

Economics for Everyone:
Das Jus Kapital

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PREFACE TO THE 2017 EDITION

Donald Trump is only the tip of the licebird that sqawks the talk of the sickold coocolded American Eagle. Tax cuts to the tiptop psychopathic cronies, some so nice and normal and even philanthropic with the ill-gotten dollars, fit neatly into the stupidities of an economic theory that has hung around our little-incomed necks for more than three centuries. Helpless rants against that economic theory can be as lofty as Piketty's prose¹ or as lowly as picketing Wall Street, but neither rantings shake the Wall that protects Wall Street. That Wall is not some Trumped-up thing, but a Jeri-code of arrogant economic departments that are firm in their teaching of nonsense.

A puzzled eccentric of the jeribunch once let loose a Joshua fart, a wind of ineffectual change: "we have nothing to teach," but the Wall of Establishment Economics stands firm.² How could that confident mind-locked crowd be brought from their wits' end? Walk-outs from the idiocies of Economics 101 will not do it.³ Perhaps walk-ins have a chance, but only

¹ See note 5 below.

² Symbolic of the wall is Gregory Mankiw's *Principles of Economics*, a text used in such different worlds as Korea and Ireland. Symbolic of my attack on the wall is Bruce Anderson and Philip McShane, *Beyond Establishment Economics: No Thank You, Mankiw*, Axial Publications, Vancouver, 2002. The remark about "nothing to teach" was made by Alfred Eichner at the beginning of the Preface to *A Guide to Post-Keynesian Economics* (White Plains, N.Y. M.E. Sharpe, edited by Eichner, 1979): the full comment was—I am recalling from memory—"Late at night, when we have a few drinks taken, we economists are likely to admit that we have nothing to teach."

(In later proof-reading I found, from the quotation at note 4 of the Prologue, that my old memory was not too bad! But now I am taking the opportunity to note that I avoid as far as possible changing the second edition of twenty years ago.)

³ There was, in fact, a walk-out of Mankiw's class. I am remembering such walk-outs of 1968. We really did not do much damage to the establishment then. As I write, walkabouts and ins and outs are realities in the U.S., in Romania, in Japan: they are having some effect. What if we boycotted globally the BA in economics in an aiming at a new 2020 vision? (Just an old guy's dream or scream!)

if they are clued into the precise idiocy of present teaching and prevailing politics, and have the back-up of a clued-in media.

This little book is a contribution to that walk-in. This Preface of mine is, I would say, a way for us to bring about a turn to effectiveness. The core of the effectiveness is in these next two pages, and it seems as well to put them forward immediately and talk round about them later. But perhaps a short quotation from the beginning of my recent rant against Donald Trump would encourage you to pause, with pen and pals, over this tricky undermining of the accepted false view that is sold to students, expensively but not pensively, in Economics 101.⁴ So here you are, before you initiate your inexpensive pensiveness: the second paragraph of my identification of the stupidity of Donald Trump.

How might I help you to identify the stupidity, the haughtiness, the abuse? Think, perhaps, of election or government promises regarding wages, or general increasing of middleclass purchasing power. A quiet but serious pause over the non-stupid view of profit exposes the silliness, the abusiveness, the immorality: one does not need the ponderous research of Piketty.⁵ Perhaps, indeed, it would be best to begin with a comment on that problem of wages and consumer purchasing power: with a quiet pause, a slow pleasant climb, a dummy dalliance.⁶ So: do I not encourage your serious dalliance by making the claim that, with the implementation of a non-stupid view of profit, you would find

⁴ Be realistic about this. See, e.g., notes 10 and 24 below.

⁵ Thomas Piketty, *Capital in the Twenty-First Century*, translated by Arthur Goldhammer (Cambridge: Harvard University Press, 2014). Popular media, and indeed some economists, exaggerated the innovative quality of Piketty's work. In fact such work had been ongoing in the U.S. Further, Piketty's main point, that the rich are getting richer, has been common knowledge for some time.

