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What Is At Stake:
The Declaration of the American Foundation
A Case Study of the Current Times

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Das Vorspiel

Four score and One Hundred sixty-six years ago, we as a United body said with one voice, that These United States standing together on one accord would stand against tyranny from within and beyond. As time has unfolded; so have these united thoughts. The passed-along thoughts that the truth at a moment's notice is the truth always, to forgive is to forget and to live in the present future rather than the past which is ever fleeting. Today our United Nation is at risk of declining and becoming one of the ancient philosophers' nations that we study today. It's being disavowed from within, and it started with ourselves. Throughout this paper, I will be examining past Political Thoughts of Man within the realm of Political Theory and will be introducing the thought that our country is at extreme risk of being divided from within more than ever. I will be further delineating how as a Unified Nation we must come together to overcome our current Political crisis, what factors would preserve our constitutional republic; and how these factors will lead to the strong preservation of our Constitutional Republic.

Plato

As we begin, we must look back to the Great philosopher Plato. Plato was an ancient Greek philosopher born in Athens during the Classical period in Ancient Greece. In Athens, Plato founded the Academy, a philosophical school where he taught philosophical doctrines that would later become known as Platonism. Plato's ¹"the Republic", centers on a simple question: is it always better to be just than unjust? The puzzles in Book One of "the Republic" prepare for this question, and Glaucon and Adeimantus make it explicit at the beginning of Book Two. To answer this question, Socrates goes a long way around, sketching an account of a good city on the grounds that a good city would be just and that defining justice as a virtue of a city would help to define justice as a virtue of a human being. Socrates is finally close to answering the question after he characterizes justice as a personal virtue at the end of Book Four, but he is interrupted and challenged to defend some of the more controversial features of the good city he has sketched. In Books Five through Seven, he addresses this challenge, arguing (in effect) that the just city and the just human being as he has sketched them are good and are in principle possible. After this long digression, Socrates in Books Eight and Nine finally delivers three "proofs" that it is always better to be just than unjust. Then, because Socrates wants not only to show that it is always better to be just but also to convince Glaucon and Adeimantus of this point, and because Socrates' proofs are opposed by the teachings of poets, he bolsters his case in Book Ten by indicting the poets' claims to represent the truth and by offering a new myth that is consonant with his proofs. The center of Plato's Republic is a contribution to ethics in which a discussion of what virtue justice is and why a person should be just. Socrates links his discussion of personal justice to an account of justice in the city and makes claims about how good and bad cities are arranged, the Republic sustains reflections on political questions, as well. Not that ethics and politics exhaust the concerns of the Republic.

Rome

The Roman Republic inspired many of the delegates who traveled to Philadelphia to design an effective federal government for the new United States in the summer of 1787. There was a good reason for this. Rome's Republic endured for nearly 500 years and offered consensus-building tools like the separation of powers, a system of checks and balances, and veto power. The Roman Republic also provided an important caution. While it had been

¹"Brown, Eric. "Plato's Ethics and Politics in the Republic." *Stanford Encyclopedia of Philosophy*. Stanford University, September 12, 2017. Last modified September 12, 2017. Accessed November 30, 2022. <https://plato.stanford.edu/entries/plato-ethics-politics/>.

extraordinarily successful, the Founders also knew that Rome degenerated into autocracy in the first century BC. Fearing such an outcome, Benjamin Franklin once told a concerned citizen that America would be “a Republic if you can keep it.” While the concern that the young Republic would quickly die proved unfounded. Despite our civil war and profound regional differences, our Republic has endured for more than 200 years. But now, as the US faces a deepening political crisis, we are again looking to history to imagine our future.

In a book called ²“A Republic If You Can Keep It” authored by Dr. Gai Ferdon, a doctoral professor at Liberty University a World renowned Christian University, James Wilson stated in 1791 “A state may be described as a complete body of free persons, united together for the common benefit, to enjoy peaceably what is their own, and to do justice to others. In order to constitute a state, it is indispensably necessary, that the wills and the power of all the members be united in such a manner, that they shall never act nor desire but one and the same thing, in whatever relates to the end, for which the society is established. It is from this union of wills and strength that the state or body politick results. The only rational and natural method, therefore, of constituting a civil society, is by the convention or consent of the members, who compose it. For civil society, we properly understand the voluntary union of persons at the same end, and in the same means as a prerequisite to obtaining that end. This union is a benefit, not a sacrifice; a civil state in addition to the natural order.”

