

ROBERT C. TRUNDLE

AMERICA'S RELIGION VERSUS RELIGION IN AMERICA:
A PHILOSOPHIC PROFILE

Robert C. Trundle

Northern Kentucky University, Department of Social Sciences and Philosophy,
Highland Heights, KY, USA.
Email: trundle@nku.edu

Abstract: Religion can be politicized to become a murderous ideology and ideology can be interpreted messianically to become a virtual religion. With the caveat that a religio-ideological capitalism pertains only to a minority of conservative Americans and that most Americans are not ideological, ideological capitalism has had an inordinate influence on America's social-political praxis. This praxis has suffered from the ideology where "ideology" denotes inter alia: 1) a system of belief whose believers are intolerant of anything less than fervent adherence to the cause, 2) treat that cause as overriding common civility, 3) view civility itself as a reward for backing the ideology, 4) suppress or ignore evidence against the ideological belief, and 5) try to silence the disbelief expressed in open societies, where suppression is limited, by schemes ranging from deception and ad hominem attacks to manipulating public officials. These tactics are not characteristic of, or encouraged by, the theological doctrines of the major religions in America such as Judaism and Judeo-Christianity that forthrightly admit of faith. Faith-based religions are the only antidote prima facie to the fatal hubris of a corporate ideology that is morphing pragmatism into a relativistic post-modern constructionism for marketing, packaging and reinventing America.

Key Words: capitalism, education, ideology, Kantian KK Thesis, logical positivism, pragmatism, post-modernism, Wittgenstein

I am talking to a celebrated veteran of Wall Street and big business... For years, he said, he had been giving the same speech throughout Europe on why they should invest in America. We have the great unrugged game, he'd tell them, we have oversight and regulation, we're the great stable democracy with reliable, responsible capitalism. "I can't give that speech anymore..."

Peggy Noonan, *John Paul the Great: Remembering a Spiritual Father*, 2005.¹

Introduction

I have been a non-ideological conservative in America for most of my life. In 2008, however, conserving good institutions in this country, that have been universally beneficial over the ages by fulfilling our psychobiological nature (per a naturalistic ethics of Aristotle), was failing at an alarming rate. This rate of breakdown was largely due, I concluded, to the rise of an unregulated capitalism as a virtually new religion.²

Faith Versus an Ideological Dogmatism

In contrast to dogmatic ideologies, faith-based religions have liberal ontologies (broad allowances for diverse realities). These include scientific phenomena and phenomena outside the parameters of science, from the "good" in ethics to spiritual dimensions. The vast range of all the dimensions explains why Professor Emeritus Dr. Gerald Holton of the Research Physics Department at Harvard University, in "How a Scientific Discovery is Made," states that scientists have been influenced positively by religion, up to J.G. Bednorz and K.A. Müller's Nobel Prize for superconductor advances, even if this fact "rarely survives in the published record."³ The record ignores that these religions are not either mere dogmatic ideologies or superstitions (pace David Hume) but rather more akin to Ludwig Wittgenstein's "forms of life" that can actually engender open-mindedness in non-religious areas.⁴ Areas of religion and philosophy may be compared, via Wittgenstein, to ordinary open-minded questions or doubts. These doubts may, for instance, question if traditional marriage benefits health. This doubt about health is not senseless since it permits evidence to resolve the doubt, say, "I know marriage is healthful due to duplicated findings issued in the medical journal *Lancet*." But senseless doubts exclude counter evidence expressed by "I know..." And to utter, "I know..." is senseless also apart from doubt or

possible doubt. So although doubt itself may arise about whether philosophic skepticism and religious faith are senseless since knowing is unrelated to doubting:

Doubt about the wine being blood [for example, per the Roman Catholic doctrine of transubstantiation] contrasts to doubts about having two hands [by Rene Descartes who doubts whether or not he's dreaming]. Though replies by believers "I know that..." are senseless in both cases insofar as there is no way to back up the words... doubt about the hands is senseless without any caveat since the doubt is rooted in the... ordinary and there is no ordinary way to assuage it. But doubt about the blood involves a lack of faith and faith is not senseless in the sense that it would not be needed if God merely did what is empirically improbable...⁵

