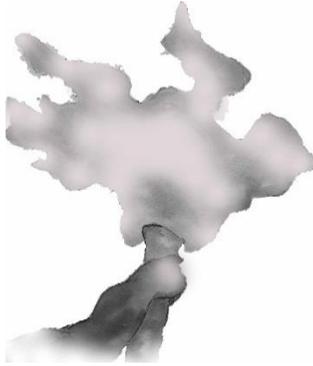


**THE
PROMETHEUS
CONNECTION**



**THE
PROMETHEUS
CONNECTION**

America's Original Spirit:
Rise, Demise, Recovery

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**Dedicated to all champions of reason-based
defiance—past, present, and to come**

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PREFACE & ACKNOWLEDGEMENTS

I depart from standard literary practice in combining two elements that usually stand apart.

This is done for a reason. I cannot adequately explain the evolution of this work without pointing to my inspirations. But inspiration alone will not bring a book into actual, tangible, physical reality. *That* endeavor is too complex. Too arduous. And so, I want to salute my cast of support characters at the same time. I want them to be integral to this preface.

The Prometheus Connection started life back in my early 30's. I had become fascinated with Aristotle's conception of *megalopsychia* (greatness of soul), and it became the subject of my doctoral dissertation. I knew that *spirit*, understood in the completely natural (i.e. non-supernatural) sense of Aristotle and Ayn Rand and some of the other greats, is what underlies anything of importance in life.

Much later, studying America's history, I was struck by her early founding spirit and the fact that it is largely lost. Eventually I came to realize its connection to the Prometheus myth, especially in the hands of the great Aeschylus. Prometheus became the motif that really brought America's history to life for me. It was relatively clear sailing from that point on.

Many are the influences on the journey. For inspiration:

- ❖ The great-souled man of Aristotle's Nichomachean Ethics
- ❖ The invincible spirit of Aeschylus's Prometheus and America's Founding Fathers
- ❖ The inextinguishable flame of human reason
- ❖ The genius, Ayn Rand, who was, far and away, its greatest-ever-champion
- ❖ The college professor who so long ago infected me with love of philosophy, Leonard Peikoff
- ❖ The titans and giants of American industry who have made so much possible
- ❖ The invincible spirit of Rostand's Cyrano, who cried to the universe, "Bring me Giants!"

For support:

- ❖ Bill Sims, scholar, whose pointed inputs rescued me from some ill-advised and less-than-compelling formulations
- ❖ Alex Bleier whose skilled editing helped me see material that did not belong, and whose glowing spirit so often buoyed me.
- ❖ Judy Stewart, beloved wife, with whom my life started, whose quiet flame is always there
- ❖ Jutta Hagen, friend and art master, who always urges me simply to see what is before my eyes
- ❖ Gary Wolf who took the time and reminded me of the long-ago Arab Renaissance
- ❖ Gen LaGreca whose encouraging words came at a time I most needed them.

Special mention must go to one person in the above cast of sterling players. It is one thing to write a book. It is quite another actually to market and promote it. The latter, to me, are even more daunting than the actual writing.

To my great good fortune, however, my friend Alex Bleier, after reading the final manuscript, offered to do the technical heavy-lifting and take a lead role in publicizing the results. Amazon is revolutionary, Kindle and Print-On-Demand are marvels, social media and e-commerce are so very powerful, but I was not inclined to commit the time required to properly exploit them. Now in my later years, there is writing to do—always beckoning—a seductress not to be denied—ever envious of any other suitor.

You would not be holding *The Prometheus Connection* in your hands, or viewing it on your device, were it not for the genius of Alex Bleier and his magnanimous spirit.

Finally, as *The Prometheus Connection* evolved, it grew smaller. I continually condensed it down to barest essentials. But I provide ample endnotes to point the reader to back-up material and to further detail—*should he or she be interested*. In this Internet age, further study is never more than a click away.

PROLOGUE

But Prometheus, whose name means “forethought,” sees a way to defy Zeus. He cuts a giant fennel stalk, fashions it into a torch and after using it to steal the divine fire, brings it to mankind. Man, when touched by the fire, is suddenly no longer dependent on the gods to survive. Now he is lit by reason and thought. Before Prometheus, only the gods possessed such power. As punishment for this audacious theft, Zeus chains Prometheus to a desolate mountaintop and sends an eagle each day to feed on his liver. But his liver grows whole again at night, so that this hideous torture seems destined to last forever. Until, finally, after thousands of years, Heracles, the son of Zeus, slays the eagle and frees Prometheus.