Our Founders understood the unity of the people and valued the facts that were associated with governing for the people. George Washington would later say in his farewell address in 1795 ³“The unity of Government, which constitutes you one people, is also now dear To you It is justly so; for it is a central pillar in the edifice of your real independence the support of your tranquility at home, your peace abroad; of your safety: of your prosperity; of that very Liberty, which you so highly prize.” John Adams would say ⁴“Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passion, they cannot alter the state of facts and evidence.” Both were founders of the Constitution and builders of this Nation, orating that in the midst of the precipice of the political thought, which had been brewing for generations, we must come together and state the facts and set up our future generations with a land of freedom and truth with the absence of a political fervor that we have fought through, but we must keep to truth and love and instill it in our fellows.

Alexis de Tocqueville

Alexis De Tocqueville was a French aristocrat, diplomat, political scientist, political philosopher, and historian. De Tocqueville was active in French politics, first under the July Monarchy (1830–1848) and then during the Second Republic (1849–1851) which succeeded the February 1848 Revolution. He retired from political life after Louis Napoléon Bonaparte's December 2nd, 1851 coup and thereafter began work on *The Old Regime and the Revolution*. Alexis De Tocqueville argued the importance of the French Revolution was to continue the process of modernizing and centralizing the French state which had begun under King Louis XIV. He believed the failure of the Revolution came from the inexperience of the deputies who were too wedded to abstract Enlightenment ideals. Alexis De Tocqueville was a classical liberal who advocated a Parliamentary Government and was skeptical of the extremes of democracy.

² “Ferdon, Gai M. *A Republic If You Can Keep It: America's Authentic Liberty Confronts Contemporary Counterfeits*. Chesapeake, VA: Foundation for American Christian Education, 2008.

³ “Davis, Katy. “Gettysburg Address: 1863.” *Ben Guide*. Accessed September 26, 2022. <https://bensguide.gpo.gov/gettysburg-address-1863#:~:text=Lincoln's%20Gettysburg%20Address%20begins%20with,to%201776%2C%20which%20was%2087>.

⁴ “A Quote from the Portable John Adams.” Goodreads. Goodreads, n.d. Accessed February 9, 2023. <https://www.goodreads.com/quotes/32621-facts-are-stubborn-things-and-whatever-may-be-our-wishes>.

During his time in parliament, he was a member of the center-left, but the complex and restless nature of his liberalism has led to contrasting interpretations and admirers across the political spectrum.

In Alexis De Tocqueville's "Memoirs on Pauperism" written in 1835 and 1837, Alexis sets the groundwork for the civil societal understanding of life in civil society. In the first "Memoir on Pauperism" written in 1835, Alexis begins by highlighting the fact that Pauperism is the presence of Pauper, who is a very poor person. He highlights that, In every country, in every community, and in every civil society in Europe and abroad you will find these people. Alexis states in the first "Memoir on Pauperism"⁵ "When one surveys the diverse countries of Europe, one is struck by a most extraordinary and apparently inexplicable sight. 1 The countries that appear the poorest are those which, in reality, contain the fewest indigents, while among the peoples whose opulence you admire, one part of the population is obliged to rely upon the gifts of the other in order to live. Travel through England's countryside, and you will believe yourself transported into the Eden of modern civilization. With roads magnificently maintained, clean and new houses, well-fed herds wandering in rich meadows, strong and healthy farmers, wealth more dazzling than in any country in the world, more ornate and exquisite basic comforts, there is everywhere the feeling of order, of well-being, and of leisure; a feeling of universal prosperity that seems to exude from the atmosphere itself and that thrills the heart with every step. This is how England appears at the traveler's first glance."

Alexis continues by stating⁵ "Now go more deeply into the interior of the villages, examine the parish registers, and you will discover with an indescribable shock that one-sixth of the inhabitants of this flourishing kingdom live at the expense of public charity. If you turn your gaze to Spain, and above all to Portugal, an entirely different sight strikes your eyes. Everywhere in your path, you will encounter a poorly fed, ill-clothed, ignorant, and coarse populace, living in miserable homes in the midst of the half-uncultivated countryside. Nevertheless, the number of indigents is insignificant in Portugal. M. de Villeneuve estimates that one pauper is found for every twenty-five inhabitants of this kingdom. The celebrated geographer Balbi had previously given the figure of one indigent for every ninety-eight inhabitants. Rather than comparing two foreign countries to each other, contrast diverse parts of the same empire, and you will arrive at a similar result: you will see proportionate growth of, on the one hand, the number of those living in comfort, and on the other hand, the number of those who fall back upon public donations in order to live. According to the calculations of a conscientious writer whose other theories I am, in fact, far from approving, the average number of indigents in France is one pauper per twenty inhabitants. But we can see immense differences among different parts of the kingdom. The department of the Nord, which is certainly the richest, the most populous, and the most advanced in everything, counts close to a sixth of its population for whom the assistance of charity is necessary. In the Creuse, the poorest and the least industrialized of our departments, we only meet one indigent for every fifty-eight inhabitants. By these statistics, the Manche is shown as having one pauper for every twenty-six inhabitants."