The improbable is superseded by both "impossible" miracles that occur and a possibility of salvation for those, such as the humble and downtrodden, in traditional non-politicized religions. Religion in America is thus, herein, contrasted to a disingenuous American religion in the sense of "a cause, principle or system of beliefs held to with ardor and faith"—a faith, however, that includes a devotion to one's own self and self-interest backed by an unregulated capitalism.⁶ The capitalism celebrates a Calvinist-like work ethic and posits an anti-intellectual attitude in order to manipulate the mass market without the annoyance of any critical reflection. Indeed, dumbing down consumerist citizens at a "startling rapidity" has led furtively to the fall of America into, "if not a culture-free zone then at least a place in which the arts and humanities count for little compared with commerce, the entertainment industry, and therapy..."⁷ This commercialized culture serves the interests of a mutating ideological capitalistic corporate worldview that, as a virtual religion, may seem relatively benign. But its seeming to be benign brings to mind other views that were initially considered harmless, as well, with known results that are notorious: Nazism's savior as Hitler, a disciple declaring typically "I saw the eyes of God",⁸ not to mention Martin Heidegger likening Hitler to the very truth-condition for "truth" when he stated that the Führer "is the German Reality."⁹ A reality of heaven in this scheme is, of course, a new-world order of the Third Reich. And not to be overlooked is Marxism with Marx as the messiah and paradise as the end of history's communist utopia. A utopian capitalist ideology with many of the hallmarks of a religion, unlike organized religion in America, has a distinctive

epistemology and some nefarious origins. Consider the origins and recent influences of the epistemology after initially discussing the epistemology in terms of pragmatism.

The Dogma of Success: Ends Justifying Means

To speak of American philosophy is to speak of pragmatism and its pioneers: the reclusive brilliant logician C.S. Pierce, the pedagogical theorist extraordinaire John Dewey and the renaissance-like medical doctor, psychologist and philosopher William James. James was the first to win widespread popularity for this American philosophy, initially announcing himself to be a pragmatist in "Philosophical Conceptions and Practical Results." This stress on results was presented to the Philosophical Union of the University of California at Berkeley in August 1898 and published later in *University Chronicle* 1. But an intriguing relationship of pragmatism to religion arose in 1902 when he published *The Varieties of Religious Experience: A Study in Human Nature*. In bearing more on our nature's peculiarities than on whether either our psycho-biological nature was created by Nature's God (per America's Declaration of Independence) or mystical realities revealed by a supernatural God are compatible with science, that publication addressed more modestly "religious experience not at the corporate level" but rather at the level of "personal religious experience."¹⁰ This experience struck many readers "by the resonance of James's own... struggles with severe depression."¹¹ Indeed, depression and other disturbing moods came to be related metaphysically, by other thinkers, to a Kantian K-K Thesis of how we "Know we Know" because moral, theological and scientific truths presuppose foundational synthetic-a priori principles (bearing on events having causes and our having free will) that are not known to be empirically or logically true. This lack of truth in the case of Sartre, Heidegger and even Wittgenstein—who appreciated what Heidegger meant by "Being and Dread,"¹² can beget various moods such as dread, depression or anxiety that existentialists call angst. That is, angst can be triggered by an epistemic vertigo (dizziness).¹³

The dizziness-induced angst is not an ordinary dread, anxiety or despair about "something" but rather a despair or similar mood about "nothing" (néant or no thing). This metaphysically related mood, more specifically, is precipitated by a void or lack, a lack of meaning because of the dispossession of objectively true first principles and the a priori truth of, for example, the metaphysics presupposed by scientific inquiry, e.g. "all events are caused"—although the latter has been expressed recently as a modality of modal logic the truth of which has a denial that, while logically possible, is "physically impossible."¹⁴ And although this impossibility has been shown recently to bear on natural theology wherein the world cannot materialize out of nowhere and has a First

Cause, this Cause may not necessarily lessen the angst insofar as the modalities do not prove the revealed God of supernatural theology. This theology, precisely, addresses the most profound visceral issues facing the human condition: What is the meaning or purpose of life? What is ultimate wisdom? What is Love? When my body dies, do I die? The latter question is similar to one whose Biblical answer struck the youthful Ludwig Wittgenstein as “deep,” when he saw a rather mediocre play that nevertheless enabled him for the first time to appreciate “the possibility of religion”.¹⁵ A religious possibility expressed by the sentences “There is life after death” or “I will not die when my body dies” were ironically rendered both meaningless and irrelevant: meaningless by a verification principle of Logical Positivism, that Wittgenstein’s *Tractatus* so paradoxically influenced, and irrelevant by the non-ideological pragmatism. So pragmatism, despite its focusing too much on results, was a more open-minded and attractive answer to both the spiritual issues of supernatural theology and the Kantian K-K dilemma at that time: “Whence comes truth if not from a truth-less metaphysics?” Was metaphysics rejected as an epistemic foundation but, nonetheless, accepted as a means?

