of society. Much like children, these heroes act impulsively, and their lack of maturity often results in their difficulty with society. They also flee from women and society, which are deemed by these heroes to be entanglements that limit their freedom. Perhaps most telling is the "outlaw" hero's blatant disregard for the law, which is seen as a constriction upon "natural law." In contrast, the "official" hero is able to reason logically and uphold the traditional values espoused by adulthood. They find women to be grounding forces that stabilize them and are not at all against a life of respectability. For the "official" hero, it is the law that provides a unifying force for all men, providing a force that is bigger than the individual. A combination, however, of these two heroes reveals a hero committed to individual freedom, yet compelled (often begrudgingly) to help his fellow man.

In Patrick Henry's arguments against the proposed Constitution, we find him expressing values associated with the "composite" hero. According to Henry, who argued for a small and weak national government, the checks put into place by the Constitution were insufficient in preventing the emergence of tyranny. Like an "outlaw" hero, Henry rejects the system of government being created as too constrictive of the "natural law" of man. For Henry, the "virtuous men" of the government imagined by James Madison were too few to prevent the tyrannical aspirations of representatives from giving in to their dishonest and deceptive inclinations (273). Moreover, Henry accuses the executive of having far too much power: "If your American chief be a man of ambition and abilities, how easy is it for him to render himself absolute!" (273). For Henry, this ambition cannot be quelled by the simple belief that rulers would act justly and good; history had long supported the notion of despotism among the unchecked ruler. Checks upon the single ruler were essential, yet the Constitution set forth no force to punish the executive should it become despotic, as the military of the state would be under the control of the chief (273-274). This "tyrannical dictator" would thus have the power to impose laws upon individuals without any sort of check by those individuals governed. However, despite these strong inclinations toward the "outlaw" mentality, Henry maintains several convictions that describe an "official" hero. Henry's comfort in society is apparent, as he maintained his political role as

a Founding Father until his death despite his "outlaw" reservations regarding the construction of the new government. More pointedly, Henry attempts to fix government through governmental means. His experiences during the Revolution did not stifle his individual spirit, but they did reinforce the idea of "community," which Henry and the other Anti-Federalists defined as a brotherhood of men bound by a small, limited government. To this effect, Henry foresaw the maintenance of the Articles of Confederation as the only sure method of maintaining individualist community spirit: "The Confederation, this same despised government, merits, in my opinion the highest encomium" (268). Amending the Articles would serve to maintain the individualist spirit and community oriented law that had guided America through the precarious Revolution and had expanded the territory of the new nation to greater extents than any European nation had dreamed possible. For Henry, the "law" in this amended government would unify men towards a common goal, the creation of a state dedicated towards the preservation of the individual.

Ralph Waldo Emerson's conception of the ideal political community depended upon individual regulation. For Emerson, the empowered individual could remedy society's ills. Government, according to Emerson, was an imperfection, a form that was intended only to be a step in the education and the evolution of the American individual character ("Politics," 483). Emerson's denunciation of government, clearly stated in "Politics," proclaims:

> **For according to the order of nature…there will always be government of force where men are selfish; and when they are pure enough to abjure the code of force they will be wise enough to see how these public ends of the post-office, of the highway, of commerce and the exchange of property, of museums and libraries, of institutions of art and science can be answered. (483)**

Emerson thus concerned himself with the normal American, who he thought should be "self-reliant." Such "self- reliant" individuals would be able to rise above the ills that govern the current form of societal administration: "It is only as a man puts off all foreign support and stands alone that I see him to be strong and prevail" ("Self-Reliance," 475). The gradual evolution of the self-reliant American would create a community and society bound not by law, but by the love for one's fellow man. This in turn, would lead to