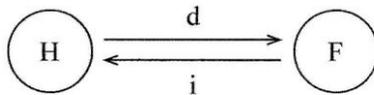
⁶ The word "dummy," of course, is ambiguous. There is a deep sense in which money is a dummy but let us slip past that sense. My aim here is to dodge various obvious issues, like money and credit, to bring you to the key point step by step. But if you are curious about the "dummy" aspect then you can follow it up later in Bernard Lonergan, *For a New Political Economy*, edited by Philip McShane (Toronto: University of Toronto Press, 1998), CWL 21, 37–41, 57–8, 61.

your wages doubling within six years? So much, then, for the haughty suggestion of, say, a guaranteed annual increase of 3%.⁷

The main point to be added to my preliminary nudge, based on that paragraph, is that figuring out the details of this massive cultural shift regarding wages is not going to be easy, and implementing it in this century is to be a psychic climate-change companion to the pushing for climate change in the usual sense.⁸ Nor is the beginning of the figuring out, that is the two pages to follow, easy. But best delay no further. And, LOL, perhaps after a day's work on the two pages you will leap to the odd conclusion that this view is quite obviously correct.

We start now with the standard diagram of current economic texts and move fairly smoothly to a diagram that points to that new science of economics that is to save us from global disaster. I wish you to come with me slowly and quietly from the standard diagram, through two transition diagrams, to the central scientific diagram of future economics.

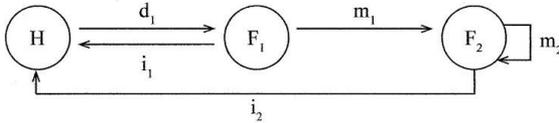
We start with the standard Household to Firm diagram of the first weeks of elementary economics, with the obvious meanings for the symbols of Households, Firms, income, and demand:



⁷ *Profit: The Stupid View of President Donald Trump* (Vancouver: Axial Publishing, 2016), i–ii. The scientific move to understand the silliness of present suggestions regarding wage-reforms is part of the large task to which I point in this book. What further might I add here? : a note, a high note indeed, a high “see,” relating to the suggestion about wages made in the text above, after footnote 6? There are to emerge, from the new scientific economics, shocking norms of workers’ incomes. It is amazing how we have gone on so long accepting putterings and utterings about minimum or living wages. But there is a long history and prolepsis to emerge on this that is to sublate Piketty’s hefty analysis: tricky work that is to climb forward in and through the difficult shift to two-flow analysis.

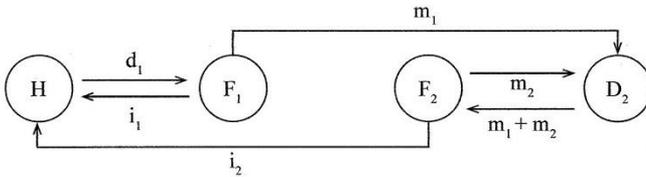
⁸ The two climate changes are linked. Without a global shift in the ethos of politico-economic thinking the drive for reforms towards Gai-respect will fizzle along in, might I say, breath-taking fashion.

There is an easy way to add the second type of firm, which supplies not consumer goods, but stuff for the first type of firm: maintenance and innovative stuff, which I'll symbolize as m . (Think of m as pointing to **m**aintenance and **m**ore!! More? : I am thinking of innovation of course.) Here you are:

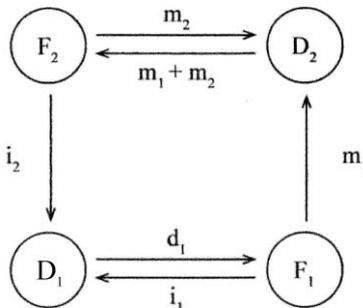


Notice now that F₂ is in the same boat as F₁ as regards maintenance and innovation. But we don't want to add F₃, F₄ ... I won't go into the simplification of packing in all the series of F_n into F₂. I just claim here that it works empirically as grounding decent measurements of business flows.

But how do we get that into the diagram?