The Means to \$UCCE\$\$ for a Future Marriage

To grasp the metaphysical problem stemming from Kant is to grasp also that pragmatism may provoke angst since it is rooted in Kant’s idea of *pragmatisch* wherein “truth” is not sought but rather “the meaning of things” in terms of “its effects on human conduct.”¹⁶ While this concern for conduct is important, there is the natural human desire for “truth” in terms of a scientific or religious realism: The anti-realism of pragmatism specifies that a belief is true when it truly works. Workability as an apologetics for belief in Judaism, for example, was exactly the reason provided by New York City’s Leon Stein, famed leader of the ILGWU (International Ladies' Garment Workers' Union). His Union would surely be suspicious of businesses that stressed pragmatically “bottom lines” wherein harsh employee policies that achieved maximum profits were good and whereby what is good for businesses in America is good for America! In spite of this folly and fallacy of composition, Stein read James’ *The Varieties of Religions Experience* and later lauded Judaism, not because its sacred texts were true about profound spiritual realities. Rather, Stein was inspired by pragmatism to extol Judaism inasmuch as belief in its rituals and traditions had the beneficial effect of preserving the multi-millennial stability of his Jewish people’s way of life. Yet this life style being beneficial for the Jewish people was, Stein conceded later, paltry in comparison with the incontrovertibly experienced realities of religious belief that he encountered in visiting Israel.

In Israel, a rabbi prayed while holding Stein's hand on the Wailing Wall in Jerusalem. Suddenly, Stein stated, he experienced the reality of the Hebraic G-d and shook uncontrollably as he became part of the ancient tribe. It was that sort of existential tribal reality of his religion that inspired the prophets, not to mention the Apostles of the New Testament, to be willing martyrs. Would anyone be martyred for a belief that was merely useful in making a person or people happy? It is said that whereas modern parents are concerned primarily about their offspring's happiness, inducing parents to adopt an amoral pragmatic attitude, medieval parents were concerned about their offspring being good despite consequences that may make them happy. In the old-testament book of Micah (Ch. 6, 6 ff)¹⁷, the prophet emphasizes loving "goodness," clearly a reality, and ignores any pragmatic reasons for sacrifice since "sacrifice avails nothing without the true spirit of religion." A religious inferiority of happiness to religion's true spirit reinforced Stein's belief that his primeval spiritual experience "could not be invalidated by science"¹⁸, echoing qualms about science by Wittgenstein in this respect and his impatience "with attempts to give religion a rational foundation."¹⁹

Are foundations for truth, however, rejected by mainstream religions? No, these religions do not deny objective truth where "truth" is ascribed to statements when they reflect what reality is really like, at least approximately. But this "approximate truth" was rejected surreptitiously by an "American religion" with grave costs for society in terms of a capitalist worldview. And this worldview was exacerbated by both the hegemony of the atheistic logical positivists in early to mid 20th-century American philosophy and the rise of big business with its autocratic model for the higher-education "industry". The exploitation of pragmatism for successful ends to justify virtually any means proceeded *pari passu* with a post-modern social constructionism where truth-claims, from claims about the "good" to one's "self", may be construed by the formulation: "A claim 'C' can be true in Θ and false in Ψ ," where " Θ " and " Ψ " refer to different races, genders, cultures and so forth to which "truth" is relative²⁰. This relativistic epistemology did not reflect the thinking of the pragmatists. Nevertheless, besides the epistemology being a trivial if not logically incoherent account of "truth",²¹ it both explains "truth" as a fabrication or invention and morphs the notion of "invention" into reinventing our selves, as if the "self" is actually just a commercial product packaged by public relations (PR).

PR is exploited to manipulate persons by marketing superficial appearances for selling one's self or a product, hiding the possibly ugly reality or real person. And this has influenced ordinary persons who nowadays increasingly buy books on "magic" for mastering their own miraculous "packaged reinvention"²². The reinvention is illustrated by the iconic feminist and famous *Cosmopolitan*-magazine editor Helen Gurley Brown who "was a product of her own reinvention from a 'mouseburger'

[a drab, timid or unexceptional woman] into the subject of 'Sex and the Single Girl,' unapologetically working and sleeping her way [sexually] out of the steno pool and into an advertising career"²³. The careerist reinvention, however, "is simply about self-absorption," resulting in "books that avoid confronting readers with uncomfortable truths, which they prefer not to hear..."²⁴ Not hearing indicates a psychological denial. This denial and the corporate-induced reinventions were a natural outcome of prevailing American philosophies that stress in toto the results of beliefs, policies or theories for a successful culture: An unknown cultural critic quipped that America never had a culture but only an economy, and now it doesn't have an economy! Another cultural critic who foresaw the outcome of pragmatism, noted long ago that success in America is spelled "\$UCCE\$\$"²⁵. Stressing success as such is scarcely any step at all to a immorality wherein dubious ends can justify almost any heinous means: All is fair in love and war, goes an old adage. But war and winning are more profitable, despite the archetype of Love: an Agapē-based marriage of Christ to Church and of husband to wife whose unions, in Judeo-Christianity, are inimitably mystical.

