

Federalist 2.0 – Chapter 1

By Publius in 2009

In chapter 1 of these articles, we will answer the question; “How does one person’s passions infringe upon another person’s Freedoms?” Our answer will recognize the truth that man is created equal but does not have the right to equal access to the natural productive nature of a human being. We will find that we can all agree that the general concept that all men should work together to benefit each other equally, is a utopian ideal which is good. And this ideal should be the desired outcome of any culture and organized government. We will discover that this “IS” the American dream, where one can achieve the utopian ideal and goal through an open system of exchange where the invisible hand of economic markets can increase prosperity to benefit all. We will find that the concept of “wealth redistribution” will actually drive society away from this utopian goal due to the fact that the act of redistribution requires putting an individual in control of the redistribution mechanisms who inevitably will have inconsistent passions and personal struggles in their lifetime that will drive them to make inequitable choices which will result in the suffering of some individuals.

Within this pessimistic and realistic view of the natural tendencies of mankind, the passions and struggles of mankind will always drive groups of men and women to intentionally or unintentionally impose their will on other groups or individuals. This concept, specifically, is why the Federalist was born and why the United States of America was eventually crafted into its current form. The formation of the United States constitution was to limit and prevent this unreasoned and un-virtuous natural tendency of mankind so that there would be mechanisms to limit the powers of the associated governments put into mankind’s hands to prevent the misuse of power and the natural tendency to try to grow control over other men and women. From the original Federalist papers these differences and desires we have called “factions” and resulting actions “insurrections” that inevitably result in the natural suffering of one group to support the desires of another group. Thus, the original intent of the United States of America was not to institute policies of governmental controls to save the likes of mankind, but to prevent and protect the individuals from groups and government entities that seek to invade on an individual’s privacy and their God given freedoms while they are alive on this planet pursuing their own form of “happiness”.

Section I - The Passions of Mankind

01 - All men are created equal, but do not live equally

02 - The federalist is pessimistic / realists

03 - Passionate mankind will have struggles

04 - Mankind led to reason & virtue

05 - Factors of faction & insurrection

Article 01 - All men are created equal, but do not live equally (Freewill)

After the uneasy experience with the inefficiency of the existing federal government, you are called upon to deliberate on new laws and approaches [certification efforts] which may or may not eventually result in changes to the Constitution of the United States of America. This subject speaks on its own merit as to the importance of this subject; we should understand the consequences of not succeeding is nothing less than the termination of the existence of the freedoms of this union of these United States of America and the safety and welfare of the parts of which it is composed, and the eventual fate of this empire in many respects, which by far has been the most interesting in the world for the past 250 years. It has been frequently remarked by others around the world that this freedom we possess would seem to have been reserved for the people of this country, due to their conduct and example, such that we may be the last of mankind to decide this important question, “Are societies of men really capable of establishing good government from reflection and choice?”, or are we as mankind forever destined to depend on our political governance by accident and force. If there be any truth in this statement, this crisis for which has guided us to this point of arrival may with critical importance be regarded as the era of mankind of which the final decision will be made; and if we make a decision that takes us down the incorrect path or we make the wrong selection to correct the troubled direction of this Union, it is within these failed efforts that we may, in our view, deserve to say that it is due to the general misfortune and fate of mankind.

Among the most formidable of the obstacles of which we face in improving the method of execution of the Constitution would have to be the obvious interest of a certain class of men in the federal government and at the highest levels in every state that would resist all procedural changes which may negatively impact their hold on power, their mean of compensation, and inevitable changes that their offices may need to undertake with these suggested changes in laws or process; and the perverted ambition of another class of men, who will either hope to enrich themselves by the confusions of their country, or whom seek to flatter themselves with fairer prospects by elevating the notion that a stronger centralized empire would be preferred to one that is confederate in nature.

