

Federalist 2.0 – Chapter 1 – Article 04

By Publius in 2010

Article 04 – Mankind led to reason & virtue

If Virtue & Knowledge are diffused among the People, they will never be enslav'd. This will be their great Security.

— Samuel Adams, letter to James Warren, February 12, 1779

As we move from the discussion of the passions of mankind and how those passions will result in the eventual evolution of violence or peacefulness depending on the character of the nation, we need to determine how “Mankind is led to reason & virtue.” Where this reason & virtue is usually called human charter, but what is character? How does one define an individual that has character? In most cultures we find the following adjectives as descriptive of someone with good character or “virtue”; Honest, Direct, Noble, Industrious, Trustworthy, etc.¹ But the four most notable characteristics of “virtue” as defined by the Greek and Christian philosophers are temperance [the practice of moderation], prudence [the practice of sound judgment], fortitude [the practice of courage] and justice [the practice of moderation between [selfishness](#) and [selflessness](#)]. Where the one binding concept required by a human of character is what we can call Reason. This brings us to our first “Principle of Reason & Virtue”, “A human who has character, will have virtue that cannot be without a solid ability to reason and a solid sense of reason cannot be without the directive intent of virtue.”

The Wikipedia Entry States:

Reason is a human mental faculty that is able to generate conclusions from assumptions or premises. The meaning of the word "reason" in this sense overlaps to a large extent with "[rationality](#)" and the adjective of "reason" in philosophical contexts is normally "[rational](#)", rather than "reasoned" or "reasonable". The concept of 'reason' is closely related to the concepts of language and logic, as reflected in the multiple meanings of the Greek word "[logos](#)", the root of logic, which translated into Latin became "ratio" and then in French "raison", from which the English word "reason" was derived. Reason is often contrasted with authority, intuition, emotion, mysticism, superstition, and faith, and is thought by [rationalists](#) to be more reliable than these in discovering what is true or what is best. The precise way in which reason differs from emotion, faith, and tradition is controversial, because all three are considered to be both potentially rational, and in potential conflict with reason.²

Virtue (Latin *virtus*; Greek *ἀρετή*) is moral excellence. A **virtue** is a character trait or quality valued as being always good in and of itself. Personal virtues are characteristics valued as promoting individual and collective well being. The opposite of virtue is [vice](#).³

Dictionary.com Defines

Reason:

1) a basis or cause, as for some belief, action, fact, event, etc.: the reason for declaring war. 2) a statement presented in justification or explanation of a belief or action. 3) the mental powers concerned with forming conclusions, judgments, or inferences. 4) sound judgment; good sense. 5) normal or sound powers of mind; sanity. 6) Logic. a premise of an argument. 7) Philosophy: A. the faculty or power of acquiring intellectual knowledge, either by direct understanding of first principles or by argument. B. the power of intelligent and dispassionate thought, or of conduct influenced by such thought. C. Kantianism. the faculty by which the ideas of pure reason are created.⁴

Virtue:

1) moral excellence; goodness; righteousness. 2) conformity of one's life and conduct to moral and ethical principles; uprightness; rectitud. 3) chastity; virginity: to lose one's virtue. 4) a particular moral excellence. 5) a good or admirable quality or property: the virtue of knowing one's weaknesses. 6) effective force; power or potency: a charm with the virtue of removing warts. 7) virtues, an order of angels. 8) manly excellence; valor.⁵

In selecting men for office, let principle be your guide. Regard not the particular sect or denomination of the candidate - look to his character....

— Noah Webster, Letters to a Young Gentleman Commencing His Education, 1789

But one might ask, “What does this nonsense of reason and virtue have anything to do with governance?”, as stated throughout our works, we the Founding Fathers, believe that mankind can establish good

¹ A detailed list of characteristics of virtue are located here: <http://en.wikipedia.org/wiki/Virtue>.

