.
65. Isaac Asimov, The History of Physics, (New York: Walker and Company, 1966), 603-608.
66. Ibid., 672, 673, 675.
67. David Noble, history professor, University of Minnesota.

Footnotes to Simone Weil (1909-1943) French-Jewish Intellectual Convert

1. Hellman, op. cit., "decreation," 93-94.
2. Anonymous.
3. Hellman, op. cit., v-vii.
4. Ibid.
5. Ibid., 1-6.
6. Ibid., 17-24.
7. Ibid.
8. Ibid., 24.
9. Ibid., 24-26.
10. Ibid., 30-35.
11. Ibid., 17-36.

Women: Personalism and Intuitionism as Personifestoes

12. Ibid., 37-46.
13. Ibid., 47-55.
14. Ibid., 56-57.
15. Gurlanik, op. cit., "druid," 429.
16. Hellman, op. cit., 58-59.
17. Ibid., 59-62.
18. Patricia Kast, my mother, voiced this point of view.
19. Hellman, op. cit., 63.
20. Ibid., 68.
21. Ibid., 69.
22. Ibid., 70.
23. Ibid., 73.
24. Ibid., 74-75.
25. Ibid., 74-75.
26. Ibid., 75-76.
27. Ibid., 16.
28. Ibid., 75-78.
29. Ibid., 78-80.
30. Ibid., 90.
31. Ibid., 93-94.
32. Ibid.
33. Ibid., 98-101.
34. Ibid., 101-103.
35. Paul Tournier, The Meaning of Persons (New York: Harper & Row, Publishers, 1957), 129.
36. Ibid.
37. Ibid.
38. Ibid.
39. Ibid., 227.
40. Ibid.
41. Ibid., 233-234.
42. Ibid., 7.
43. Eugene Fabes, a mathematics professor at the University of Minnesota, gave Patrick A. O'Dougherty this layman's definition of the Laplace transform.

Footnotes to Women: A Spiritual Topology-Topography of America

1. Guralnik, op. cit., "topology," 1500.
2. Ibid., op. cit., "topography," 1500.
3. Kathleen Norris, Dakota: A Spiritual Geography (New York: Houghton Mifflin Company, 1993), cover.
4. Aquinas O'Dougherty, my father, in a private conversation.

Women: Personalism and Intuitionism as Personifestoes

5. Kathleen Norris, op. cit., cover.
6. Ibid., 2.
7. Ibid.
8. Ibid., 11.
9. Ibid., 16.
10. Ibid., 19.
11. Ibid., 26-33.
12. Ibid., 38-44.
13. John Fraser Hart, geography professor, University of Minnesota.
14. Norris, op. cit., 101.
15. Ibid., 102.
16. Ibid., 105.
17. Ibid., 108.
18. Ibid., 112-116.
19. Ibid., 116.
20. Ibid., 116-119.
21. Ibid., 125-143.
22. Ibid., 154-156.
23. Ibid., 174.
24. Ibid., 164-166.
25. Ibid., 168.
26. Ibid., 180-187.
27. Edward B. Espenshade, Jr., Goode's World Atlas (Chicago: Rand McNally & Company, 1964), 8.

Footnotes to Introduction to Women's Autobiographical Stories

1. Anne Carson, from a physics television documentary.
2. Eileen M. Byrne, Women and Science: The Snark Syndrome (Washington: The Folmer Press, 1993), 1.
3. Ibid.
4. Clifton Fadiman, The Lifetime Reading Plan (New York: The World Publishing Company), 120.
5. Ibid., Clifton Fadiman introduces the idea of "quantum theory" and approximations in analyzing, Remembrance of Things Past.
6. Norris, op. cit., subtitle.
7. Philip Kaufman, Nobel laureate, physicist, on a physics television documentary.
8. Stuart Berg Flexner, editor, op. cit., "objective correlative," 1336.
9. Susan Cahill, editor, Writing Women's Lives (New York: HarperCollins, 1994), 1-2.
10. Ibid., 4-7.
11. Ibid., 9-15.