It is not, however, my intention to dwell upon concepts of this nature. I am well aware that it would be counterproductive to our intentions to change the process on which the Constitution is administered indiscriminately due to the opposition of any set of men (merely because their situations might commit them to some suspicion). Our honesty will require us to admit that even these men/women may be guided by upright intentions; and it cannot be doubted that much of the opposition which has made its appearance to date, or may hereafter make its appearance, will spring from sources, blameless at least, if not respectable, to those that make the honest errors due to minds that have been led astray by preconceived jealousies and irrational fears. So numerous indeed and so powerful are these causes which serve to give a false bias to our judgment, that we, upon many occasions, see wise and good men on the wrong side as well as on the right side of questions of the first magnitude of society. This situation, if we pay attention, would provide us a lesson of moderation to those who are ever so much persuaded of their being in the right on any controversy. And a further reason for caution, in this respect, might be drawn from the reflection that we are not always sure that those who advocate the truth are influenced by purer principles than their opponents. Ambition, greed, personally hostile resentment, party opposition, and many other motives, not more important than these, are capable of securing an influence on those who support as well as those who might oppose the right/truthful side of a question. Were there not these suggestions to maintain a level of moderation, nothing could be more ill-judged than that intolerant spirit which has, at all times, characterized political parties. For in politics, as in religion, it is equally absurd to aim at making new converts by fire and sword or to try to cure those who carry a widely acceptable doctrine by imposing their persecution.

And yet, however just these moderate intentions will be allowed to be voiced, we have already sufficient evidence that it will happen in this discussion, as in all former cases of great national discussions, an unleashing of angry and malignant passions will be let loose to influence the decisions in either direction. To judge from the conduct of the opposite parties, we shall be led to conclude that they will mutually hope to convince the population of the justness of their opinions and to increase the number of their converts by the loud volume of their positions and the bitterness of their abusive talk. An enlightened zeal for the energy and efficiency of government will be crushed due to the offspring of tempers that are fond of despotic power and overly hostile to the principles of liberty. An over-scrupulous jealousy will release opinions that the rights of the people will be in danger, which usually is the fault of the mind, rather than of the heart, where this idea will be represented as merely obvious and factual, and with this stale bait, due to its popularity of an ideal, will take hold at the expense of the public good. It will be forgotten, on the one hand, that jealousy is usually the partner to love, and that the noble enthusiasm of liberty is going to be infected with a spirit of narrow and uncultured distrust. On the other hand, it will be equally forgotten that the existence of government is essential to the security of the liberty we seek; that, in the organizing of a sound and well-informed judgment, liberty and government's interests can never be separated; and that a dangerous ambition is more often apt to lurk behind the deceptive mask of a zealous individual or group that advocates for the rights of the people than under the forbidden appearance of those whom might be zealous for the solidly fixed implementation and efficiency of government. History will teach us that the former intent of the zeal for the rights of people has been found a much more certain road to the introduction of despotism that leads to a dictator than the zeal for a controlled management of government, and those men who have intentionally overturned the liberties of republics, the greatest number have begun their career by paying a disguised fawned attentiveness to the people; first leading to efforts to continue to make unattainable promises to quench the never-ending thirst of the masses, and ultimately leading to tyrants.

In the course of the preceding discussion, I have a desire, my fellow-citizens, to try to put you on your guard against all attempts, from whatever quarter, to influence your decision in a matter of the utmost importance

to your welfare and your family's future, by any impressions other than those which should result from the evidence of truth. You will, no doubt, at the same time, have collected from the general scope of the honest efforts for change, an understanding for what will be consistent changes to the process by which the Constitution is administered. Yes, my countrymen, we owe it to you that, after having spent considerable time and consideration, we are clearly of the opinion it is in your best interest to adopt this idea of certification and ensuing debate that we will craft in the years ahead. We are convinced that this is the safest course for your liberty, your dignity, and your happiness. We have no reserves or doubts that this is necessary. We frankly acknowledge to you our convictions that some changes are necessary for the continued existence of our republic, and we will freely lay before you the reasons on which they are founded since the consciousness of good intentions does not like ambiguity. We shall not, however, multiply the problems that already exist, and we will focus only on the necessary administrative changes to ensure the intent of the original Constitution is met. Our motives will remain in the depository of our own breast since they are not important to the work we will endure. For our arguments will be open to all and should be judged by all as worthy and capable for consideration. They will be at least offered in a spirit which will not be disgraceful such that the cause of truth will be preserved.