² <http://en.wikipedia.org/wiki/Reason> (Viewed on 02/13/2010)

³ <http://en.wikipedia.org/wiki/Virtue> (Viewed on 02/13/2010)

⁴ <http://dictionary.reference.com/browse/reason>

⁵ <http://dictionary.reference.com/browse/virtue>

governance through reflection and choice ["Are societies of men capable of establishing good government from reflection and choice?"].⁶ Thus, we must move our conversation to the effective use of reason in our efforts to make judgments in our daily lives such that we can make solid choices that uphold the intent of virtue to ensure that all of society can operate in a functional manner. So, what consists of Reason, or more importantly the question is, "Why do we Reason?" We reason as human beings to best determine what decisions we need to make in our day to day lives. Where these day-to-day decisions are needed to survive the world in which we live. Such that reason, different from logic, requires pre-conceived knowledge and understanding [and intuition] to reach conclusions to guide our behaviors in the world at large, providing us the truth at the moment that can lead us to a virtuous decision that can enhance our survival. Logic is an explicit set of steps that can be executed when provided a specific problem and the time to reflect on the solution, where one executes those series of steps to a conclusion. This subtle difference is important, since we need to distinguish Reason [internal] from logic [external] to ensure that we properly integrate this idea into our governing methodology.⁷ There are many books on logic and its proper use; this article will not discuss these in detail since it is not concerned with the execution of logic, but the execution of Reason.

In the formation of our constitution the wisdom of all ages is collected--the legislators are antiquity are consulted, as well as the opinions and interests of the millions who are concerned. It short, it is an empire of reason.

— Noah Webster, *An Examination into the Leading Principles of the Federal Constitution*, 1787

Human "reasoning" then is the practice of using inductive or deductive thinking intuitively to come to conclusions and truths within day-to-day life. The use of reasoning comes before logic because prior to written and spoken word mankind used reasoning to survive on a daily basis. All aspects of human life are derived from the faculty of inductive and deductive reasoning, from when we are children, we use inductive reasoning to determine what the color of red is and what is a circle, as examples. Ultimately, we use inductive and deductive reasoning to establish and teach language, where we have an understanding that language is more than just learning what something is called. Learning is first the act of grouping things that are similar [inductive thinking] and secondly determining whether something is like or belongs with something else [deductive thinking]. These things we call "concepts" are then what the mind creates through the use of inductive (creation of concepts) and deductive thinking (testing of items for belonging with concepts and determining the rigor of a concept) such that mankind can work efficiently in the world. Such that we now come to our second set of "Principles of Reason and Virtue", "Concepts and language are formed in the human mind through the use of inductive and deductive reasoning, such that the use of Reason and Virtue together can form concepts and language that represent the effective truth in which to make prudent and courageous decisions that result in temperate and jurisprudential events."

It is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth — and listen to the song of that siren, till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those, who having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it might cost, I am willing to know the whole truth; to know the worst, and to provide for it.

— Patrick Henry, *speech in the Virginia Convention*, March 23, 1775

So, it is important to note that we then must contrast this concept of reasoning with the notion that our senses can be at times fallible. So that sometimes we use our inductive and deductive reasoning skills to come to conclusions or decisions that are in error. There are two paths to error, the first is an honest misunderstanding of events or an unknown level of science that either prevents an individual or group from moving forward or allows them to make decisions that are ineffective or potentially destructive. The second is the perception of events through the lens of vice, where the individual that has been consumed by their vice uses their inductive and deductive reasoning to advocate a decision that consolidates power or advocates a deviant behavior that will be, in the long run, ineffective or destructive. In the first case, decisions based on misunderstandings, the ability of the individual and/or group to correct the problem becomes evident when the truth is exposed and or the unfolding of events presents the error in the attempted reasoning. In the

⁶ Recreated from Federalist Article 01: <http://www.constitution.org/fed/federa01.htm>