**Paraphrased from
Aeschylus’s *Prometheus Bound*
[5th BC]
& other sources**

INTRODUCTION

There are many masterworks of the imagination in human history and among those exhibiting the greatest impact and sweep are the ones dealing with the Ancient Greek myth of Prometheus.

A large body of scholarship and artistic expression across a number of cultures has been the result. Scholars analyze, compare, and contrast the many versions. They relate them to figures such as Jesus and creation myths such as the biblical fall of man. Paintings abound of Prometheus in chains. Sculptures stand in New York's Rockefeller Center and the Louvre in Paris. Musicians find inspiration, poets the muse, novelists and movie makers find raw material in the image. In a word, Prometheus the fire-bringer is ubiquitous.

The titan's universal appeal is not hard to understand, so evocative is his story: the sheer grandeur of it, the graphic detail, the diabolical nature of his punishment. But more important is Prometheus as the towering icon, the hero who brought the divine spark to mankind and, without hesitation, transgressed into the realm of the gods to do so.

There is the symbolism of the fire itself which so readily, especially in the powerful text of the genius known to us as Aeschylus, represents the spark of human consciousness, the animating spirit, the phenomenon of self-awareness which sets man apart from all other animals, and, yes, makes him somehow divine—god-like.

Then there is the underlying cosmic theme that overreaching action, pride, and defiance in the face of established authority are not to go unpunished. This added dimension—punishment—historically stands as the primary inspiration for most of the visual art dealing with the Prometheus myth. It also explains why Prometheus still connects so readily to the human condition now in the third millennium after he was first conceived.

This cosmic theme plays out on a grand scale for two aspects of America's history. First, there was the great controversy in the new republic over the role of God, specifically over church-state separation.¹ America, many

Christians claimed, defied the Christian God by ratifying a godless constitution, a transgression for which it has been made to suffer ever since—justifiably, they would say.

Second, late in the Western Enlightenment, a distant cluster of British colonies, with scant military means, rose up against the world's greatest power and was victorious. It then proceeded to form a new government which, in effect, deified the individual, declaring his right to life, liberty, property, and the pursuit of happiness. Then it had the audacity to limit the new government to the protection of those rights, explicitly relegating it to the service of that “deified” individual. Many have claimed that such defiance can only invite the wrath of established authority.

The subtitle of this work refers to *demise*. If America's founding spirit was essentially one of Promethean-like defiance, then Prometheus is now in chains.

The spirit that animated America at the time of her founding, and for the century and a half following, is *not* the spirit of today's America. The defiant founding spirit was suspicious of the historical tyranny of religion; today greater than fifty percent of the population believes church-state separation is not important. The defiant founding spirit was suspicious of the historical tyranny of government; today, by contrast, Americans—even many of those who protest such tyranny—seem ever more compliant in the face of government authority.

Passion for individual rights, so evident in our Founders, is today replaced by fervor for group rights. At the time of our founding, there existed a reverence for the individual; in countless ways, today, the individual is subordinated to the group, so that the very concept, *individual*, appears to be disappearing.

During the Enlightenment, in Europe and in America, there was a reverence for reason, a belief that its power was unlimited. Today, we live in an age dominated by unreason and, often, outright irrationalism.

Early America exhibited great confidence in science and technology to improve human life; today basic science is poorly taught in our schools, and in many schools, it is not taught at all. Technology, the offspring of basic

science, is widely viewed as a danger to life, with man, the developer of technology, viewed as a “marauder” on the planet.²

In early America, there was, for the most part, optimism about human nature, exhilaration in being free, and ambition to improve man’s lot. In today’s America, a spirit of nihilism and cynicism is all too real, succinctly captured by a late twentieth century movie, in which the lead character summarized American culture with, “It’s all about bucks, kid. The rest is conversation.” Then, as now, most Americans agree with this characterization of their country.³

By contrast, America’s founding fire was ignited by the Enlightenment vision of what is possible to man and then fueled by passion, reason, reverence, confidence, optimism, exhilaration, and so many other markers of a free, vibrant, and flourishing culture. If we view those markers as manifestations of defiant *Promethean* fire, then that fire, early now in the third millennium, would have to be regarded as sputtering.