Mystical Marriage? The Military and Industry

Pragmatism's rejection of an objective ethics for right and wrong, and Logical Positivism's reduction of a prescription "x is good" to the description "I like x" in order to render meaningful a sentence about x due to a verification principle (that was itself unverifiable), have much in common both epistemologically and in regard to egregious consequences that afflict Anglo-American societies, if not societies also of Western Europe. Pragmatism and positivism became an apologetics, in effect, for an immoral capitalist ideology that furtively mimics traditional religions and exploits religious belief for its own ends. The ends arose out of the 19th-century Gilded Age of the railroad barons, mining bonanza kings, merchant princes, banking czars and utility tycoons. And these imperialistic industrialists were wrapped in the chrysalis of a zealous new nationalism, perhaps even a jingoism, fostered by both Colonel Teddy Roosevelt's Rough Riders in the Spanish-American War and the bully-pulpit of his Presidency ("to speak softly and carry a big stick"), notwithstanding the "little stick" this Republican President had to use in more modestly trying to regulate the meat industry, infuriating the self-righteous captains of industry who could point to an impotence of ethical theories in universities they either funded or founded and whose motto was caveat emptor ("let the buyer beware").

Here are seeds of a rogue religion with the revered economist Adam Smith as a messiah, Wall-Street CEOs as apostles and heaven as the lust for money sated by wealth. Hell, of course, is the nether world of poverty where abide the lazy and weak. They weep and gnash their teeth, or

worse, stir up labor union strikes since the wicked have no rest.²⁶ Restlessness is caused, however, by sinful wealth per the prophet Sirach (Ch. 13, 23):

Wealth is good when there is no sin
but poverty is evil by the standards
of the proud.

Is it mere hyperbole to decry prideful capitalists for advancing a rogue religion? Other than a religio-ideological fervor, what else can explain the hysterical out-of-hand rejection of universal health care as “ungodly socialism”?²⁷ What else can create the virtually sacred marriage of flag-waving industrialists and military, resulting in the prophecy of a military-industrial complex by former five-star U.S. General and President Dwight D. Eisenhower?

“Indeed, given the phenomenal success of [pragmatic] ‘conservatives’ in expanding military spending and military interventionism,” says historian Donald Critchlow (noting their failures at everything else such as fiscal restraint), the “religious and patriotic conservatives who comprised the activist base... were, to use an ironic Leninist term, nothing more than ‘useful idiots’.”²⁸ These idiots denote those who, under the industrial-military moguls, are manipulated cynically for ideological ends that are not either understood by or even in the idiots’ own self-interests. Accused by the previous liberal democratic President (“plain-speaking give-‘em-hell” Harry Truman) of consorting with billionaire big-business cronies, begetting the term “country-club republicans,” Eisenhower’s prophesy of the industrial-military marriage may for Truman have actually been a confession. In anticipating confessions of crimes by a government too often too chummy with big business, Truman treasured the prophecy:

Our government is the potent, the omnipresent teacher. For good or ill, it teaches the whole people by example. Crime is contagious. If government becomes a lawbreaker, it breeds contempt for law [and] invites every man to become a law unto himself; it invites anarchy. To declare that... *the end justifies the mean*... would bring terrible retribution.²⁹

Ominous signs of retribution are illustrated by the Vietnam War, warned against vainly by America’s “national treasure” Lieutenant Colonel Hal Moore after he led the first major battle at Ia Drang. He cautioned against the War to the Secretary of Defense Robert S. McNamara who was a former Ford Motor Company whiz-kid CEO and who agreed privately, but not publically, that America should withdraw after a debriefing by LTC

Moore. Moore, a Roman Catholic who either prays intensely or attends Church everyday³⁰, stated solemnly that his soldiers would continue to be sacrificed needlessly in needless costly wars as long as Presidents were elected due to their wealth, corporate contributors and sound-bite marketing—and, by implication, as long as presidential appointees were appointed via quid pro quo ("this for that").³¹ The Vietnam War was criticized bitterly also by that War's most highly decorated U.S. soldier, Colonel David Hackworth. He decried big business flirting with time-card-punching "perfumed princes"—the "corporate generals" who "ordered [Colt's new M-16 rifle] into service knowing that it was unreliable" and "enforced a hush about the M-16's many performance problems... while agreeing that the weapons' failures were getting American soldiers killed"³². And few if any decried a corrupting policy of President Lyndon Johnson's "guns and butter" program (to placate with "butter" a public that did not sacrifice while sacrificing soldiers with guns whose production begot Defense contracts for American corporations such as Colt)³³.