⁷ <http://en.wikipedia.org/wiki/Reason> (Viewed on 02/13/2010)

second, it can be much more insidious since the infringing truth or events will need to be discarded, eliminated, or twisted to be integrated in some manner since the conclusions support not truth [and virtue], but vice. So, we now come to our third “Principles of Reason and Virtue”, “When Reason and Virtue work together, concepts that are created through fallible perceptions that eventually are not supported in reality and associated truths, can be reconstituted to support the known reality and newly exposed truths with minimum conflict within the individual, among groups and within society as a whole.” The fourth principle then would be, “When Reason and Vice work together, concepts that are created through fallible perceptions that are not supported in reality and truths, will tend to continue as fallacies causing harm to those whom are on the negative receiving end of the misaligned concept; with the eventual alignment of truth for a concept, arrived through fallacy, having a higher than average probability of being exposed resulting in its correction with a less than peaceful event.”

The Wikipedia Entry States:

Vice is a practice or a [habit](#) considered [immoral](#), depraved, and/or degrading in the associated society. In more minor usage, vice can refer to a fault, a defect, an infirmity or merely a bad habit. Synonyms for vice include fault, depravity, sin, iniquity, wickedness and corruption. The modern English term that best captures its original meaning is the word vicious, which means “full of vice”. In this sense, the word vice comes from the Latin word vitium, meaning “failing or defect”. Vice is the opposite of virtue.⁸

Dictionary.com Defines

Vice:

1) an immoral or evil habit or practice. 2) immoral conduct; depraved or degrading behavior: a life of vice. 3) sexual immorality, esp. prostitution. 4) a particular form of depravity. 5) a fault, defect, or shortcoming: a minor vice in his literary style. 6) a physical defect, flaw, or infirmity: a constitutional vice. 7) a bad habit, as in a horse. 8) a character in the English morality plays, a personification of general vice or of a particular vice, serving as the buffoon.

It is necessary for every American, with becoming energy to endeavor to stop the dissemination of principles evidently destructive of the cause for which they have bled. It must be the combined virtue of the rulers and of the people to do this, and to rescue and save their civil and religious rights from the outstretched arm of tyranny, which may appear under any mode or form of government.

— Mercy Warren, *History of the Rise, Progress, and Termination of the American Revolution*, 1805

So, we now come to the question of “How can mankind be led to Reason and Virtue?” where, for most, the answer to this question will be less than adequate since we are working to define the principle of Reason and Virtue to attain Truth such that it can be applied to the concept of governance over people. Since we are not exploring this concept in detail, and we are assuming that these truths are based on self evidence, it will be up to the reader to explore the details of the following principles we will explore. But of all the principles derived from these articles, the following will be the most telling since what we considered to be self evident during our time in the late 1700’s is now somehow lost among those who would cheer the advancement of progress at the expense of liberty and freedom. Where the language does not have the meaning it did in the 1700’s when we wrote the founding documents, because of the progression of time, the language has changed, but the Natural Laws that govern men have not. Such that there are two methods that can be used to govern the Nature of Mankind such that the Principles of Freewill, Principles of Political Power, Principles of Conflict and Justice and the Principles of Reason and Virtue are played out within the context of society. The first method is the one that we have, as Founding Fathers, the most alignment with and that is the assumption that, as a species, mankind has it within them self the self awareness to make the right choices given the right environment; and no government has the knowledge to best understand and implement what a group of individuals need or require to live a life of prosperity and happiness. This concept of Natural Law is derived from the philosophies of Socrates, Aristotle, John Locke and Charles Montesquieu; plus many more.⁹ Where we can articulate these philosophies most closely align to the concept of liberalism as defined in the late 1700s and early 1800s, but this concept is also known as conservatism, libertarianism, realism or individualism in the 21st century.¹⁰ This philosophy is rooted in the basis of Socrates’ first premise of understanding that mankind, due to the fallibility of our senses, is ignorant within the context of any situation and to know the truth of a situation we first must claim ignorance before we can achieve the truth.

In the supposed state of nature, all men are equally bound by the laws of nature, or to speak more properly, the laws of the Creator.