This is the point in which Alexis De Tocqueville makes the most astute evaluation of civil society by reverting to the beginning to justify the current situation at hand. Alexis states⁵ "Here, in order to make myself better understood, I feel the need to return for a moment to the beginning of human societies. I will then rapidly go down the river of humanity to today. Behold men gathering for the first time. They come out of the forest, they are still wild, they join forces

⁵ "De tocqueville, Alexis. "Memoirs on Pauperism and Other Writings: Poverty, Public Welfare, and Inequality." Edited by Christine Dunn Henderson, February 1, 2021. Accessed February 9, 2023. <https://ebookcentral.proquest.com/lib/liberty/reader.action?docID=6449869>.

not to enjoy life, but to find the means of surviving. Shelter against the intemperance of the seasons, sufficient food such is the object of their efforts. Their minds do not go beyond these goods, and if they obtain them without trouble, they judge themselves satisfied with their fate and doze in idle comfort. I have lived in the midst of barbarous tribes in North America; I have lamented their destiny, but they do not find it at all cruel. Sunk in the middle of the smoke of his hut, covered in coarse clothes which are the work of his hands or the fruit of his hunting, the Indian looks with pity at our arts and considers the advances of our civilization a tiresome and shameful subjugation; he envies us only our weapons. Having reached this first age of societies, men thus still have very few desires and hardly feel any needs other than those felt by animals; through the social organization, they have only discovered the means of satisfying them with less effort. Until they become acquainted with agriculture, they live by hunting; from the moment they learn the art of making the earth bring forth a harvest, they become farmers. So each works the field that has fallen to him to bring forth whatever could nourish him and his children. Land ownership is created, and with that, the most active element of progress is born. From the moment men possess the land, they settle down. In cultivating the earth, they find abundant resources against hunger. Assured of survival, they begin to glimpse that human existence offers other sources of pleasures beyond the satisfaction of life's first and most urgent needs. As long as men had been wanderers and hunters, permanent inequality had not been able to insert itself permanently among them. There was no outward sign at all that could permanently establish the superiority of one man and, above all, of one family over another family or another man; and had this outward sign existed, it would not have been transferrable to his children. But as soon as land ownership was known and men had converted vast forests into arable fields and grassy meadows, from then on, we saw individuals gathering into their hands much more land than was necessary to feed themselves and thus perpetuating ownership in their descendants' hands. From then on, superfluidity exists; with superfluity is born the taste for pleasures other than the satisfaction of the most basic physical needs."

Alexis De Tocqueville would then continue into his 2nd "Memoir on Pauperism" and concluded ⁶"In an earlier article, I tried to show that today's public and private charities are powerless to cure the miseries of the poor classes. It remains for me to search for the means that might be used to prevent these miseries from arising. Such a subject is almost without natural limits, and I feel the need to place boundaries on myself that are not indicated by the subject. Among those whose situation places them at the threshold of need and to which the subject of this article refers, it is appropriate to establish two broad categories: on one side are found the poor belonging to the agricultural classes; on the other side, the poor who are a part of the industrial classes. These two aspects of my subject must be taken separately and examined in detail at least as much as the narrow limits of the present work will allow. I will only touch lightly on what pertains to the agricultural classes since the great menaces of the future do not come from there. In France, substitutions have been abolished, and the equality of shares has penetrated more at the same time that it was established in laws. Thus, it is certain that in France, property ownership will never be concentrated in a few hands, as is still seen in parts of Europe. Now the same division of land that could harm, at least temporarily, agricultural progress by preventing the concentration of capital in the hands of property owners who wanted to innovate produces this immense good: it forestalls the development of pauperism in the agricultural classes. When, as was the case in England, the peasant did not possess any part of the land, the

⁶ "De tocqueville, Alexis. "Memoirs on Pauperism and Other Writings: Poverty, Public Welfare, and Inequality." Edited by Christine Dunn Henderson, February 1, 2021. Accessed February 9, 2023. <https://ebookcentral.proquest.com/lib/liberty/reader.action?docID=6449869>.