In this short work, the first two chapters outline and explain the rise of America’s defiant Promethean spirit. Chapters three to five recount the demise of that spirit and why it was inevitable. Chapter six focuses on a twentieth century “Heracles,” who essentially unleashed Prometheus again on the world and served, in the process, as an intellectual catalyst for the recovery of America’s original spirit. The final chapter, number seven, advances a vision of how this recovery will lead to a Second American Enlightenment, a Second Age of Reason.

Prometheus the fire-bringer is the leitmotif of what follows. His story is rich in metaphor: Prometheus as the archetype of defiance, his torch as the symbol of reason and thought, Zeus as the great symbol of authority, chains as the tool used by authority to suppress defiance, Heracles as liberator.

All of these, along with the cosmic theme regarding overreaching action, can be drawn upon to illuminate America’s complex history—past, present, and to come. The short “odyssey” on which you are about to begin explores and mines this theme and its associated metaphors.⁴

¹ I capitalize God whenever my reference is to the God of Christianity.

² Carl Sagan and Ann Druyan refer to “marauding high-technology civilizations” in *Shadows of Forgotten Ancestors* (New York: Ballantine Books, 1992), p. 364.

³ Stanley Weiser and Oliver Stone, screenplay, *Wall Street* (Twentieth Century Fox: 1987), actor Michael Douglas speaking for lead character Gordon Gecko.

⁴ I use the Aeschylus *Prometheus* in this work. Some modern scholars contest his authorship though, reportedly, scholars at the great library of Alexandria, significantly closer in time to the historical Aeschylus, unanimously gave the attribution to him. For the purpose of this short book, the issue is irrelevant.

I. Prometheus and America

The history of civilization is a mere blink in the vastness of time but is nonetheless an epic story of the human spirit triumphing over darkness. Historians mark that epic through the ages of stone, bronze, and iron. They call our attention to the birth of agriculture, of sea trade, and the golden age of exploration. Whatever the perspective, we see man emerging from the darkness of ignorance and confronting the physical world—upright and unafraid.

AESCHYLUS'S PROMETHEUS

Aeschylus, more than two and a half millennia ago in Ancient Greece, was aware of the arc of progress, although the ages just cited were only to become clearly discernable to later historians. But he made a significant contribution which sprang from a perspective typical of the Greek thinker of his day.

Aeschylus sought the *why* of progress, the *root*. That is, he sought to explain it. And this he did in *Prometheus Bound*, his great drama. Aeschylus's explanation was eloquent and emphatic, and he was among the first to advance it in such explicit terms.⁵

The Power to Think: Prometheus, his literary offspring, was Aeschylus's mouthpiece. It was Prometheus who stole the fire from the gods and brought it to mankind to dispel ignorance.

It was Prometheus who gave man the "power to think." "Through me," Prometheus proudly announces, men "won their minds" and the ability to create "all arts, all goods." They lifted themselves out of the darkness, learned to build shelters, and learned "the stars that tell the seasons," and number, "that most excellent device ... and letters joined in words." They also learned "the gift of healing" and so much else.⁶

Prometheus's words make Aeschylus's thinking clear. It does not require interpretation. It was man's mind, vividly symbolized by the fire stolen from the gods that made possible the dispelling of darkness. It was man's mind that gave him the ability to create all that made him civilized. It was man's mind that enabled him to triumph over his physical world.

The Supremacy of Mind: For the Greeks of antiquity the mind was supreme and, as Edith Hamilton expressed it, this supremacy “came to birth in Greece and lived in Greece alone in the ancient world.” The Greeks, she states, “were the first intellectualists.”⁷

This supremacy of mind and reason ruled in Greece for a scant several centuries, but that was sufficient time. Everything the Greeks explored was never seen in the same light again.

They sought to understand the physical world and were the first to do so without reference to the supernatural—and so they invented science. They brought reason to bear on observation—and so they invented the scientific method. They explored living beings—the science of biology—and identified what made man unique: mind and rational thought.

The Greeks invented the discipline known as philosophy and reveled in politics, one of its main branches. Here they explored the concept of freedom and the possibility that men in society could put aside force and, instead, deal with each other through reasoned discourse in peaceful assembly.