— Samuel Adams, letter to the Legislature of Massachusetts, January 17, 1794

⁸ <http://en.wikipedia.org/wiki/Vice> (Viewed on 02/13/2010)

⁹ <http://en.wikipedia.org/wiki/> [Socrates, Aristotle, John_Locke, Montesquieu] (Viewed on 02/13/2010)

¹⁰ <http://en.wikipedia.org/wiki/Liberalism> (Viewed on 02/15/2010)

We purposefully left off the name of Plato, not because we disagree with all of his writings and we do not imply that his impact was substantial in the evolution of the thinking of the western modern society, but what we witness through his writings and teachings are rooted the concepts of idealism¹¹ which is the basis of the second method. The concept of idealism manifests itself as the general understanding that mankind, if educated properly, can obtain a level of knowledge such that one can “know” the truth. This pursuit of knowledge through reasoning, Plato suggests, is what can provide guidance to mankind in setting up models of governance. For example, if we have an ideal concept of a King or Queen; we then have an ideal as to what a serf would be [someone that works the land owned by a King or Queen]. Thus the ability to hold this ideal, regardless of what might support that ideal, in of itself is a premise for the truth that a King or Queen might have a divine right to hold power over the serf. The most influential philosophers to idealism include Plato, Plotinus, Kant, Hegel, and Pearson; among others not mentioned here.

The human heart refuses to believe in a universe without a purpose.
— Immanuel Kant

And here is the prudent observation; the rejection of this philosophy of idealism comes into play when a group in the 1800s formulated the concept of materialism¹² to counter the conceptual framework of idealism. But this movement from an ideal, such as a King or Queen, to the materialistic point of view on how to organize social society, [also known as dialectical materialism¹³] requires this philosophy to also identify an ideal such as a difference between the ruling class and the working class as Karl Marx suggests. This form of Dialectical Materialism promotes the concept that material forces are causing social and economic changes to occur which results in one group suffering at the hands of another group. The concepts of idealism/materialism, from the late 1800’s and early 1900’s, are also known as socialism, statism, progressive, liberalism and communism in the 21st century. The philosophers that represented the concepts of materialism include Jean-Jacques Rousseau, Henri de Saint-Simon, Charles Fourier; Ludwig Feuerbach, Karl Marx and Friedrich Engels; among others not mentioned here.

Society does not consist of individuals but expresses the sum of interrelations, the relations within which these individuals stand.
— Karl Marx

Again, as Dialectical Materialism is best represented through a socialistic governing concept, the need to identify an ideal, [such as how mankind should be organized] still remains. Thus, we can surmise that idealism and materialism, though counter philosophies, are together sitting on a separate branch of philosophy from what we call 18th century liberalism [conservatism]. Why is this? It is primarily because our driving prime objective in organizing a benevolent government is the guiding “Principles of Freewill”. And in both cases, governance from the standpoint of idealism and/or materialism must require the oppression [the systematic denial of freewill] of some individual, group or class of society. With this understanding, it can now be clear that the current state of affairs of our society today would be equivalent to a ballet between the two philosophies of idealism and materialism, with governmental interference on the behalf of big business to define the economy (idealism) verses the social justice pursued by the government through ever expanding social programs and the relentless pursuit to define and market the concept of differing classes that consist of the poor, the working class and the rich (materialism). As this power struggle unfolds the sides hold more desperately to their idealistic and materialistic philosophies further moving to the negative principles of Freewill, Political Power, Conflict & Justice and Reason & Virtue. Within this context we find the moral fabric of the society being led along the line of Reason & Vice instead of Reason & Virtue. In the end, those individuals that have been educated in the principles of Reason & Virtue and how they support liberty and freedom are left feeling confused and desperate to align their perceived reality to the reality of the idealist/materialist. In this world, many things are not aligned so the individual will have an under lying sense and feeling in life that “something is not right” that “something is amiss” but they are **unable** to identify it.