masters' caprices or greed could suddenly inflict terrible miseries upon the peasant. This is easily understood. The same number of men is not necessary for all types of farming, nor called for by every method of farming. When, for example, you convert wheat fields into a pasture, one shepherd could easily replace a hundred cultivators. When you make one large farm out of twenty smaller ones, a hundred men would suffice to cultivate the same fields that used to call for four hundred hands. From the technical point of view, there has perhaps been progressing in the conversion of wheat fields to grasslands and of small farms into large holdings, but the peasant at whose expense such experiments are conducted cannot fail to suffer from them. I have heard from a wealthy Scottish landowner that a change in the manner of managing and cultivating his lands forced three thousand peasants to leave their homes and go to seek their fortunes elsewhere." De Tocqueville continues by saying ⁷"The agricultural population of that burgh of Scotland thus found itself suddenly exposed to the same miseries that constantly strike the industrial populations when new machines are discovered. Such events give rise to pauperism among the agricultural classes, as well as to its disproportionate growth among the industrial classes. Men who are thus violently ripped from the cultivation of the earth seek refuge in workshops and factories. Hence, the industrial class grows not only in a natural and haphazard manner according to industrial needs but also suddenly and by an artificial process following the miseries of the agricultural class. This latter process quickly produces a surplus and destroys the balance that should always exist between consumption and production. The concentration of landed property into a small number of hands has not only accidentally resulted in bringing misery to a portion of the agricultural class but also has given a large number of farmers ideas and habits that will necessarily make them miserable in the long run. What do we see before our own eyes every day? Which members of the inferior classes most freely succumb to every excess of intemperance and love to live as if each day has no tomorrow? Which ones show the greatest lack of foresight in everything? Who contracts those premature and imprudent marriages that seem to have no other object than to multiply the number of the earth's unhappy inhabitants? The response is simple." Alexis De Tocqueville further states ⁷"They are the proletarians, those who have no other property under the sun than their own labor. As these same men come to possess any portion of land, however small, do you not notice that their ideas modify and that their habits change? Is it not apparent that with landed property comes the thought of the future? From the moment they feel they have something precious to lose, they become prudent. As soon as they believe themselves to be the means of removing themselves and their children from poverty's ravages, they take energetic measures to escape poverty, and by momentary privations, they seek to assure themselves of lasting well-being. These people are not yet wealthy, but they already have those qualities that give birth to wealth. Franklin was in the habit of saying that with order, activity, and economy, the road to fortune was as easy as the road to the market. He was right. Thus, it is not poverty that makes the farmer imprudent and reckless, because, with an exceedingly small field, he could still be very poor. It is the complete absence of all property; it is the absolute subjection to chance." Alexis understood the effects of capitalism and the reduction of the community which he first pointed out within his first "Memoir on Pauperism. Alexis De Tocqueville recognized the beginning of the separation of the civil society structures that were created to keep the community together and foster "togetherness". Both "Memoirs on Pauperism" lay the foundation for the essence of the truth, that the community only exists if everyone beings to see their neighbors.

⁷ "De tocqueville, Alexis. "Memoirs on Pauperism and Other Writings: Poverty, Public Welfare, and Inequality." Edited by Christine Dunn Henderson, February 1, 2021. Accessed February 9, 2023. <https://ebookcentral.proquest.com/lib/liberty/reader.action?docID=6449869>.

Edmund Burkes' "Little Platoons"

Edmund Burke, a hugely influential Anglo-Irish politician, orator, and political thinker, was notable for his strong support for the American Revolution and fierce opposition to the French Revolution. Edmund Burke was born in Ireland in 1729. His mother was a Roman Catholic, and his father had conformed to the Protestant Church of Ireland to improve his personal and professional prospects. Edmund Burke attended Trinity College, Dublin, which admitted only Protestant students, and in 1750 entered the Inns of Court in London to receive legal training. His career did not lead him into the law, however, but into literature and politics. In Burkes, ⁸"Reflections on the French Revolution" Edmund Burke states ⁸"To observing men it must have appeared from the beginning, that the majority of the Third Estate, in conjunction with such a deputation from the clergy as I have described, whilst it pursued the destruction of the nobility, would inevitably become subservient to the worst designs of individuals in that class. In the spoiling and humiliation of their own order, these individuals would possess a sure fund for the pay of their new followers. To squander away the objects which made the happiness of their fellows, would be to them no sacrifice at all. Turbulent, discontented men of quality, in proportion as they are puffed up with personal pride and arrogance, generally despise their own order. One of the first symptoms they discover of selfish and mischievous ambition is a profligate disregard for the dignity in which they partake with others. To be attached to the subdivision, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affection. It is the first link in the series by which we proceed toward love for our country, and mankind. The interest of that portion of social arrangement is a trust in the hands of all those who compose it; and as none but bad men would justify it in abuse, none but traitors would barter it away for their own personal advantage. There were in the time of our civil troubles in England (I do not know whether you have any such in your assembly in France) several persons, like the then Earl of Holland, who by themselves or their families had brought odium on the throne, by the prodigal dispensation of its bounties towards them, who afterward joined in the rebellions arising from the discontents of which they were themselves the cause; men who helped to subvert that throne to which they owed, some of them, their existence, others all that power which they employed to ruin their benefactor. If any bounds are set to the rapacious demands of that sort of people, or that others are permitted to partake in the objects they would engross, revenge and envy soon fill up the craving void that is left in their avarice. Confounded by the complication of distempered passions, their reason is disturbed; their views become vast and perplexed; to others inexplicable; to themselves uncertain. They find, on all sides, bounds to their unprincipled ambition in any fixed order of things. Both in the fog and haze of confusion all is enlarged and appears without any limit. When men of rank sacrifice all ideas of dignity to an ambition without a distinct object and work with low instruments and for low ends, the whole composition becomes low and base. Does not something like this now appear in France? Does it not produce something ignoble and glorious? a kind of meanness in all the prevalent policies? a tendency in all that is done to lower along with individuals all the dignity and importance of the state? Other revolutions have been conducted by persons, who, whilst they attempted or affected changes in the commonwealth, sanctified their ambition by advancing the dignity of the people whose peace they troubled. They had long views." Burke continues by stating ⁸"They aimed at the rule, not at the destruction, of their country. They were

