

the critical role performed by the cognitive cutting-edge of the division of labor. This cutting-edge pivots on the leading role of those forms of scientific activity which generate validated discoveries and further development of physical and artistic principle, in conjunction with educational and other cultural programs focussed upon the realization of those primary objectives. From this pivotal element of the entire division of labor, scientific and technological progress radiates through the machine-tool-design sector of the division of labor, into the machine-tool field generally, and thence into the general development of improved types of products, of cutting-edge, capital-intense, power-intense modes of development of infrastructure and productive capacity, and of the work of both professional engineers and technicians in conveying these technological advances into the productive and distributive processes generally.

The quality of contemporary labor-force on which satisfying such requirements depends, requires the leisure life of individual and household implicit in an approximately forty-hour week standard. This is not necessarily the standard for special cases, such as the entrepreneur, or professional. The intellectual life implied as opportunity in the forty-hour work-week standard for the operative, is integral, at least in substantial part in the work schedule of the entrepreneur or professional.³⁵

In all of this, the most important goal of employment and household incomes policies, is the fate one's having lived will bestow upon posterity. Those who do not view matters so, are poorly qualified to become parents; prudent unborn souls, before being conceived, would wish to be promised the kind of fair-labor protection which ensures that they are born to parents not lacking that commitment.³⁶

35. Although many entrepreneurs go into business as a prospective route of escape from absolute or relative poverty, as is notably relatively frequent among so-called minority strata, the general rule should be, that an entrepreneur or business executive driven by greed is personally a fool, and may become a menace to himself (or, herself) and associates under effects of stress. The healthy motive for being an entrepreneur is to live as a professional, for which success in business is accomplished as a blend of a science and art: they do it, because they love to do it! It is fun! The problem-solving side, the challenge and response of problem-solving, is the fun side of the professional or entrepreneurial career, which supplies the factor of sanity. The challenge of balancing the business accounts, is just one of the unavoidable imperatives of the profession, like the challenge to the scientist or engineer, of "making the thing work." If it isn't fun, they have chosen the wrong career. That is also the proper motive of the entrepreneurial farmer. It is this professional quality of the qualified entrepreneur's or professional's work-life, which supplies a large part of the cognitive stimulus which most of the employed labor-force must derive from leisure activity.

36. A little more than a year ago, one of the internationally renowned Classical singing artists of my lifetime died, at the age of 92. She had become a friend. Not long before her death, my wife and I, and two others, spent a couple hours with her, chatting, my wife reciting Classical German poetry which our hostess selected for her to read, and our hostess selecting relevant recordings of the corresponding *Lieder* from her own recordings made years earlier. Toward the close of this excellent two-hour visit together, our hostess spoke

of her life with the words to the effect, "I have sung these in my time," speaking thus of part of her life's enduring place in the timelessness of eternity.

It is such matters which touch upon that deeper meaning of the term "general welfare" as the principal founders of our republic defined it. Thus, after such and related forms of relevant reflections on the common interest, the representative of one core constituency says to that of another, "Okay, Joe, tell us what conditions you and your family need, to do your job." When all of the constituencies to be represented, have asked their questions, and had their say, on such grounds, a fair practical conception of the common interest in the general welfare is more or less well defined.

3.4 Protective tariffs

In the preceding sub-section, I emphasized the fact, that money is merely a convenient administrative fiction, not a measure of intrinsic economic values. Money, by itself, does not work well even as a mere instrument of administration of production and trade. Money must be hedged by other administrative instruments, such as protective tariffs, credit policies, taxation policies, and formal regulatory measures, which have the effect of steering inherently dumb money in directions desired by intelligent societies.

There are other difficulties to be considered. At any earlier point in this point, I emphasized that the intrinsic values in economic processes have no scalar (e.g., linear) measure, no simple yardstick. Everything about human life in this universe is to be measured against a specifically non-linear standard, an *anti-entropic* standard of change, as ancient Heraclitus and Plato defined change as a standard of measure. The only rational standard of measure in economic processes, is physical-economic forms of anti-entropic growth. As I indicated earlier, all actual economic growth is a result of the equivalents of a combination of scientific and technological progress and progress in development and application of those kinds of principles associated with strictly Classical modes of development of forms of artistic composition which are related to and include the practice of universal history as a science.

For reasons implicit in those considerations, the successful administration of national and global economic processes, treats those as physical-economic processes whose controlling features are both scientific and technological progress and expressions of Classical forms of artistic composition. The challenge thus posed to statecraft, is typified by the implications of a Gauss-Riemann notion of ordered series of multiply-connected manifolds, processes for which no linear model could be competently prescribed, no solution in terms of deductive-inductive logic specified. We may be able to

of her life with the words to the effect, "I have sung these in my time," speaking thus of part of her life's enduring place in the timelessness of eternity.

describe the effect of the economic processes in deductive-inductive terms, but we could never describe the processes which produce such effects in such terms. This consideration of method, has always been a crucial one, in connection with the absolute failures of all my ostensible professional competitors' attempts at long-range economic forecasting relative to the more or less consistent success of my own forecasts.

In all anti-entropically ordered series of multiply-connected manifolds of a Gauss-Riemann type, including real economic processes, the controlling element of change, in passing from one manifold to its successor, is the addition of new principles and their applications. In economics as a science, and in economic processes in practice of statecraft, these new principles represent a combination of newly discovered (or, newly applied) physical principles, blended with universal principles of a Classical artistic quality. Thus, the notable transitions to a new, higher state, are invariably reflections of the impact of application of previously unknown, unspecified principles. In this area of discussion, lies, for example, the approach to remedying the infantile absurdity, and also fraud, of proposing to understand such transitions from the vantage-point of the radical positivist's aberrant notions of randomized axiomatically linear processes — e.g., the tragically failed Nobel Prize-winning aberration known as the Morton-Scholes formula, and so on.