In ethics, another main branch of philosophy, they were the first to secularize morality, removing it from the hands of the priests.

They identified and championed *eudaimonia*, the flourishing life lived in the pursuit of excellence—in all things. And *megalopsychia*, greatness of soul, the crown of the moral man who has achieved that excellence in all virtues.⁸

Truly they glorified man on this earth, with one hand squeezing every last drop out of life, with the other hand holding high the torch of reason and thought—the torch of Prometheus.⁹

EUROPE'S DARK ERA

The Grip of Fundamentalism: Ancient Greece had great influence on the Roman civilization that followed, but after the Greco-Roman fall, more than a millennium passed before Europe again took up Prometheus's torch.

During those dark centuries, Europe was in the grip of fundamentalist Christianity.

The world was one of indescribable squalor, filth, and disease. Oppression was the rule, by church and feudal baron, by thief and murderer. Popes especially, as described by historian William Manchester, were “undisciplined by piety” and displayed unspeakable brutality.¹⁰

Mindlessness and Degradation: It was a time of superstition, endless fear, and “almost impenetrable mindlessness.”¹¹ The Promethean fire of human reason and thought was not extinguished, but, by contrast to Greek antiquity, it was barely flickering. Human degradation was rife. The typical peasant bedstead was “piled high with straw pallets, all seething with vermin. Everyone slept there, regardless of age or gender—grandparents, parents, children, grandchildren, and hens and pigs.” And this was the bedstead of *prosperous* peasants.¹²

A dismal concept of man prevailed during this long period, famously described by St. Augustine in the fifth century as “crooked and defiled, bespotted and ulcerous.”¹³ This father of the young Christian Church would no doubt have viewed the bedstead just described as a fitting place for such a creature to lay his head.

THE EUROPEAN ENLIGHTENMENT

The Great About-Face: If we leap to the beginning of the eighteenth century, however, a strikingly different concept of man had arisen. It was the period of the Enlightenment.

Enlightenment man was viewed as a noble creature, capable of achieving greatness through reason’s power; even perfection was possible to him. How did this astounding reversal occur?

Aristotle’s Role: To make it intelligible, we need to remember that the Promethean fire had never been fully extinguished in Europe. Scholastic monks kept it lit across the centuries.

Above all, however, it was two Dominican theologians of the 13th century who reached back, retrieved the torch of Prometheus, and fanned its flame.

They were the major intellects we know as Albertus Magnus and Thomas Aquinas.¹⁴

They became fervent champions of Aristotle—Aristotle, the ancient Greek natural philosopher and greatest advocate for human reason then known to man.¹⁵

This account, of course, condenses much history. But once again, the torch of Prometheus touched mankind. Once again, reason was unleashed on the world, triggering an explosion of natural philosophy and science, and producing an enormous secularizing effect.

From that point, Europe's progression away from the medieval darkness was steady. It was agonizing at times but steady overall. It was a grand history, a history of a great about-face in Western man's view of man.

The end result was the flowering known as The Enlightenment.¹⁶

THE AMERICAN ENLIGHTENMENT

Two millennia after Aeschylus, during the infancy of its Enlightenment, Europe began colonizing a "new" land across the Atlantic. The early settlers came to a harsh place, endured unimaginable hardship, and suffered death in great numbers during the early years as they clawed their way to a new life.

But great courage and grit enabled them to survive without breaking and, eventually, two hundred years after their first arrival, they created a new government. It was late in the 18th century.

During the two previous centuries, however, there had occurred a momentous development. Enlightenment ideas which had swept Europe and flourished had quite naturally found their way to the colonies. We need to pause here, for this development was enormously significant for the future of the North American continent.

The Enlightenment, more than any other development, carried the torch of Prometheus, the torch of reason and thought, into what was to become a new republic.

A Secular Philosophy: Enlightenment ideas implicitly set forth a philosophy, a *secular* philosophy, on which the founding of America was based. This was the philosophy which produced the spirit of our Founding Fathers and supplanted that of the Church father, Augustine.