⁸ "Burke, Edmund. "Burke, Edmund. 1909-14. Reflections on the French Revolution." Paras. 75-99. Burke, Edmund. 1909-14. Reflections on the French Revolution. the Harvard Classics. Accessed February 9, 2023. <https://www.bartleby.com/24/3/4.html>.

men of great cities and great military talents, and if the terror, the ornament of their age. They were not like Jew brokers, contending with each other who could best remedy with fraudulent circulation and depreciated paper the wretchedness and ruin brought on their country by their degenerate councils. The compliment made to one of the great bad men of the old stamp (Cromwell) by his kinsman, a favorite poet of that time, shows what it was he proposed, and what indeed to a great degree he accomplished, in the success of his ambition: ⁹“Still as you rise, the state, exalted too, Finds no distemper whilst ‘tis changed by you; Changed like the world’s great scene when without noise, The rising sun night’s vulgar lights destroy.” While Burke contends that civil society is born within subsections and the “Little Platoon” is the group that you are born into within that societal group; I further contend, that this group is the day-to-day localities and neighborhoods that we live in today. I submit that we must understand that in Old Modern day England, the “Little Platoon” or civil society is the same neighborhood that we have today but less centralized and ten times separate than what was originally conceived but we still must recognize the indictment of the truth in this matter. Burke was very astute to understand that the progression of the community was at the mercy of the very same people, working to tear down and manipulate the city. Burke understood and highlighted the only way for civil progression was for the people of the civil society to understand and know the people in the community itself.

Seven Stages Of Man

Political Thought mixed with Fallen Man has developed a world in which “Man”, who has fallen, puts himself before God and Others. This has created a lifestyle in which “Man” has created a Fallen Political Atmosphere, of a politicized and polarized selfish man. I concur that there are Seven Stages of Man throughout Political Theory. These Seven Stages would show the change throughout the time of Man and the further development of political thought which developed into the politically manipulative environment of today. To understand the Seven Stages of Man, We must delineate from the Beginning with Creation and the Fall of Man.

The First Stage of Man is the stage of Infantile-Selfishness in which this Period of Creation and Fall of Man is a two-phase stage in which we must take a biblical look back to the Garden of Eden. The Garden of Eden, in the Hebrew Bible (Old Testament) book of Genesis, is a biblical earthly paradise inhabited by the first created man and woman, Adam and Eve, prior to their expulsion for disobeying the commands of God. It is also called in Genesis “the garden of the Lord” (the God of Israel) and Ezekiel “the garden of God.” The term Eden is derived from the Akkadian word *edinu*, borrowed from the Sumerian *Eden*, meaning “plain.” According to the Genesis story of the Creation and the Fall of humanity, rivers flowed out of Eden to the four corners of the world. The Infant as in Adam and Eve was given the world. Adam and Eve were given a mission and the ability to experience the world to its fullest.

This then progressed into the Second phase of the First stage in which the Fall where Adam and Eve (Man) were innocent until Eve yielded to the temptations of the evil serpent and Adam joined her in eating the forbidden fruit. At this point, they both recognized their nakedness and donned fig leaves as garments. Immediately God recognized their transgression and proclaimed their punishment for the woman, pain in childbirth and subordination to man and, for the man, relegation to an accursed ground with which he must toil and sweat for his subsistence.