It is an object of vast magnitude that systems of education should be adopted and pursued which may not only diffuse a knowledge of the sciences but may implant in the minds of the American youth the principles of virtue and of liberty and inspire them with just and liberal ideas of government and with an inviolable attachment to their own country.

— Noah Webster, *On the Education of Youth in America*

¹¹ <http://en.wikipedia.org/wiki/Idealism> (Viewed on 02/15/2010)

¹² <http://en.wikipedia.org/wiki/Materialism> (Viewed on 02/15/2010)

¹³ http://en.wikipedia.org/wiki/Dialectical_materialism (Viewed on 02/15/2010)

So we can finally answer how mankind is led to Reason and Virtue, since the answer lies in an understanding that the governing environments and institutions that have been justified by the governing classes, to this time in history, have mainly attached themselves to the philosophies of idealism/materialism because it supports the negative “Principles of Political Power” where these governing classes support the growth of power over mankind while supporting an altruistic ideal as a false form of Reason and Virtue. So we come to the fifth Principle of Reason and Virtue, “With the use of Reason and an idealistic interpretation of altruistic concepts [in place of Virtue], the government and their associated factions can grow power over mankind resulting in ever increasing use of political power such that the society degrades into a culture of Reason & Vice to continue governments’ appetite to maintain and grow control over the governed.” Which leads us to the sixth and final “Principle of Reason and Virtue”, “A government led by Reason and Virtue, within the politically motivated governing classes as well as within the governed citizens, will cultivate Liberty and Freedom, through spirituality [faith], education [hope] and deeds [charity], such that no tyrant or internal strife can weaken its strength and resolve to protect the citizens of the nation.”

Principles of Reason and Virtue

#1 – Human Character requires the balance of Reason and Virtue

A human who has character, will have virtue that cannot be without a solid ability to reason, and a solid sense of reason cannot be without the directive intent of virtue.

#2 – Concepts are created and maintained through the use of Inductive and Deductive Reasoning

Concepts and language are formed in the human mind through the use of inductive and deductive reasoning, such that the use of Reason and Virtue together can form concepts and language that represent the effective truth in which to make prudent and courageous decisions that result in temperate and jurisprudential events.

#3 – Fallible concepts can be Reconciled Peacefully with Reason and Virtue

When Reason and Virtue work together, concepts that are created through fallible perceptions that eventually are not supported in reality and associated truths, can be reconstituted to support the known reality and newly exposed truths with minimum conflict within the individual, among groups and within society as a whole.

#4 – Fallible concepts are Reconciled in a Disruptive Manner with Reason and Vice

When Reason and Vice work together, concepts that are created through fallible perceptions that are not supported in reality and truths, will tend to continue as fallacies causing harm to those who are on the negative receiving end of the misaligned concept; with the eventual alignment of truth for a concept, arrived through fallacy, having a higher-than-average probability of being exposed resulting in its correction with a less than peaceful event.

#5 – Idealistic Interpretations of Altruistic Concepts, cloaked in Virtue, can control the Governed

With the use of Reason and an idealistic interpretation of altruistic concepts [in place of Virtue], the government and their associated factions can grow power over mankind resulting in ever increasing use of political power such that the society degrades into a culture of Reason & Vice to continue governments’ appetite to maintain and grow control over the governed.

#6 – Mankind led to Reason & Virtue will result in a society of Liberty and Freedom

A government led by Reason and Virtue, within the politically motivated governing classes as well as within the governed citizens, will cultivate Liberty and Freedom, through spirituality [faith], education [hope] and deeds [charity], such that no tyrant or internal strife can weaken its strength and resolve to protect the citizens of the nation.

While the People are virtuous they cannot be subdued; but when once they lose their Virtue they will be ready to surrender their Liberties to the first external or internal Invader.... If Virtue & Knowledge are diffused among the People, they will never be enslaved.
— John Adams 1776¹⁴

¹⁴ Revolutionary Virtue; *Author:* Akers, Becky; *Source:* New American; *Date:* March 30, 2009