

II

The genesis of economic science

The science of political-economy is premised upon the conclusive, empirical evidence of a fundamental difference which sets the human species absolutely apart from, and above, all of the animal species, as Moses specifies in Genesis 1:26.

This crucial difference, is mankind's power to increase the potential population-density of the human species as a whole by means of the voluntary generation, transmission, and efficient assimilation of scientific and technological progress. Mankind is capable of increasing intentionally the maximum size of the human population which could be self-sustained by its own labor per average square kilometer of land area, while also raising the average physical standard of living.

No animal species can accomplish this. The range of successful adaptation of an animal species is delimited, as if by genetic determination; mankind incurs no such limitation upon our population, nor the development of the individual members of that population.

This increase in man's physical productivity is properly measured in both per capita and per square kilometer terms: the rate of useful physical output per person, and per square kilometer.

We are obliged to measure that output not merely as simple quantities of objects. Since we are referencing the rate of production in terms of the self-reproduction of the human species, we must measure both the inputs and outputs in reproductive-actuarial terms. We must take into account, as functionally causal variables, a system of measurement of inputs and outputs premised upon the family household as the social unit of both the quantitative and qualitative reproduction of not only entire societies, but mankind as a whole.

Therefore, we are obliged to measure the characteristics of the individual member of the family household in such terms of differentiation as *generations, age intervals, health, mental development, life expectancies, and fecundity*. We must measure not individual objects, but the average market basket of consumption required, per person and per household, in terms of the corresponding cause-effect relations.

We are obliged to measure the productive relationship in terms of mankind's productive changes in nature: that is, man's increase of the present and future fecundity of land for human reproduction. This is as we read the message of Moses in Genesis 1:28-30.

In order that such a process might be continued according to the instruction of Genesis 1:28, mankind must effect willfully those successively more truthful scientific discoveries by means of which increase in the well-being and productive powers of labor is accomplished. This willful progress can occur only under condition that there is a *knowable principle of ordering* governing the progress from inferior to higher levels of knowledge for practice.

Since the better ideas so discovered must correspond to a superior mastery of nature as a whole, the knowable laws



The Book of Genesis: panel by Lorenzo Ghiberti for the "Gates of Paradise" in Florence, ca. 1430. From the left to right in the foreground, it shows God creating Adam, God creating Eve, and the expulsion of Adam and Eve from the Garden of Eden. The temptation is in the left background.

which govern progress in fundamental scientific discoveries must be the laws which govern the universe as a whole. If this were not possible, then the human species population would never have risen above 10 million persons living upon our planet at any one time: a fair estimate of the potential population-density for a "primitive hunting and gathering society."

Man might employ successfully a tool whose design he did not understand correctly; however, the principle which orders successfully successive fundamental improvements in tool design, must be in at least approximate agreement with the principle ordering the underlying lawful ordering of our universe.

Indeed, the name of *science* is properly reserved to designating the discovery of those underlying principles which

can be shown empirically to order a successful ordering of successive scientific revolutions.

In that view of *science* as activity, man's conscious knowledge and mental activity is approximating the principles of organization of all creation. In that respect and degree, the mind of the individual scientist is mirroring the creative will of God the Creator. Thus, as we read in Genesis 1:27, man is created in God's own image.

This much which we have just outlined is all demonstrable to human reason by means of crucial, incontestable empirical evidence. More is similarly demonstrable. What has been outlined thus far bears chiefly upon mankind's interaction with the universe, and that only in a general, if nonetheless conclusive form. Examine next, somewhat more deeply, man's living likeness to the image of God the Creator.