The Second Stage of Man would imminently follow the fall and be evident in Cain and Abel. The Second stage of Man would be the Stage of Self-Preservation in which envy and

⁹ “Burke, Edmund. “Burke, Edmund. 1909-14. Reflections on the French Revolution.” Paras. 75-99. Burke, Edmund. 1909-14. Reflections on the French Revolution. the Harvard Classics. Accessed February 9, 2023. <https://www.bartleby.com/24/3/4.html>.

Murder would reign supreme over Understanding, hard work, and Relationships. Within this stage Abel, the keeper of sheep was highly regarded by God and was killed by Cain out of envy. Another son, Seth, was born to replace Abel, and the two human stems, the Cainites and the Sethites descended from them. This would continue the line of Self-Preservation in every aspect of life. This is evident not only in this first action of Murder but also first initially in the Garden of Eden in which the First Sin of outright defiance of divine directions was overruled by Man's initial wants, and turned into the next and worse Sin of Murder because of Envy. ¹⁰“Envy is an emotion that occurs when a person lacks another's superior quality, achievement, or possession and either desires it or wishes that the other lacked it.” Aristotle defined envy as pain at the sight of another's good fortune, stirred by "those who have what we ought to have". Bertrand Russell said that envy was one of the most potent causes of unhappiness. Recent research considered the conditions under which it occurs, how people deal with it, and whether it can inspire people to emulate those they envy. Some languages, such as Dutch, distinguish between "benign envy" (benijden in Dutch) and "malicious envy" (afgunst), pointing to the possibility that there are two subtypes of envy. Research shows that malicious envy is an unpleasant emotion that causes the envious person to want to bring down the better-off even at their own cost, while benign envy involves recognition of others' being better off but causes the person to aspire to be as good. Benign envy is still a negative emotion in the sense that it feels unpleasant. According to researchers, benign envy can provide emulation, improvement motivation, positive thoughts about the other person, and admiration. This type of envy, if dealt with correctly, can positively affect a person's future by motivating them to be better people and to succeed. There is some discussion on whether the subtypes should be seen as distinct forms of envy, as some argue that the action tendencies (to damage someone else's position for malicious envy and to improve one's own position for benign envy) are not part of how the emotion is defined, while others think action tendencies are an integral part of an emotion. Those that do not think subtypes of envy exist argue that the situation affects how envy leads to behavior; while those that do think subtypes exist think that the situation affects which subtype of envy is experienced.

The Third Stage of Man is the Stage of Mortal Ignorance. This stage refers to the understanding that God Created the Heavens and the Earth which we relay back to Genesis, but continues with the breakdown, that while we know and believe that, we still choose to do what we know as Sin. ¹¹Judges 21:25 shows the evidence that while the children of Israel knew that God called them to something much grander than the actions of their fathers, they still chose to walk away from God. Judges 21:25 states ¹¹“In those days there was no king in Israel: every man did that which was right in his own eyes.” This Stage runs congruently with several stages because this is an eternal thought which is an every single day journey. Thomas Aquinas wrote within an article ¹²“When speaking about the influence of passions on the will, Aquinas takes the position that so long as people retain the use of reason and free will, if they are moved by passion to do a gravely disordered act, then they sin mortally. Only if they are so overcome by passion that they no longer have the ability to judge and to act freely are they excused from mortal sin, as they are excused from sin altogether. St. Thomas takes a similar hard-line position regarding ignorance of universal principles of law, such as the prohibition of fornication, at least in his later

¹⁰ “Envy.” Wikipedia. Wikimedia Foundation, October 27, 2022. Last modified October 27, 2022. Accessed December 5, 2022. <https://en.wikipedia.org/wiki/Envy>.

¹¹ “Judges 21.” Judges 21 KJV. Accessed February 13, 2023. <https://biblehub.com/kjv/judges/21.htm>.

¹² “Bolin, Author Fr. Joseph. “Aquinas on Mortal Sins and Ignorance.” *Paths of Love*. Last modified May 20, 2010. Accessed February 13, 2023. <https://www.pathsoflove.com/blog/2010/05/aquinas-on-mortal-sins-and-ignorance/>.