We can make this neater by thinking of two types of demand and, if you wish, replacing H (Households) by D₁, with flow d_1 and making, e.g., d_2 -type flowings from D₂, the demand of firms for capital stuff, marked in the diagram as m_2 . Next, we find that we get a more workable diagram by laying the transactions out in a square and adding the flow lines:



This would be the beginnings of a new economics of measurable flows, one that would yield norms of financing, of profit in both normal and innovative economies, etc. etc.⁹

I halt abruptly there, and renew here my appeal to you to take this little nudge seriously. Push your imagination of the concrete reality of, say, a small bakery in its dependence on firms that supply its needs.¹⁰ Put in numbers: later correct numbers are to be the reality of good teaching.¹¹ You do need patience and time to soak into your battered psyche the diagrams and the seeds of a new view. I could, indeed, go on helpfully at length, but that is what the rest of this little book is about.¹² Where, you may puzzle, are banks, interest rates, money creation, the stock markets, credit and all the warped forms of commodity money transactions—like CDSs—the international

⁹ The book *Profit: The Stupid View of President Donald Trump* helps the serious reader to glimpse just what a huge challenge it is going to be to climb out of the alchemy of present economic thinking regarding profit. “etc. etc.” is to be weaved round the meaning of notes 32 and 39 below.

¹⁰ See notes 20 and 25 below. At age 17 I worked in such a bakery, a family business, preparing dough, travelling on both horse and motor van, counting takings, observing maintenance, etc. You may have such experience to draw on. Such drawing is a tricky matter of moving to the heuristics that makes the drawing-on luminous without losing the full concreteness. One may thus arrive at a preliminary grip of what Bernard Lonergan names metaphysics, “the conception, affirmation and implementation of the integral heuristic structure of proportionate being.” *Insight*, CWL 3, 416: the last four lines.

¹¹ This is an important and difficult point. Economic science deals with actual exchanges, See *For a New Political Economy*, CWL 21, 32, at lines 6–16. The neglected measurement of such exchanges in two circuits has to be undertaken to generate a continual flow of glocal data. Such data is to be weaved into the complex of flows that the diagram on page 63 indicates. Further, there is the matter of handling international activities hinted at in the diagrams of pages 79 and 85.

¹² *About*, but only in a skimpy introductory fashion. “The massive innovative primers that would meet millennial needs, 500-page texts of empirically-rich, locally orientated, normatively focused non-truncated writing, are distant probabilities.” Editor’s Introduction to Bernard Lonergan, *For a New Political Economy*, 1942, edited by Philip McShane, (Toronto: University of Toronto Press, 1998), CWL 21, xxxi.

tradings? Later, gator: and yes, if you can tolerate the smell of academic blood, think of yourself as an alligator snapping at the legs of those who present the primary unreal diagram early in Economics 101.¹³ But let me now invite you to ramble over the tale of this snapping.

The snapping took shape in the young Canadian mind of Bernard Lonergan during the global depression that began in the late 1920s. By 1942 he had a first version of this snapping, and it is sadly refreshing to pause over his expression, at that time, of his invitation.

As Newton, according to the tale, forgot the distinction between planets swinging through the sky and apples falling in autumnal orchards, as he reached beyond Kepler and Galilei's laws to the profounder unity of the theory of motion, so too we must forget distinctions between production, distribution and consumption, and reach behind the psychology of property and the laws of exchange to form a more basic concept and develop a more general theory.¹⁴

He surely did not anticipate that, thirty six years later, he would present his view, still unheard, in a classroom, as a graduate class in theology.¹⁵ The autumn previous to this 1978 course I had spent time with him hunting for ways to tackle the presentation problem. In that summer of 1977 I had presented his view twice in some fullness with some degree of success.¹⁶ Did those two compact presentation's apparent success influence him, since he heard good reports about them? On a smiling November day of 1977 he shared his idea with me of "presenting twice" the stuff of his typescript of 1944. In fact, he presented the stuff, with various modifications, just once, and did this during the five following springs.¹⁷ Was the presentation a

¹³ The primary erroneous single-circuit diagram survives under the complexities added to include government, taxation, foreign trade, etc. See below, page 92.

¹⁴ *For a New Political Economy*, CWL 21, 11.

¹⁵ The classes were given in the Theology Department of Boston College each spring, 1978–1983.

¹⁶ I quote from correspondence of Lonergan, to whom reports were made at the time.