In the progress of this discussion, we will strive to give a satisfactory answer to all the objections which may make their appearance, such that these objections might not claim your attention. It may be thought ridiculous to offer arguments to prove the utility of the potential changes in administering the Constitution of this Union, a point, no doubt, deeply engraved on the hearts of the great body of the people in every State and more importantly in the body that governs the ever-growing federal state, and one, which it may be imagined, has no adversaries. But the fact is that we already hear it whispered in the private circles of those who oppose any changes to how the Constitution is administered, that "the current Federal System that guides the Fifty States are required for the existence of the whole", and that "we must of necessity resort to increasing the federal power further to strengthen the whole". This doctrine will, in all probability, be gradually propagated and encouraged, until it has enough devoted admirers to counteract the open acknowledgement of our proposed efforts and desired administrative changes. For nothing can be more evident, to those who are able to view this subject from afar, that the alternative of the adoption of proposed changes to the administration of the Constitution is a dismemberment of the Union through the centralization of powers at the Federal Level resulting in the general loss of liberty. As we have visited this discussion several hundred years ago, one prying question is brought to mind, "What challenge faces mankind such that they would release the Union to a centralized power?" We did not answer this question directly since, at the time, we were concerned about the dissolution of the Union, but the answer is hidden within our works, and we will use the remaining of this article to show that mankind's challenge is understanding that we are all created equal but do not live equally due to our own self guided gift of freewill.¹

The primary challenge we face as mankind on this planet is to survive the events that life presents us such that we can reach an old age. And when we are old, given we are blessed; we will pass from this earth in a peaceful manner with all our family at our side. And when we pass away, we can only hope that we have left the earth a better place whether it was by raising a loving family or by contributing something worthwhile to society and mankind. When we are old what might we want to remember? That we lived a life which was the same as another person; or that we have made a more equal world by forcing the world to be a more fair place as imagined in our own eye? No, we will focus on those that we love to ensure they are happy and that they will be able to go on without us. And when we look back on our lives, we will determine how wonderful our lives have been based on the uniqueness of our own personal life experiences. No one life will be lived the same way and no one life can be judged to be "better" than another. Some of the best lives have been lived within the context of being poor and some within the context of being rich. Some are born poor and remain so, others are born rich and remain so, but those that have been poor and have grown rich are the ones that have the most to share in life experience. For not that they have lived a better life, but they have faced more challenges personally and emotionally as they outgrew their old ways and discovered what it means to live and serve their fellow mankind.

¹ Recreated from Federalist Article 01: <http://www.constitution.org/fed/federa01.htm>

Thus, a man/woman that out grows their own cultural biases and becomes something more must experience life in a unique manner and thus had to confront and overcome the passions of mankind to grow and achieve. Whether it was from their passion or from the passions of others, in the end they have had to find their balance that allowed them to make their lives something more than what their parents have been able to provide. Since all humans are emotional beings, these changing emotions must be managed for any individual to survive the trials of living. But what are the passions of mankind and why do they make us unique?

The challenges we face with understanding the essence of mankind's passions is not whether we label them good or bad. But the overall impact they have on other individuals. For our discussion we will use the "Seven Deadly Sins" (Lust, Greed, Wrath, Pride, Anger, Sloth and Envy)² as our basis for discussing passion. Within these passions it is clear that we can say that a person that has released themselves into a deadly sin or passion is not able to fully function as a working part of society. Thus, we can say that their ability to use reason in decision making will be severely hampered due to the extent of their vice. More than likely they will make decisions that negatively impact their family, friends and community when given the chance. Realistically, we should note that we all experience some of these emotions to some levels in our lifetimes. What makes these seven deadly sins most notable is when they manifest in something that is not within the realm of a healthy expression of passion. And these different variations of passion are what make every human unique.

The most notable aspect of the seven deadly sins is when an individual fully embraces one or another of the passions to their own detriment. This individual, that is consumed by their vice, will not make rational decisions based on true value and competitive pricing in the marketplace. They will choose based on what will protect their efforts to continue within their vice. When these kinds of decisions occur, they set into motion events that are purely unpredictable.