And the specter of another "Vietnam" arose decades later when now retired Lieutenant General Hal Moore shocked a West Point graduating class, for which he was the invited speaker, by saying that neither Viet Nam nor Iraq were worth one American soldier's life. Gen. Moore stated that he must speak the truth, to the shock of students and officers, because the honor code demanded honesty at West Point where he had himself graduated³⁴. His graduation rendered viscerally personal the 35,000 casualties and \$400 million squandered per day in an "inadvisable two-front war of choice"³⁵. And these chosen mind-boggling costs occurred as the oilfield services company of Halliburton, related financially to former Vice-President Chaney, and the security company Blackwater Worldwide (BW)—founded by an intern under President George H.W. Bush who contributed to Bush's party over \$225,000³⁶, formed a new network of companies for deceptively obtaining millions of dollars in government contracts in Iraq after BW faced scathing censure because of its contractors' murderous conduct³⁷.

The conduct of these corporations, as noted in *The Chronicle of Higher Education*, were followed by the wanton 2008 stock-market crash in which "not a single financial executive has gone to jail"³⁸. Instead of jail, "golden parachutes" of billions of dollars eased the landing, not of ordinary employees, but of the many unscrupulous executives. And this result was not lost on, or lamented by, wannabe "CEOs" in higher education. For example, education in America recently witnessed a major scandal at the University of Virginia, discussed by President Emerita Rita Bornstein of Rollins College. She warned that college "Boards need to recognize that, despite today's financial pressures, corporate-style, top-down leadership violates the culture of higher education and does not work"³⁹. Corporate autocracy does not work for universities whose

professors should both have central input into the curricula they teach and have their teaching informed by scholarly research they choose, begetting many discoveries and Nobel Prizes. In contrast to these Prizes, the corporate model works well for the power, wealth and trickle-down group thought of college administrators and regulators (accrediting agencies) that, along with governing Boards of Regents, have often become scandalously cozy country-club colleagues⁴⁰. "Members of [the University of Virginia's] wealthy board are appointed by democratically elected governors"⁴¹. But wealthy business moguls in the past, notes professor Siva Vaidhyanath, "had a better sense of their own limits. Robber barons like Leland Stanford, Andrew Carnegie, and John D. Rockefeller provided financial support for universities but didn't micromanage them, because they 'knew what they didn't know'"⁴².

Conclusion: Knowing One Does Not Know

Knowing that one does not know was the beginning of wisdom in ancient Greece—its thought flowering most brilliantly with Plato and Aristotle who were the paradigmatic exemplars for Western culture. This culture is now challenged by philosophies that paradoxically disavow philosophical reflection in both higher education and a corporate ethos because the reflection unprofitably ponders questions such as "What is the good?" and "Does appearance differ from reality?" Reality, for a current pragmatic post-modern corporate capitalism, relies ideologically but foolishly on appearances that, like the shadows in Plato's Cave Story, can be manipulated by public-relations marketers for the ends of power-producing capital. Capitalism, sans control, is zealously proselytized like a religion, functions as an ideology and arrogantly counters evidence against it by stratagems that range from public-relation deceptions to ad hominem attacks that include attacking "tree huggers," "do-gooder socialists," "piney-headed intellectuals" and those who are simply "not team players." Playing a role as well are corrupt practices of buying off watchdogs or—put politely, contributing to election coffers of members of congress who, after they retire, are hired afterward for plush jobs as advisors to corporations they were supposed to regulate (infamously called "capturing" the regulators).

Regulatory fiascos are disproved seemingly by a grandstanding Congress: It purportedly protects citizens via government Inspectors General who investigate fraud and other crimes in industries that accept federal funds—their misuse disclosed ideally by worker whistleblowers. In *Whistleblowers: Broken Lives and Organizational Power*, however, C.F. Alford notes that most lost their jobs and homes, and many their families⁴³. Thus although various studies report that whistleblowers are typically idealistic in believing "they were defending the true mission of their organizations" and "could not comprehend how their superiors

could risk the good name of their company”⁴⁴, the investigators who allegedly protect them from retaliation effect more of what one might expect of a securitate in communist countries:

Depression and alcoholism were common; so was bankruptcy... Nor were the consequences less dire for government workers who were able to present their allegations in federal court, notwithstanding legislation passed by Congress to protect them from reprisal. “Whistleblowers have won only *four of almost ten thousand cases* to reach federal courts under the Whistleblower Protection Act of 1989...”⁴⁵

The 1989 Protection Act's failure to prevent injustice to workers, who are admirably heroic in a culture of fear and reprisal, explains why America is ranked 24th in the Transparency International World Corruption Index⁴⁶—more corrupt than Qatar and Chile. In terms of Judeo-Christianity, the corruption is an unconscionable betrayal of God to who kings must answer. And the answerability reminds us of the vulgar multitudes in the marketplace, in Plato's Cave Story, who undercut the true guardians of the state, make the state's decency a façade, and usher in a decadent system that is not, after all, entirely new. “In our new gilded age,” suggests a former University of Virginia president, the boards of regents in higher education (as well as boards of directors in business) “would do well to enroll in a classics seminar”⁴⁷.

