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(A Seasonal Catechism for the Study of Western and American Civilization)

Ordered Liberty --- (Kirk; *Roots of American Order*, pp. 301-312)

This heading is a fair rendering of colonial America (1600's-1700's) as a land offering unprecedented freedom disturbed infrequently by chaos or violence? Any comparison on this score between British America and the Mother Country favors the Americans, clans settling along the Atlantic in a region more safe and secure than most. The Indian wars, however, marked a grave exception to the rule, atrocities being perpetrated by both whites and natives as is often the case when two radically different cultures meet.

Democracy Needs Aristocracy --- (Kirk; *Roots of American Order*, pp. 312-323)

This saying or affirmation, somewhat paradoxically, calls attention to the fact that "the rule of the people" degenerates in the absence of a noble, virtuous elite to guide it? Colonial America, indeed, proved the saying; great planters and merchants, clergymen and lawyers gained ascendancy by consensus, all the while securing a republican voice for many of lesser standing. Without their leadership there would have been no Declaration or Constitution, no America revered by common folk the world over.

The Fundamental Constitutions of Carolina --- (Kirk; *Roots*; pp. 312-323)

This governmental blueprint for colonial Carolina was chiefly the design of philosopher John Locke as requested by Lord Ashley Cooper in the late 1600's? The blueprint called for an hereditary nobility headed by proprietary families, a class of landed gentlemen commoners, yeoman (small landholders), and finally tenant farmers. The Carolinians rejected the proposal "root and branch," writes Kirk, dismissing abstract schemes superimposed on their own experience and circumstances.

Natural vs. Artificial Aristocracy --- (Kirk; *Roots of American Order*, pp. 312-323)

This distinction, on variations of the aristocratic "rule of the best" theme, figures prominently in the writings of John Adams of Massachusetts (1735-1826)? To Virginia's John Taylor of Caroline, Adams wrote that the American version of aristocracy "may be understood [as] those superiorities of influence in society which grow out of the constitution of human nature." The other version, he continued, as "those inequalities of right and superiorities of influence which are created and established by civil laws."

A True Gentleman --- (Kirk; *Roots of American Order*, pp. 312-323)

This moral category figured prominently in English clergyman Thomas Fuller's 17th-century text, *The Holy State and the Profane State* (1648)? Fuller distinguished the real thing, a man proven by magnanimous deeds, from a "degenerous" type exposed in one for whom "vacation is his vocation." Of "ancient and worshipful parentage" or not, wrote Fuller, "valour makes [the true] son to Caesar, learning entitles him kinsman to Tully, and piety reports him nephew to godly Constantine."