From its earliest days, America imported a great deal from Europe: people, religions, and, eventually, early in the century of its founding, the ideas of the European Enlightenment. Indeed, the new republic, a *constitutional* republic, would not have happened, let alone taken the form it did, without Enlightenment ideas. Their significance cannot be overemphasized, not only those ideas that were imported, but those of American intellectuals as well. As one historian explains, “the thinkers of the Enlightenment in America made a distinctive contribution which is worthy of examination in and of itself.”¹⁷

The Sovereignty of Human Reason: The philosophy of the Enlightenment defied the Christian God, as fully as Prometheus defied Zeus.

During the Enlightenment, the power of intelligence and human reason replaced dependence on God. To Enlightenment intellectuals, the universe was seen as lawful, orderly, and intelligible without reference to supernatural intervention.

In human life, reason was sovereign and, aided by observation and the scientific method, it was believed capable of knowledge, certainty, and truth. Individual man was given primacy over the group, and the concept of government as man’s servant, responsible for protecting his natural rights, had come into being.¹⁸

America’s Founders were well schooled in these ideas. They were educated men who were passionate about the right to life, liberty, property, and the pursuit of happiness. They understood that a life without these principles was intolerable and that only a tyrannical government would violate them. So eloquent were they in expressing these ideas, that America is defined to this day by its founding documents. The Declaration of Independence and the Constitution—short as they are—remain as foundations.

And so, the great experiment which was America had its beginning. Though it was not without contradictions, nonetheless it was a constitutional republic the likes of which the world had not seen before or since.¹⁹

An Age of Giants: The history of America's founding is marked by drama, agony, and inspiration: the years leading to the Declaration of Independence, the Revolutionary War battles and the constitutional conventions and ratification. Some historians see a near epic grandeur to this history, worthy of Aeschylus's Prometheus.

This is an age of giants, of intellectually-minded men of action, who truly stood to lose everything. Cassara's description of "the man of thought in action" is eloquently simple and accurate.²⁰ These are heroes who put their lives and their way of life on the line for their beliefs, "mutually" pledging "to each other," in the final words of the Declaration of Independence, their "Lives," their "Fortunes" and their sacred "Honor."

The capitalized words are in the original to emphasize their importance. And of great significance, Jefferson added the concept "sacred" to one of them—*honor*—that supreme quality of soul—an absolute never to be compromised. Only giants—*spiritual* giants—would think this way.

A Nation of Principle: Revisionists sometimes claim that many of the founding revolutionaries were rich property owners motivated simply by the wish to preserve their "fortunes." But, actually, such men tend to shrink from the steely, implacable resolve required for true revolution.

They are the kind of men Thomas Paine no doubt would include under his scornful labels "summer soldier" and "sunshine patriot" in his fiery pamphlet. They were the men who would shrink from a fight to the death for freedom because, in their souls, they hold something else, such as material possessions, more dear than freedom.²¹

The end result of the American Revolution was that for the first time in human history, a nation was founded explicitly on the principle of individual rights, explicitly on the concept of freedom. This was the unique contribution to history of the American Enlightenment.²²

AMERICA'S ORIGINAL SPIRIT

Men of Passion: America's Founders were passionate men. George Washington, Alexander Hamilton, James Madison, Thomas Paine, Thomas Jefferson—their stories, and those of so many other “worthies,” are forever burned into the record of America's founding—above all, Alexander Hamilton's story.²³

They had that special quality of soul, honed to an exquisitely fine pitch, that was necessary to take great ideas—radical, audacious, revolutionary—and translate them into physical reality, in the face of what was then the greatest military power in history. They had courage, conviction, and an underlying spirit that fueled both.

The Fuel of the Revolution: What was that underlying spirit of America's Founders? What was the underlying spirit of those men for whom ideas were all important, so important that life without them was intolerable—so im-portant that they were willing to risk everything to secure them on this earth, or die trying?

The answer fairly leaps from the previous paragraphs. Defiance was the original spirit of America. Described in physical terms, it was a solid *rock* of defiance.

But this does not really capture its essence. Above all, it was an *intellectual* defiance in the face of tyrannical authority.

In short, it was *reason-based*.

The Founding Fathers defiantly flung reason into the face of faith and superstition. They separated religion from public affairs, making it, instead, strictly a matter of private conscience.

The Founding Fathers defiantly hurled individual rights into the face of institutionalized servitude. They formed a limited government, a republic, sub-servient to the individual, and flung it into the face of an all-powerful government, Great Britain.