Seminars in classics may seem to be cost ineffective but, suggests the aforesaid university president, the classics teach clearly that power and wealth are not ultimate ends for happiness (eudaemonia) and thus, in virtue of cultivating more thoughtfully modest societal leaders, the classics are “fundamental to being effective and exercising the public trust... The king drives himself to disaster because he is subject to the whims of hubris”⁴⁸. The antidote to a hubris arising out of disingenuous religion is religion that is genuinely spiritual—one that stresses our incontrovertible awareness of sin, guilt, divine forgiveness and unconditional Love. Despite this Love being absent in other profound religions, the revered religious and philosophical sage T.R.V. Murti stated wisely, “It is possible, in our enthusiasm, to [overrate scholarship]. It is good to remember that history does not record a single instance of spiritual revolution of global dimensions brought out by... scholars.” He adds poignantly, “The malady of the world is far too universal and deep seated for remedies to be prescribed direct from books. A spiritual genius of the order of Buddha or Christ alone know how to strike at the thing”⁴⁹.

Notes:

¹ Peggy Noonan, *John Paul the Great: Remembering a Spiritual Father* (NY: Penguin Group, 2005), 111.

² Besides capitalism and the political right in this article, see my article that criticizes the political left: "Googled by Chilling Effects Clearinghouse: Geeks and Lawyers in a New Culture War", *Intellectual Conservative: Philosophy and Politics* (2005) at <http://www.intellectualconservative.com>. Among the institutions most worthy of conserving is the family, per the dictum "as the family goes, so goes the state: to destroy the state, destroy the family." The family's destruction is related to a dark side of capitalism in terms of "following the money": money gained by divorce attorneys, the courts and social workers for the child-support industry and, among other industries, the legions of industrious therapists who provide services for traumatized children and parents.

³ Gerald Holton, H. Chang, and E. Jurkowitz, "How a Scientific Discovery is Made", *American Scientist*, 84 (1996) 354.

⁴ See Michael Lacewing, "Religion as a 'form of life'", <http://cw.routledge.com/textbooks/philosophy>, cited 20 August 2012.

⁵ For the quotes of Wittgenstein, see Norman Malcolm, *Ludwig Wittgenstein: A Memoir*, 2nd ed. with Wittgenstein's letters to Malcolm (NY: Oxford University Press, 1984) 59. From Robert C. Trundle, "Aristotle Versus Van Til and Lukasiewicz on Contradiction: Are Contradictions Irrational in Science and Theology?", *Logos & Episteme*, III.2 (2012) 323-344. In regard to Descartes doubting he has two hands because he may be dreaming, the response of looking at one's hands and declaring in effect "I know I have two hands" brings to mind the famous response of G.E. Moore and the reaction to him by Wittgenstein. Wittgenstein noted that Moore's response was senseless since there was no doubt in the first place about Moore's hands.

⁶ See a standard "lexical definition" at <http://www.merriam-webster.com/dictionary/religion>, August 2012 where a *definiens* for the *definiendum* "religion" is an accepted context that ranges from the trite adage "Tennis is a religion in Australia" to the more serious "Capitalism is a religion in America". A truth of the latter as a virtual American religion was illustrated *ceteris paribus* when many, if not a majority, of Americans rejected a public option for universal health care because it was a dreaded "socialism," regardless of its patent advantage over alternatives. A stronger ideological, religious and cultural usage of a "persuasive definition" might be, for example, "Capitalism is more than an economic system. It embraces a system of unique American beliefs that are destined to preserve the divine rights of patriotic Americans who have faith that acquired wealth is a sign of God's favor."

⁷ Morris Berman, *The Twilight of American Culture* (NY: W.W. Norton & Company, 2000), 61, emphasis.

⁸ Quote from an interview of Alfons Heck, a former Hitler Youth Officer, decades after WWII in the film *The Fatal Attraction of Adolf Hitler*, presented by Dr. Christopher Andrew, University of Cambridge, London, 1989. From a Video

Review by *The Journal for MultiMedia History*, Vol. 2 (1999) <http://www.albany.edu/jmmh/vol2no1/fatalattraction.html>, August 2012.