¹⁷ His presentations of the five years are compendiously presented in *Macroeconomic Dynamics: An Essay in Circulation Analysis*, edited by Frederick G. Lawrence, Patrick H. Byrne, and Charles C. Hefling, Jr. (Toronto: University of Toronto Press, 1999), CWL 15.

success? Well, a few non-economists took his pointing relatively seriously, but his request to me in 1968, to “find an economist,”¹⁸ was not fulfilled. Nor has it happened since. I recall managing to persuade the chair of a non-English-speaking economics department of the global error of the department’s ways. “But what can I do?” was his honest answers. The department continues to shovel shite at silenced students.¹⁹

In the decade after Lonergan’s death in 1984 I pondered the failure. This little book was part of my answer, but perhaps my real take-off—time will tell—was a later successful grade twelve class presentation where bright students got my pointing to the two key production and financial flows in the economy.²⁰ The two-page presentation given above was a later creation. But the point I wish you to savor is that my success with the grade twelve students, like the success with the department chair, was a passing thing. Can we now, with your help and patience, get beyond that to, let me say, a 2020 vision of economics shaking up globally the BA in economics? Can you, grouped like the young people that took Bernie Sanders seriously, rattle the cages of convention in economics and journalism?

As I mused over aids to the transition—something I did for Lonergan in 1977—I returned to some sources I had tapped into then: Cantillon (1680–1734), Quesnay (1694–1774), Marx (1818–1883), Schumpeter (1883–1951), Kalecki (1899–1970), Robinson (1903–1983). Here is not the place to enlarge on the details of that return, but what I was interested in was how

¹⁸ Lonergan filed away his work after his failure to get an audience for it. From his correspondence with me in 1968 it was evident that the nudge to open up the topic again came from irritation at the time with the pronouncements of Catholic intellectuals regarding wages.

¹⁹ In my mind here is an incident reported by Liam Neeson. The morning after a live performance in New York he took a stroll in Central Park. He was greeted by an Irish horse-cabby, “Howya Liam. I saw your show last night.” “How did you like it?” inquired Neeson. The reply: “it was shite.” On my native soil, we do not speak of *crap* or *shit*. *Shite* has such expressive echoes! Note 24 adds echoes from Dickens. At the moment I am thinking of the helplessness of students, e.g., suffering silently through talk of marginal analysis and IS/LM curves. On the muddles of IS/LM analysis see Philip McShane, *Pastkeynes Pastmodern Economics: A Fresh Pragmatism* (Halifax: Axial Press, 2002), 67–69.

²⁰ I later wrote up the lecture as chapter 1, “A Grade 12 Introductory Class in Economics,” *Sane Economics and Fusionism*, (Vancouver: Axial Publishing, 2010), 17–25.

the entire tradition slipped past Lonergan's simple move. I describe the move as paralleling Newton's move. Newton started within an old culture of two flow: an earthly flow and, to recall ancient searchings, a quintessential flow. Newton went from two to one. Lonergan started with a dominant one-flow economic analysis—think in terms of the household-firm diagram—and separated it into two flows “to form a more basic concept and develop a more general theory.”²¹

Yes, one can find sniffings of such separation in past economic thinkers,²² but they really got nowhere, and certainly did not, and do not, show signs of the seeding of the massive scientific shift desperately needed now to shift global political thinking from voodoo puttering to sane control of humanity's well-being.

That voodoo is a topic of criticism for some forward-looking economists, both in the regular stream of economic thinking and in various eccentric reachings.²³ My note below dodges distracting discussions. Indeed, I do not wish to say more about the varieties of positive and negative jingoism that seek to control the flow of misery in our lives.²⁴ What I want

²¹ See the end of the quotation at note 14 above.

²² I recall Schumpeter, and he was recalling Karl Menger and Bohm-Bawerk. “It is good to classify goods in “orders,” according to their distance from the final act of consumption. Consumption goods are of the first order, goods from combinations of which consumption goods originate are of the second order, and so on, in continually higher or more remote groups.” Joseph Schumpeter, *The Theory of Economic Development*, Transaction Publishers, 2012, 16 (first German edition, 1911). The distinction was never built scientifically into a systematics of dynamic economics. In chapter three I push Robinson's modeling efforts (*An Introduction to Modern Economics*, Joan Robinson and John Eatwell, 1973, 89ff) towards Lonergan's precision regarding the two first orders, but the scientific gap is huge. I could elaborate on the gap now in a more refined manner than I did in this book of 1995, but best to leave the book in its present introductory state.

