original discovery, is the key to an higher hypothesis; once one has added an original valid discovery of principle, to the repeated reexperiencing of the original discoveries of others, a higher level of scientific thinking comes into view. A shift in outlook is made, beyond the notion of the act of discovery of valid principle, to the notion of a method of repeated discovery of valid principles. This is the Platonic method; this is the principle of higher hypothesis.

Thus, from this vantage-point, man’s knowledge of the universe is not limited to what science has learned from its latest, crucial-experimental-based discovery of a new principle. Our knowledge of the lawfulness of the universe as a whole is derived from hypothesizing the principle of higher hypothesis. It is the proneness of the universe to submit to the will of demonstrable principle of higher hypothesis, which defines natural law, even in advance of new discoveries of principle yet to be attained. The efficiency of that principle of higher hypothesis, respecting man’s increasing power to command the universe, has the import of a corresponding principle of design of the universe.

Third, thus, that much do we know respecting the future. That knowledge provides the basis for defining our efficient accountability to our posterity. Since we know that much respecting the future, we are morally obliged to act accordingly, to impose that knowledge respecting the future, upon our present policy-shaping. This we have just summarized, is the notion of Reason in Plato, Kepler, and Leibniz. This is also the principle of law embedded in the Preamble of the U.S. Federal Constitution, which is, on that account, the best constitution yet designed.48

In contrast, consider once more the relevant excerpt we have frequently quoted from so-called “economist” Adam Smith’s 1759 The Theory of the Moral Sentiments:

The administration of the great system of the universe . . . the care of the universal happiness of all rational and sensible beings, is the business of God and not of man. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers, and to the nar-

48. Even if many among today’s U.S. lawmakers and judges manifestly want the functional literacy required to read it.