⁹ Martin Heidegger, "Deutsche Studenten", *Heidegger & Modern Philosophy*, Ed. by Michael Murray (New Haven: Yale University Press, 1978), p. 318.

¹⁰ R. Scott Spurlock, "William James 1842-1910, Professor of Philosophy, Harvard University", *Gifford Lectures*, <http://www.giffordlectures.org/Author.asp?AuthorID=88>, August 2012.

¹¹ Spurlock, "William James 1842-1910, Professor of Philosophy, Harvard University".

¹² A little-known text by Wittgenstein that commends Heidegger's notion of dread was "sanitized" by many dogmatic self-avowed Anglo-American followers of Wittgenstein because, since the time of A.J. Ayer's *Language, Truth and Logic* (1936), the language used by Heidegger was deemed a paradigm of meaninglessness. See, Ludwig Wittgenstein, "On Heidegger on Being and Dread" (Monday, December 30, 1929 [at Schlick's]). From *Heidegger & Modern Philosophy: Critical Essays*, ed. by Michael Murray (New Haven: Yale University Press, 1978), 80-83.

¹³ Robert Trundle, *Camus' Answer: "No" to the Western Pharisees Who Impose Reason on Reality* (Brighton, UK: Sussex Academic Press, 2009), 4.

¹⁴ See two articles on these modalities of modal logic for theology and science by Robert C. Trundle: "Thomas' 2nd Way: A Defense by Modal Scientific Reasoning", *Logique et Analyse: Belgium Center for Advanced Research in Logic*, Vol. 146 (1994), 145-168 and "A First Cause and the Causal Principle: How the Principle Binds Theology to Science", *Philosophy in Science*, X, Ed. by William Stoeger, SJ, PhD Astrophysics—University of Cambridge (Kraków, Poland: Papal Academy of Theology, Vatican Astronomical Observatory and University of Arizona, 2003), 107-135.

¹⁵ See Malcolm, *Ludwig Wittgenstein: A Memoir*, 58.

¹⁶ Clark Goble, "Pragmatism and Scientific Realism", <http://www.lextek.com/clark/10934.html>, February 15, 2007.

¹⁷ See the Saint Joseph Edition, *The New American Bible* (NY: Catholic Book Publishing Co., 1970), 1076, 1077, emphasis.

¹⁸ See Desmond Wilcox, "The Immigrant Leon Stein", *Americans* (NY: Delacorte Press, 1978), 217-245. But a pragmatic instrumentalism is hard to shake. "A few days later," admitted Stein, "I would say to myself, well, I'd better go back and read William James on *The Variety of Religious Experience*, there must be some explanation for this thing...[243]."

¹⁹ Malcolm, *Ludwig Wittgenstein: A Memoir*, 59.

²⁰ W.H. Newton-Smith, *The Rationality of Science* (London: Routledge & Kegan Paul, 1981), 30.

²¹ Cf. Newton-Smith, *The Rationality of Science*, 31, 32.

²² Berman, *The Twilight of American Culture*, 47.

²³ See Editorial Staff, "Did Helen Gurley Brown leave the world a better place for women?" *Boomer Magazine* at https://www.facebook.com/BoomerMag?_fb_noscript=1, August 2012, emphasis.

²⁴ Berman, *The Twilight of American Culture*, 47.

²⁵ Richard Huber, *The American Idea of Success* (NY: McGraw Hill Book Co., 1971).

²⁶ At the same time, see Mallory Factor's *Shadowbosses: Government Unions Control America and Rob Taxpayers Blind* (Boston, MA: Center Street Books, 2012) that

makes a case for labor unions both infiltrating our government and corrupting our political process. This is not to say that this process cannot benefit from unions when they are not abused and misused.

²⁷ Cf. Aymon de Albatrus, "Kingdom of God Vs. Socialism", http://www.albatrus.org/english/living/kingdom/kingdom_vs_socialism.htm, September 2012.

²⁸ Though the origin of the words "useful idiot" is controversial, there is general agreement about their meaning. See Keith Preston, "The Failure of 'Conservatism', a review of Donald Critchlow's *The Conservative Ascendancy: How the GOP Right Made Political History*, Harvard University Press (2007), http://takimag.com/article/the_failure_of_conservatism/print, September 2012.

²⁹ President Truman quoted Supreme Court Justice Louis Brandeis. See Merle Miller's *Plain Speaking: An Oral Biography of Harry S. Truman* (NY: G. P. Putnam & Sons, 1974), 412, emphasis.