²³ I think of regulars like Piketty, James Galbraith, Joseph Stiglitz, Paul Krugman, even Pope Francis: but I have talked of those enough elsewhere, e.g., in *Piketty's Plight and the Global Future*. I recall now hunting for eccentrics in various libraries and odd locations in the summer of 1977. The eccentric reaching for some new humanizing of economics continues: there is no point in listing here the growing range of contemporary voices on the matter, voices that fail to get the deep yet simple missing point.

²⁴ I recall Jane Jacobs writing to me after she read *Economics for Everyone*, saying that while she really did not understand the full drive, she nonetheless appreciated the

to do, in concluding this brief new Preface, is invite your collaboration in a rising to global revolution. A decade or so ago I wrote about a Commonquest Manifesto.²⁵ Last year I drew attention to recent writings about the Anthropocene Age,²⁶ and indeed to the sound pessimism of Roy Scranton: “We’re fucked. The only questions are how soon and how badly.”²⁷ Who is to blame? Is money the root of all evil?²⁸ Money badly

clear shifting of “the casino” our of the effective flows. The casino is, LOL, a regular feature of normal televised news: the wonderland of ups and downs of How Now Brown Dow. But there is the classroom misery that is the center of my attention in this Preface. I might think of myself as paralleling Charles Dickens of the 1840s. Might I try insultingly describing the global schoolmasters of economics as Dickens described the schoolmasters of Yorkshire? “These Yorkshire schoolmasters were the lowest and most rotten round in the whole ladder. Traders in the avarice, indifference, or imbecility of parents, and the helplessness of children; ignorant, sordid, brutal men, to whom few considerate persons would have entrusted the board and lodging of a horse or a dog; they formed the worthy cornerstone of a structure, which, for absurdity and a magnificent high-minded *laissezaller* neglect, has rarely been exceeded in the world.” Author’s Preface, *Nicholas Nickleby*, Arcturus 2011, p. 9. Do I overstep some bound? Is there not something grossly yet glossily brutal about vending nonsense for science over a period of at least two centuries?

²⁵ See *Prehumous* 1: “Teaching High-School Economics: A Commonquest Manifesto,” available at: <http://www.philipmshane.org/prehumous>.

²⁶ Ian Angus. *Facing the Anthropocene: Fossil Capitalism and the Crisis of the Earth System*, with a Foreword by John Bellamy Foster, Monthly Review Press, 2016; Roy Scranton, *Learning to Die in the Anthropocene Age*, City Lights Books, 2015. The Anthropocene Age is now an officially recognized ecological era, but with loose dates depending on what one considers significant ecological shifts that depend on human decisions, shifts so far solidly detrimental to Gai. In my recent writings I have drawn a distinction between the negative and the positive Anthropocene. The positive Anthropocene requires, for its seedy emergence, the moves indicated in this little book. How many centuries away is that beginning? It depends on you taking a revolutionary turn round the block and lock. The fully flourishing positive science, scene, cene, may otherwise be as distant as the 10th millennium. See “Arriving in Cosmopolis,” which is available in both English and Spanish at: <http://www.philipmshane.org/website-articles>.

²⁷ *Learning to Die in the Anthropocene Age*, 16.