The issues so posed are not merely academic, or in any sense so abstract as to be distant from the daily practice of production and distribution by firms. In the practice of that progressive U.S. farmer which our Wall Street and Washington ideological madmen have done so much to ruin, and in the similar ruin of many among our formerly successful industrial concerns, it is precisely the kind of non-linear change I have referenced again here, which is absolutely determining, for defining the difference between successful and implicitly bankrupt conduct of economic policy-shaping, even at the level of daily practice within the relative microcosm of the individual enterprise.

In such microcosms, the essence of the non-linear, or anti-entropic aspect of practice is located within judgments generated within what I have described here earlier as the anti-entropic, cognitive processes of the individual mind, and within those aspects of social relations among individuals which define the relationship between and among the cognitive processes of those individuals.

Curiously, when such more sophisticated features of the management of an enterprise are referenced, within activity of that same enterprise, such non-linear activities of the policy-shaping processes are filed under the intrinsically misleading category of "practical suggestions." These most sophisticated, and most crucial features of the policy-development and practice of the enterprise, are often referenced as "practical" by default, precisely because they lie outside and beyond any conceptions defined by a preexisting accountant's or other deductive-inductive projection of the implications of

already established models of the enterprise's practice. In the mind of the formalist, there is no other available term to describe matters beyond his comprehension, if they are successful, but "practical." Until "the boss" adopts it as policy, the bureaucrats call it "unprofessional," even "hare-brained;" once "the boss" has installed it as policy, it is politely identified by the formalists of the bureaucracy, as "practical," as distinct from terms such as "existing standard doctrine," or "professional."

The way in which a national political-economy is rationally managed, to reflect the implications of such changes in incorporated principles, falls under the general heading of "regulatory measures," the kind of measures which set wild-eyed anarchists into stomping and raving like the fictional Rumpelstiltskin, shrieking their protests against "command economy" measures. In order to condition an economy and its foreign economic relations to the import of changes within the determining parameters of the economic environment, tariff walls and other forms of regulatory measures, also known as "constraints" (combinations of thresholds and coefficients), are imposed upon investment and commerce. These measures are introduced and maintained to prevent the economies from doing the crazy things they would otherwise tend to do, if such regulation ("constraints") were not supplied.

Typically, therefore, tariffs and related measures, have been usually introduced to reflect the need to steer the economy's way around some undesired, otherwise probable effect, in response to the impact of a new technology, or some newly recognized other condition. This typifies the phases of economic processes in which steering is urgently required, but in which no linear system of rules would be capable of guiding the course around the menacing reefs. This, incidentally, is one of the reasons any attempt to manage an economy, or a firm, according to a computer model is inherently the road to ruin. No model consistent with deductive-inductive methods could competently represent a real-life economic process.

What regulatory measures do, is to set thresholds, such as minimum wage-levels, standard work-weeks, and so on, as measures to prevent the economic processes from going haywire, as they would without the setting of such thresholds.

To make the importance of such regulatory precautions clearer, consider the case of a man who was, quite literally, the devil's advocate, the Bernard de Mandeville otherwise known as the folk-hero of the Mont Pelerin Society of Friedrich von Hayek, Milton Friedman, and Britain's cruellest nanny, former Prime Minister Margaret Thatcher; that is the same Society which serves as the global den-mother for the Heritage Foundation, and many other of those covens where today's hooded and other brutish far right currently foregather to groan.

Mandeville does not differ in any principle from the axiomatic hedonism of the implicitly satanic Venice's Paolo Sarpi, Britain's Thomas Hobbes, John Locke, Adam Smith, and Jeremy Bentham, or the French Physiocrat François



Detail from William Hogarth's "The Rake's Progress," showing a gambling den in London's Covent Garden: Here is the true face of "free trade."

Quesnay's radically feudalistic doctrine of *laissez-faire*. The difference is in style; Mandeville, one of the key British ideologues behind the Eighteenth-Century Hell Fire Clubs' movement of Aaron Burr et al., like some character from a Hogarth illustration, "came out" openly for Satan. Perhaps that is why the late Friedrich von Hayek placed such importance on him. Mandeville, as in his celebrated *The Fable of the Bees*, condoned the most outrageous immoralities as part of the constituency of lust which must be given free expression to arrive at what Mandeville proposed would evolve, as if statistically, as the consummately liberal substitute for truth and morality. Hogarth's *A Rake's Progress* depicts what Mandeville's followers regard as among the notable benefits of "free trade."

The common achievement of Britain's typical philosophers, Hobbes, Locke, Mandeville, Hume, Smith, and Bentham, is that they were models of consistency, the devil's

own logicians. They were consistently wrong, and morally depraved, in producing consistently disastrous results for those portions of mankind which fell prey to their doctrines. It is precisely those constraints which such liberals abhor, which are essential to a tolerable state of society, essential to that decent society we have ceased to become, under the recent thirty-odd years rise of influence of the "free trade" radicals.

I propose that all of this is already implicit in the Apostle Paul's celebrated *I Corinthians* 13. Morality is not a code; it is a method, a method cohering with the nature of the individual person, as man or woman made in the image of the Creator, persons whose human nature is expressed essentially in those perfectly sovereign cognitive processes by means of which such good things as validatable discoveries of physical principle are created and made part of society's improved practice.