Intellectual defiance of tyrannical authority, that is, defiance based on reason and principle, is what fueled their courage in the face of the very real possibility of a violent death. And, as history gives witness, that indeed was the fate of many of them.

PROMETHEUS AND AMERICA

When we talk about early America and its founding, we are talking about another age, another era. We are talking about the Age of Reason in America.

We are also talking about an age of honor—*sacred* honor.

It was an era in which men expressed passion for their values. It was an era lit by passion for excellence.

The ancient Greek mindset had returned. That mindset, so forcefully exhibited by Aeschylus, produced Prometheus and then a cast of brilliant philosophers, culminating in the most brilliant of them all, Aristotle.

It also produced America.

Both cultures—Ancient Greece and revolutionary America—were fired by the torch of Prometheus—that timeless symbol of the human mind, of reason, of thought—that timeless symbol of intellectual defiance and intellectual freedom.

Man at his best.

⁵According to H. D. F. Kitto, such myths are “among the supreme achievements of the human mind, dramas about the birth and growth of reason, order and mercy among gods and men alike.” See *The Greeks*, Revised Edition (London: the Penguin Group, 1991), p. 202.

It should be pointed out that, though Aeschylus did not originate the myth of Prometheus the fire-bringer, his unique version is the one I use.

⁶Translation by Edith Hamilton, *The Prometheus Bound of Aeschylus*, in *Three Greek Plays*, (New York: W. W. Norton & Company, 1937), pp.115-117, *passim*.

⁷Edith Hamilton, *The Greek Way*, Special Edition, (New York: Time Inc., 1963), p 6.

⁸*Eudaimonia* was most famously treated in Aristotle's *Nicomachean Ethics*, Bk. X, Ch. 6 and 7. And *megalopsychia*, in the same work, Book IV, Ch. 3, exalts the completely moral man.

⁹Edith Hamilton, *op. cit.*, in the first two chapters, pp. 2-35, eloquently elaborates this, in her uniquely passionate style.

¹⁰William Manchester, *A World Lit Only By Fire*, (Boston: Little, Brown And Company, 1993), p. 42.

¹¹*Ibid.*, p.3.

¹²*Ibid.*, p. 53.

¹³Edward Bouverie Pusey trans., Augustine's *Confessions*, Bk. 8, Ch. 7, in vol. 18, *Great Books of the Western World*, (Chicago: Encyclopedia Britannica, Inc., 1952). See also <http://www.ourladyswarriors.org/saints/augcon7.htm#chap21>, accessed January 30, 2013.

The words quoted are Augustine's self-assessment but, as the context makes clear, are meant by him to apply to human nature generally.

¹⁴For this period see Friedrich Heer, *The Medieval World*, (Cleveland: The World Publishing Company, 1961), especially pp. 216-234 for his treatment of Thomas Aquinas.

¹⁵Aristotle's six works on logic comprise what scholars designate his *Organon*. For his famous three laws of logic, see his *Metaphysics*, Book IV, Parts 4 and 7. Aristotle's influence cannot be overstressed.

¹⁶Heer, *op. cit.*, p. 219, refers to Thomas Aquinas as the “father of the Enlightenment,” but Thomas, given his reverence for the man he called “The Philosopher,” would no doubt, were he a historian looking back today, have reserved the term, “Father of the Enlightenment,” for Aristotle himself.

¹⁷Ernest Cassara, *The Enlightenment in America*, (Boston: Twayne Publishers, 1975), p. 22. Cassara’s 208 page book is a concise history of the subject, marvelously lucid on key aspects, e.g. the lifestyle of the enlightened American, pursuit of science, the rights of man, and what he refers to as the “quasi-religion” of deism.

¹⁸The role of philosopher and political thinker, John Locke [1632-1704] cannot be overemphasized. See Edward Cline, “John Locke and Liberty,” first published in the Spring 1999 issue of the *Journal of Colonial Williamsburg*, and subsequently in McGraw-Hill/Dushkin’s *Western Civilization II* college textbook in September 2000 and again in September 2002.

Cline’s essay is available in its entirety at, among other places, <http://www.familysecuritymatters.org/publications/detail/john-locke-and-liberty>.

¹⁹By far, the most glaring contradiction was the savage curse of slavery. This inhuman scourge, though beyond excusing, does not diminish the fundamental ideals of the Founding Fathers.