²⁸ The meaning of money is a massively complex, and at present shockingly misunderstood, reality. Think of the different neurodynamics related to it in relation to the “top 1%” and the “bottom 30%” of humanity. On a contrary simple-minded view, that of Kenneth Galbraith, see below pp. 19–20. On money’s

managed is a central root of evil. No doubt, then, one can spread the blame across a wide spectrum of managers, from the highflying of the World Bank and the International Monetary Fund through the sick world of commodity money down to stock and street tradings. But I prefer here to go another way strategically, to blame a precise group in as embarrassing a fashion as possible. My economic mentor wrote once, “Doctrines that are embarrassing will not be mentioned in polite company.”²⁹ So I point out impolitely to the entire conspiracy of economic departments that they are locked in prescientific conventions of teaching destructive nonsense.³⁰ Spelling out the effects of being thus locked is a massive task that was undertaken by Lonergan in his early and late writings.³¹ Spelling out the shift to serious empirical work remains to be done, for the new science of economics is to

possible future, consider Lonergan’s broad reach: “Nor is it impossible that further developments on science should make small units self-sufficient on an ultramodern standard of living to eliminate commerce and industry, to transform agriculture into a superchemistry, to clear away finance and even money. To make economic solidarity a memory, and power over nature the only difference between high civilization and primitive gardening.” *For a New Political Economy*, CWL 21, 20. On the possibility of a billion half-acre gardens—one sixteenth of the globe’s arable land—grounding the survival of a global 10 billion humans, see note 132, page 104 (and the corresponding text) of my *Sane Economics and Fusionism*. I note, finally, that there is that other money-problem, an old chestnut of economic disputes, “The Quantity Theory of Money.” It is solved by a two-circuit turnover analysis. See the Appendix at the end of the book.

²⁹ Bernard Lonergan, *Method in Theology*, 299.

³⁰ In *The Allure of the Compelling Genius of History* (Vancouver: Axial Publishing, 2016) I commented briefly, pages 31ff, on course outlines of various universities. You would do well to bring into that context (chapter three: “The Canons of Economic Meaning”) your own searching of the BA programs in your local universities. Get course outlines, bibliographies, etc.: get a sense of the remoteness from reality, not just some vague idea of reality, but the reality of the surrounding city blocks with their businesses and banks. Do not be misled by the notion that, well, money flows around the globe electronically. Money moves in its layered meanings in and round your block. See note 37 on the global imaging of this challenging empirical reality.

³¹ See the work of Michael Shute cited in note 39. There is also his companion volume, *Lonergan’s Discovery of the Science of Economics*, University of Toronto Press, 2010. The work referred to in note 17 contains later reflections of Lonergan on the mess and the massive task: see also the following footnote here.

be solidly empirical.³² But the real present difficulty is making the new start, and the central block to that start is the locked-in silly introductions to economics that are inflicted on us all, students or not. Joan Robinson's comments and reflections come to mind here,³³ but the issue is simpler and deeper than her weavings round 20th century economics. It is as simple as the shift from the vague standard diagram to the five-zone diagram presented in this book.³⁴ That five-zone diagram blossoms out of the two-page venture at the centre of this Preface.

On we—yes, we—must go now to the embarrassment. May I suppose—yes, now—a tinge of amused embarrassment right here? No need for it yet, certainly, in regard to our two-page adventure. It would be a strange character who had stopped the present reading to pen his or her way through the puzzling required for even an initial grip of that star-trip, where few have gone before. But when you are finished reading this Preface I would ask you to please, please not go on: lay the book aside till there is time for penning your way through those pages. Even lay the book aside till you find a pen-pal to air your view, cynical or not, of my suggestions about this fresh start towards a science of economics. “I read some freaky stuff just now. It more

³² See note 37 below. It is as well to recall Loneragan's comment of 1942, at the end of a magnificent paragraph, on the massive transformation that is to occur. “It will give new hope and vigor to local life, and it will undermine the opportunity for speculation corrupting central government and party politics; it will retire the brain trust but it will make the practical economist as familiar a professional figure as the doctor, the lawyer, or the engineer; it will find a new basis both for finance and for foreign trade. The task will be vast, so vast that only the creative imagination of all individuals in all democracies will be able to construct at once the full conception and the full realization of the new order.” *For a New Political Economy*, CWL 21, 37. His fuller heuristic conception of conditions for the new order was still in the distant future of his 1965 advance, an advance I treat succinctly in *Profit: The Stupid View of President Donald Trump*, chapter 12: “*The Situation Room*. The Stupid View of Wolf Blitzer.” Chapter 5 below, “A Rolling Stone Gathers *Nomos*,” is a more elementary consideration of the same advance.