For example, the person involved in Lust will purchase tools and services that a normal person might not purchase. They engage in behavior that violates trust with those that love them. They make decisions that can negatively impact their own self preservation such as engaging in relations that expose them to disabling and deadly diseases. A person that plunges into Greed will also make decisions that are uniquely selfish in nature. Also purchasing products that support their vice that usually do not follow normal concepts of value and price. They will engage in activities that distance themselves from those they love and make it difficult for others to love them back. Their mood will turn sour if they do not see their wealth grow and this forces them to make decisions that do not follow basic value and price perceptions that a rational individual would make. The individual that is consumed by Pride, specifically Hubris³ of the Eco-Friendly kind, will also make decisions and purchase products based on their vice instead of the normal quality for price within market conditions. They will fill their hearts with pride in the non-traditional decisions they make based on an ideal they have conceived or have adopted. These decisions impact their relationships and the overall society since it reduces or eliminates built in efficiencies that a market economy starves to obtain.

These vices, as we can see, not only drives the decisions on how we live our lives, how we choose our friends and how we manage our career, it also will drive us to make decisions on whom would govern our affairs. Because of this non-rational thought these people will always choose those that will enforce their vice as the right direction for society and culture. With this decision, they will expect to obtain favors or create an environment that will allow themselves to wallow in their vice. Where rational minds will pursue the necessary objective to provide for all, not just to provide for a group of which they identify, where their rational intentions will be to satisfy their needs in the pursuit of happiness within the contextual understanding around how economic systems function efficiently. Additionally, a rational mind will understand that to impose the will of a few onto the many in the name of their vice will eventually mean they will suffer under the desires of someone else as well as inevitably risk unleashing the destructive forces on the natural organization of markets that strive to satisfy the needs of all.

² Wikipedia: Seven Deadly Sins (http://en.wikipedia.org/wiki/Seven_deadly_sins)

³ Merriam-Webster for Hubris: Exaggerated Self-Confidence (<http://www.merriam-webster.com/dictionary/hubris>)

Ultimately, what determines a man/woman's ability to maintain a healthy level of passion? Freewill does. The ability to rationally understand that at the end of the day we are all free to make the choices that lead us further down the path of self destruction or we can make the right choices based on freewill which can guide us toward a healthy expression of passion in our lives. Thus, we can say, all men/women suffer from the challenge of combating vices or the onslaught of a deadly sin and societies that embrace these vices by embracing laws that support those engaged in these negative vices, will result in social challenges that reduce the society's ability to equitably serve each other in a positive manner. More importantly placing men/women into positions of power that support these vices and who will inevitably make decisions and choices that favor their partners and affiliations, or better termed, their "factions", will find the road to freedom more difficult to obtain. And these decisions to embrace these vices in full, at the expense of the freedoms of others, inevitably result in the suffering of groups or individuals. We will call these transgressions/decisions "insurrections". Or better put activities that favor one group, resulting in a negative impact to another group or individual, will result in suffering since the impacted group or individual's freewill has been unfairly limited or destroyed.

So, in the end we are all created equal but do not live equally because we have freewill and that when we are born, we do not have the birthright or the adopted self anointed license to subjugate others and their will no matter how deep we have been consumed by our vice. Thus, as a Federalist, we can pose the following first set of principles of freewill:

Principles of Freewill

#1 – Mankind is born with the natural gift of Freewill

We are born with freewill; some religions refer to this as a "God Given" right.

#2 – Freewill cannot be taken

Freewill cannot be taken by anyone. It can be suppressed but, in the end, we make that choice to suppress.

#3 – Freewill cannot be given

Freewill cannot be given. We can abdicate it for some time but doing so allows one to adopt a master.

#4 – Effective governance must utilize Freewill to be successful

Laws that govern mankind must take freewill into account if human suffering is to be minimized.

Thus, as stated before, we believe that mankind CAN establish good government from reflection and choice and that good government is based on these four principles of mankind and their given birth right of freewill. Such that, this premise, is the foundation of the Founding Fathers and will be the basis for writing the remaining articles and chapters. Those that do not agree to these principles or commandments of freewill, must inevitably disagree and discard all concepts which are to follow as well as discard all the original works of the founding fathers as well as the Constitution and the Declaration of Independence.