In fact, these are the ideals which, in the end, established legal equality for all, and now, long after official abolition, enable society to address the residual racism that, shamefully, still remains.

The great visionary, Dr. Martin Luther King Jr., recognized these ideals in his “I Have a Dream” speech, <http://www.americanrhetoric.com/speeches/mlkihavedream.htm>.

See also Michael A. LaFerrara, “Martin Luther King Jr. and the Fundamental Principle of America,” *The Objective Standard*, <http://www.theobjectivestandard.com/blog/index.php/2013/01/martin-luther-king-jr-and-the-fundamental-principle-of-america/>, January 21, 2013 blog entry.

²⁰Cassara, *op. cit.*, p. 34.

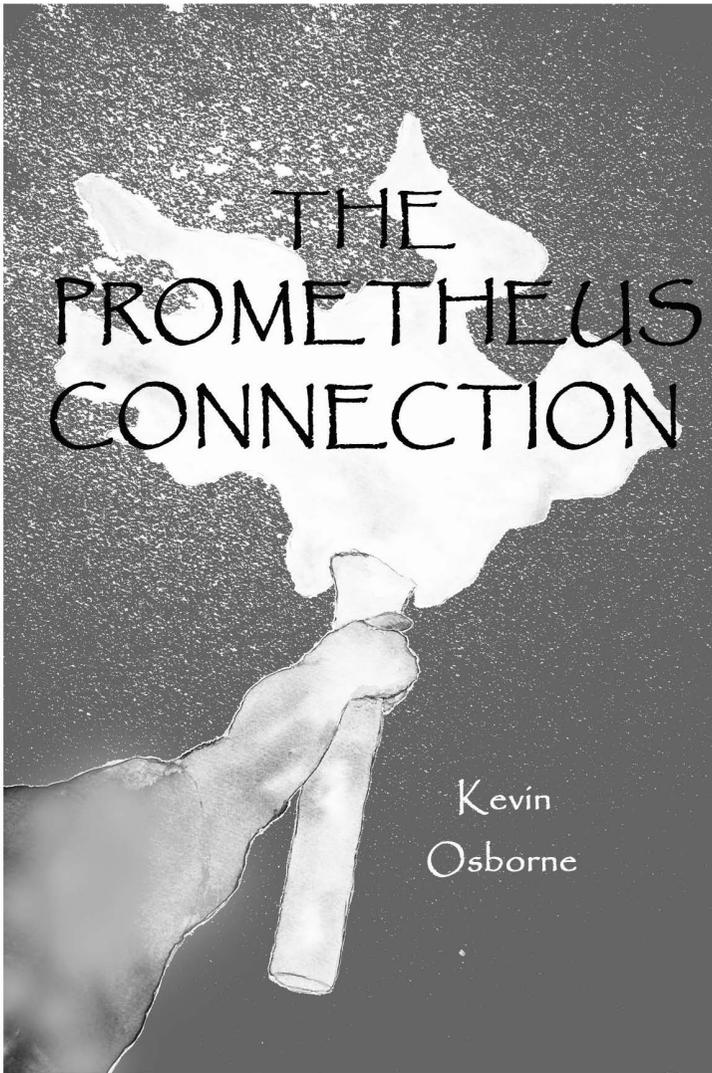
²¹Thomas Paine, *The Crisis*, first of 16 pamphlets, (Pennsylvania: Read aloud on Dec. 23, 1776 to the soldiers of the Continental Army.

In the next three days they crossed the Delaware River to fight and win the Battle of Trenton.) Full text: <http://www.ushistory.org/paine/crisis/c-01.htm>.

²²See Leonard Peikoff, *The Ominous Parallels*, (New York: Stein and Day, 1982), Ch. 5, "The Nation of the Enlightenment," pp. 101-118. My treatment owes much to Peikoff's luminous account of the period.

²³ For an exhaustive case advancing Hamilton's monumental role and exposing the injustice of his detractors, see Richard M. Salsman, "America at Her Best is Hamiltonian," *The Objective Standard*, Vol. 12, No. 1, Spring 2017, <https://www.theobjectivestandard.com/issues/2017-spring/america-at-her-best-is-hamiltonian/>, available as a PDF download.

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