writings. In De Malo q. 3, a. 8 Aquinas says, ¹²“that if an act is done in ignorance in one respect, and knowingly in another, then it is voluntary in the respect it which it is done knowingly, and involuntary in the respect in which it is done in ignorance, as when someone does not know that fornication is a sin, he voluntarily commits fornication, but does not voluntarily commit a sin and Aquinas does not add anything about the fornication being indirectly voluntary, because of neglect in acquiring knowledge about its sinfulness.” Aquinas further states ¹³“But in the Summa Theologiae and in the later part of the De Malo Aquinas considers the case of a person who believes that fornication is a venial sin, and is of such a mindset that he would definitely refrain from fornication if he knew it was a mortal sin. He puts forth the argument in an objection: the difference between mortal and venial sin is that the person who sins venially loves some creature more than he ought, yet loves it less than God, while the person who sins mortally loves some creature (at least himself or his own will) more than he loves God. But a person with such a mindset seems obvious to love the good he is seeking less than he loves God since he would be willing to forego it if he knew it was contrary to the love of God. In the Summa, he responds to this by saying that if ignorance entirely excuses from sin, the person would of course not commit a mortal sin, since they would not sin at all. But if ignorance is not invincible, and does not entirely excuse from sin, then the ignorance itself is a sin and contains in it a lack of divine love, inasmuch as a man neglects to learn those things through which he can preserve himself in divine love. Similarly in a Quodlibetal question sometimes an erroneous conscience does not absolve or excuse from sin, namely when the error itself is a sin, proceeding from ignorance of that which someone is able to and obliged to know, as for example, if someone believed fornication to be simply a venial sin, and then, if he committed fornication, although he would believe that he was sinning venially, he would not be sinning venially, but mortally.”

The Fourth Stage of Man is the Stage of Complete Denial and Faith in Altered Reality Prospects. This stage is the furnishing of the political and religion-based notation, in which the belief in God is denied and placed on the chopping block for the notion that Religion and God have formulated an Alternate Reality. In a book written by Mark Juergensmeyer called ¹⁴“*God at War: A Meditation on Religion and Warfare*”, Juergensmeyer speaks about the current notion. Juergensmeyer states “Though extreme, this vision is characteristic of all religion: it presents an alternative view of reality. All religion is imagined in that they are constructions of an alternative view of reality, as the sociologist Robert Bellah has argued. Like war, religion is a response to a perception of deep disorder, though, in the case of religion, it is often the fear of one’s own demise, the fear of death. For this reason, most religious traditions have incorporated violence and death into their rituals and images (the Christian cross is an obvious example), as a way of showing that in the religious imagination, the fear of chaos is overcome and death has been defeated. As does war, religion provides an imagined scenario of chaos conquered.” This theory has led to the development of science-based religion and a push away from God and a push to theorists thinking in a matter of Reality, Dimension, and Space as superior.

The Fifth Stage of Man is the Stage of God's Grace. This stage is the fulfillment of God's Grace for us. He sent his only Son to give us another way to enter his eternal kingdom through His Son Jesus Christ. Through this stage, Man was washed clean of the debt that was acquired through the commission of Sin and Jesus Christ fulfilled the “Old” Covenant and personally

¹³ “Bolin, Author Fr. Joseph. “Aquinas on Mortal Sins and Ignorance.” *Paths of Love*. Last modified May 20, 2010. Accessed February 13, 2023. <https://www.pathsoflove.com/blog/2010/05/aquinas-on-mortal-sins-and-ignorance/>.

¹⁴ “Religion as Alternative Reality.” *Academic.oup.com*. Accessed February 13, 2023. <https://academic.oup.com/book/36569/chapter-abstract/321529721?redirectedFrom=fulltext#no-access-message>.

embodied the “New” Covenantal Promise. We were washed white and sinless with a new slate through the Crucifixion and the Resurrection on the Third Day. This Stage is also mixed with Stage Three and Six because while Man was cleared of all Sin’s man sometimes falls to the weakness of his flesh and reverts back to the mortal ignorance that was diverted in Stage Three.

The Sixth Stage of Man is the Stage of Mortal Weakness. This stage is the representation of current times. While we were cleared of all the debt that was acquired through Sin, we still fall weak to our flesh and fall right back into that Sin without divine guidance from God. Within this Stage we learn that Man is inherently fallen.

The Seventh Stage of Man is the Stage of Spiritual Redemption. This Stage is the representation of the Redemptive process of God's Grace in our life. This is the stage that we must all strive to embody.

Consensus v. Compromise

Currently, there is a misconception about the idea of Consensus and Compromise, and many believe that these two ideas are the same. Let’s get a better understanding of the two. A Consensus is a unanimous general agreement, or also a decision made by the entire group in which no one feels as if they did not have an opportunity to voice their opinion on the given topic or issue, while also gaining an understanding or belief of the other side's wants and needs for a general area of civilization. This would be a win-win decision for all involved because all involved all gaining something for the completion of this decision. A Compromise is a settlement of differences by arbitration or by consent reached by mutual concessions while ignoring the other side's reason for the decision's purpose. This would be a lose-lose decision for all involved because everyone would have to give up things to reach a common or uncommon goal. This is what has caused such a division of reality. We have two sides of thinking not apparent: listening to one's opinions on why something should be something and ignoring the simple fact that our world is a combination of ideas and principles. We live in a society in which, the false belief that the world revolves around one person as yourself, instead of remembering that we were destined for a place and Jesus Christ died for our sins because we had no recourse or ability to change that without the divine intervention from the one who was there in the beginning.