³³ See, for example, the lengthy quotation at note 8 of chapter 1 below, page 6. You will meet Joan Robinson frequently in the book.

³⁴ The complete diagram is given below, on page 63. I do not talk of it here, or in relation to the simple task, introduced here, of getting to grips with the two-flow analysis. There is added the redistribution zone that in fact is a massively complex global network of flows: push, later, to think of it in the terms pointed to in note 37 below.

or less said that our grade 12 economics was shite.”³⁵ Then a friendly nakedness in the company of a significant other, messing with the two pages, might have you both dancing round, buck-skinned like Archimedes.

It is really not vital for you to know that I have brought you face to naked face with the first page of the most significant book of the 20th century.³⁶ There the man suggests: [1] that a key move is to pause over little things, [2] that Archimedes invented the permanent science of hydrostatics by focusing on a crown-weighing problem. You are on the edge of the invention of the permanent science of econo-dynamics.³⁷ What is your next move? Obviously, if you are an economist, you get moving towards a Nobel Prize. But if you are just the usual badly-educated victim, then your next move is to share the joke and the poke. Are you starting a B.A. in economics? Do you have a friend starting it, drowning in it, teaching it? Then share the poke of the two pages: but mercifully. No need to speak in loud publicity to the economics teacher like the cabby spoke to Liam Neeson. At least not yet. The teacher, for instance, would have to wriggle round in serious creativity and empirical hunting, trying to be “big enough to be a home in both the old and the new.”³⁸

But it may come to something like that. Heavens, who am I kidding? It has come to something like that. So, I have thrown grounded insults at President Trump: but now they are to be thrown in a focused manner at

³⁵ See note 19 above.

³⁶ The book is Bernard Lonergan’s *Insight. A Study of Human Understanding*, 1957, 1992, CWL 3, University of Toronto Press.

³⁷ It is extremely difficult to envisage such an empirical glocal science of economics. In *Sane Economics and Fusionism*, chapter three, “Imaging International Credit,” I nudge such envisaging by drawing a parallel between future global economics and present advanced glocal hydrodynamics. The chapter is reproduced in *Profit: The Stupid View of President Donald Trump* as chapter 7.

³⁸ See the text at note 40. Enlarging on the slow realistic movement of undergraduate teaching is not an *a priori* task. One may expect a decade of muddling along, especially if the teacher is trapped in some Walled Guard End. One zone that has to be dealt with is the zone that deals with the end or purpose of economics as a lifting of the global standard of living. Such an ethos is at present just a quaint interest of people “without borders.” There is a great deal to be done in bringing us all into the ballpark in which we can glocally say, effectively, “Let us assume as known what is meant by the term ‘standard of living.’” *For a New Political Economy*, CWL 21, 238.

establishment economics. I need your modest revolutionary help. Talking to establishment economics about their lunatic view of supply and demand can be paralleled with the impossible task of talking to establishment Catholicism about their daft view of the supply and demands of sex. But establishment economics is far more destructive and controlling, for it lives in our bread-room.

What is to emerge from the revolution? A quite startlingly new global democracy.³⁹ But how is it to emerge? That depends on the patient stirring of your democratic nerves and voice.

What will count is a perhaps not numerous center, big enough to be at home in both the old and the new, painstaking enough to work out one by one the transitions to be made, strong enough to refuse half measures and insist on complete solutions even though it has to wait.⁴⁰

Philip McShane
Vancouver, British Columbia
February 18th, 2017

³⁹ Pointers towards that distant globe were already present in Lonergan's writings of the mid-1930s. See, for instance, "Essay in Fundamental Sociology," *Lonergan's Early Economic Research*, ed. Michael Shute, University of Toronto Press, 2010, 16–44. There is a nice nudge to seriousness on its first page: "A philosopher cannot be content to ask of history, who holds the power. He must ask whether this incidence of power is for human progress or for human extinction. There is much in the present world-situation to confirm the view that liberalism in power is for the destruction of civilization."

⁴⁰ Bernard Lonergan, "Dimensions of Meaning," *Collection* (Toronto: University of Toronto Press, 1988), *CWL* 4, 245.