Women: Personalism and Intuitionism as Personifesteres

12. Ibid., 19-20.
13. Ibid., 37-46.
14. Ibid., 47.
15. Ibid., 48-50.
16. Ibid., 51.
17. Ibid., 51-52.
18. Ibid., 59-64.
19. Ibid., 65-66.
20. Ibid., 66-72.
21. Ibid., 74.
22. Ibid., 74-78.
23. Ibid., 79.
24. Ibid., 79-80.
25. Ibid., 80-85.
26. Ibid., 87-88.
27. Ibid., 95-96.
28. Ibid., 101-103.
29. Ibid., 113-114.
30. Ibid., 114.
31. Ibid., 114-126.
32. Ibid., 127-129.
33. Ibid., 137.
34. Ibid., 147.
35. Ibid., 147-148.
36. Ibid., 157.
37. Ibid., 167-168.
38. Ibid., 177-178.
39. Ibid., 189-190.
40. Ibid., 217.
41. Ibid., 239-240.
42. Ibid., 251-252.
43. Ibid., 255.
44. Ibid., 271-272.
45. Ibid., 283.
46. Ibid., 297.
47. Ibid., 302-304.
48. Ibid., xiii.
49. Ibid., 305.
50. Ibid., 315-321.
51. Ibid., 397-398.
52. Ibid., 459-460.
53. Ibid., 469.

Women: Personalism, and Intuitionism as Personifestoes

54. Ibid., 470-479.
55. Jill Ker Conway, editor, Written by Herself, Autobiographies of American Women: An Anthology, selection from "I know why the Caged Bird Sings," (New York: Vintage Books, A Division of Random House, Inc.), 98-123.
56. Ibid.
57. Conway, op. cit., 130-131.
58. Ibid., 133-134.
59. Ibid., 133-135.
60. Ibid., 139-141.
61. Ibid., 200-201.
62. Ibid.
63. Cahill, op. cit., 347.
64. Ibid.
65. Ibid., 548-550.
66. Ibid., 655-658.
67. John Noel Harris, a psychologist, thinks that Ezekiel was psychotic, for example, he built "sand castles and destroyed them."
68. Conway, op. cit., The selection on Margaret Morse Nice is entitled, "Research is a Passion with Me," 200-225.
69. Wojtyla, op. cit., "Love and Responsibility," title.
70. Ibid., viii.
71. Conway, op. cit., viii. Sister Mary Anthony, St. Benedict's College, St. Joseph, Minnesota, mentioned remorse regarding the incident of the theft of pears.
72. William A. Marra, In an Ad in, Keep The Faith, Inc. (Clifton, NJ: P.O. Box 1069), Part 1-Set of 16 Programs, 1994-1995 catalogue, 146-147.

Footnotes to Evolution of Women's Minds

1. James Redfield, The Celestine Prophecy (New York: Warner Books, 1993), cover and author's note. Mark McGee, psychologist, gave this reference to the hypothetical destruction of the ancient manuscript in the Celestine Prophecy.
2. Ibid., 1-8.
3. Ibid., 21-27.
4. Ibid., 41.
5. Ibid., 38-43.
6. Ibid., 65.
7. Ibid., 65
8. Ibid., 88-89.
9. Ibid., 119-120.
10. Ibid., 128-129.
11. Ibid., 129-133.

Women: Personalism. and Intuitionism as Personifestoes

12. Ibid., 156-165.
13. Ibid., 165-174.
14. Ibid., 174-185.
15. Ibid., 185-217.
16. Ibid., 218-246.
17. Ibid.
18. Ibid., 181.
19. Catechism of the Catholic Church, "Trinity," (Liguori, MO: Liguori Publications, 1994), 252.
20. Ibid., "Society," 460.
21. Ibid., "Dignity," 465.
22. Ibid., "Man," 425, 469, 92.
23. Ibid., "The Immaculate Conception," 123.
24. E. Michael Jones, editor, "Culture Wars," P.O. Box 1401 South Bend, IN 46624.
25. Brother Gregory Conant, O.S.B., op. cit., argues that without a "social dimension" personalism is incorrect.