³⁰ Gerald Korson, "Interview: A General's Spiritual Journey", http://www.catholic.org/national/national_story.php?id=28469, September 2012. From Gerald Korson, "Interview: A General's Spiritual Journey", *Our Sunday Visitor*, <http://www.osv.com/>, July 4, 2008.

³¹ Lt. Gen. Harold Moore (USA ret.), *We Are Soldiers Still: A Journey Back to the Battlefields of Vietnam* (NY: HarperCollins Publishers, 2008), 187-197.

³² See C.J. Chivers, former Marine Corps infantry officer, *The Gun* (NY: Simon & Schuster, 2010), 324.

³³ For an excellent analysis of the corporations, corporate generals and perfumed princes, referred to by one of the most highly decorated soldiers of any army in history, Col. David Hackworth, see Karen Kwiatkowski's "Tolstoy's Majority: A talk delivered at the Future of Freedom Foundation's conference on *Restoring the Republic: Foreign Policy and Civil Liberties*, June 8, 2008, in Reston, Virginia" <http://www.lewrockwell.com/kwiatkowski/kwiatkowski204.html>, cited 18 August 2012.

³⁴ Moore, *We Are Soldiers Still*, 195, 196.

³⁵ See Editorial Staff, "Iraq Casualties, Iraq Costs, Iraq Numbers", http://www.huffingtonpost.com/2008/03/19/iraq-casualties-iraq-cost_n_92303.html, updated 25 May 2011.

³⁶ Pierre Tristam, "Blackwater Worldwide", <http://middleeast.about.com/od/glossary/g/me081209.htm>, cited August 27, 2012.

³⁷ See Associated Press, "Report: Blackwater created shell companies", <http://www.ctvnews.ca/report-blackwater-created-shell-companies-1.549385>, September 2010. The murderous conduct involved the reckless killing, multiple times, of Iraqi citizens by BW's contractors.

³⁸ Todd Gitlin, "Have Economists Learned from the Great Recession?", *The Chronicle of Higher Education*, at <https://chronicle.com/blogs/brainstorm/have-economists-learned-from-the-great-recession/> 48045, June 2012.

³⁹ Editorial Staff, "What Teresa Sullivan's Ouster Means for Higher Education", *The Chronicle of Higher Education*, at <http://chronicle.com/article/What-Teresa-SullivansOuster/132413/>, June 2012, emphasis.

⁴⁰ Cf. Benjamin Ginsberg, *The Fall of the Faculty: The Rise of the All-Administrative University and Why it Matters* (NY: Oxford University Press, 2011), 29-31.

⁴¹ Editorial Staff, "What Teresa Sullivan's Ouster Means for Higher Education".

⁴² Editorial Staff, "What Teresa Sullivan's Ouster Means for Higher Education".

⁴³ C.F. Alford, *Whistleblowers: Broken Lives and Organizational Power* (Ithaca, NY: Cornell University Press, 2001), 19, 20, 110. From Eyal Press, *Beautiful Souls: Saying No, Breaking Ranks, and Heeding the Voice of Conscience in Dark Times* (NY: Farrar, Straus and Giroux, 2012), 156. In regard to male whistleblowers losing their families, most initiators of divorce in America are women since the 1970s when "no-fault divorce laws" were enacted, largely under gender-feminist influence. Women influenced by feminism, and for that matter men as well, would tend to 1) embrace the aforesaid relativistic social constructionism, 2) view traditional marriage as a patriarchal institution that is bad for women and thus 3) not regret men "losing their families." But families also lose husbands and fathers with tragic results. See Noretta Koertge and Daphne Patai's *Professing Feminism: Education and Indoctrination in Women's Studies* (NY: Lexington Books, 2003). On a neglect of fathers and harm inflicted on families by bad federal policies, see Dr. David Popenoe's testimony before the Subcommittee of the Human-Resources Committee on Ways & Means in the US House of Representatives, Washington, DC May 22, 2001, <http://waysandmeans.house.gov/legacy/humres/107cong/5-22-01/107-28final.htm>, September 2012.

⁴⁴ Press, *Beautiful Souls*, 147.

⁴⁵ Press, *Beautiful Souls*, 156, emphasis.

⁴⁶ "New Zealand, Denmark and Finland top the list, while North Korea and Somalia are at the bottom". See the Transparency International World Corruption Index at <http://cpi.transparency.org/cpi2011results/>, cited 2012.

⁴⁷ Editorial Staff, "What Teresa Sullivan's Ouster Means for Higher Education".

⁴⁸ Editorial Staff, "What Teresa Sullivan's Ouster Means for Higher Education".

⁴⁹ T.R.V. Murti, *The Central Thought of Buddhism* (London: George Allen & Unwin Ltd., 1974), 341.

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