Biblical Support

Zechariah 4 speaks the truth about this topic of Political thought. ¹⁵“And the angel who was speaking with me came back and awakened me, like a man who is awakened out of his sleep. He said to me, “What do you see?” I said, “I see, and behold, a lampstand all of gold, with its bowl [for oil] on the top of it and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it. And there are two olive trees by it, one on the right side of the bowl and the other on its left side [supplying it continuously with oil].” So I asked the angel who was speaking with me, “What are these, my lord?” Then the angel who was speaking with me answered me, “Do you not know what these are?” And I said, “No, my lord.” Then he said to me, “This [continuous supply of oil] is the word of the Lord to Zerubbabel [prince of Judah], saying, ‘Not by might, nor by power, but by My Spirit [of whom the oil is a symbol],’ says the Lord of hosts. ‘What are you, O great mountain [of obstacles]? Before Zerubbabel [who will rebuild the temple] *you will become* a plain (insignificant)! And he will bring out the capstone [of the new temple] with loud shouts of “Grace, grace to it!”

¹⁵ “Bible Gateway Passage: Zechariah 4 - Amplified Bible.” *Bible Gateway*. Accessed December 2, 2022. <https://www.biblegateway.com/passage/?search=Zechariah+4&version=AMP>.

Psalms 46 states ¹⁶“God is our refuge and strength [mighty and impenetrable], A very present and well-proved help in trouble. Therefore we will not fear that the earth should change. And though the mountains are shaken and slip into the heart of the seas, Though its waters roar and foam, the mountains tremble at its roaring. Selah. There is a river whose streams make the city of God, The holy dwelling place of the Most High. God is in the midst of her [His city], she will not be moved; God will help her when the morning dawn. The nations made an uproar, the kingdoms tottered and were moved; He raised His voice, and the earth melted. The Lord of hosts is with us; The God of Jacob is our stronghold [our refuge, our high tower]. Selah. Come, behold the works of the Lord, Who has brought desolations and wonders on the earth. He makes wars cease to the end of the earth. He breaks the bow into pieces and snaps the spear in two; He burns the chariots with fire. “Be still and know (recognize, understand) that I am God. I will be exalted among the nations! I will be exalted on the earth.” The Lord of hosts is with us; The God of Jacob is our stronghold [our refuge, our high tower]. Selah.

Conclusion

What is our foundation you may ask? Our foundation is continuous classical principles retaught continuously and passed along throughout generations. The American Foundation is the understanding that we are only but a mere fraction of a long history of truth and the fight to preserve the individual right to proclaim it. We here on this day have forgotten the understanding that we should be grateful; that, for every moment that we have breath, someone has given their last breath so that we can have the freedoms we have here. The American Foundation is the belief that our Constitution was a document created to protect everyone’s freedom while creating a system of order and balance so that we can function as a body of truth and understanding. Our System is flawed but yet it has stood the test of time. The founders revered the precipice which was forming, but then took ample steps to trust and believe in their fellows and trusted that God was creating something that would mitigate any and all challenges to this New Form of Government. What is at stake if we do not see the truth and the evidence of history repeating itself, is the loss of our American Federalist way of life. That which is the Truth will no longer be constant. That which is Good and Evil will no longer have a division. As has been said before, Man will do What man thought was right. Finally, I implore each of you to search for the truth in this life. Have trust and faith in the Lord who created all that we know and see, and trust that nothing can happen but through Grace and Divine Oversight. Lastly, I leave this with you; The same Jehovah Mekoddishkem who gave up all in John 3:16 which states ¹⁷“For God so loved and dearly prized the world, that He gave His [One and]only begotten Son so that whoever believes and trusts in Him [as Savior] shall not perish, but have eternal life” so that we can live life everlasting is and always will be the same Jehovah Jireh who has Provided all we need to succeed. God has created the story that we live in and has already created the table in the presence of our enemy. He formed us in his image and sent us with a purpose. Take the time to Listen and Understand and everything will come to pass. Selah.

¹⁶ “Bible Gateway Passage: Psalm 46 - Amplified Bible.” Bible Gateway. Accessed December 4, 2022. <https://www.biblegateway.com/passage/?search=Psalm+46&version=AMP>.

¹⁷ “Bible Gateway Passage: John 3:16 - Amplified Bible.” Bible Gateway. Accessed December 5, 2022. <https://www.biblegateway.com/passage/?search=John+3%3A16&version=AMP>.

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