

This is the ninth chapter of “WORDS ON THE STREET” (“Language and the American Dream on Wall Street”). In the published version, these pages appear at pages 437-481.

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## IX. SELLING the AMERICAN DREAM: MONEY, POLITICS, NATURE, and GOD

Madonna sings in “Material Girl”: “Cause the boy with cold hard cash Is always Mister Right, ‘cause we are Living in a material world And I am a material girl.” (lyrics: P. Brown and R. Rans)

Kenneth Burke remarks in “A Grammar of Motives” (p115): “And so one can seek more and more money, as a symbolic way of attaining immortality.”

“When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the *Laws of Nature and Nature’s God* entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation. *We hold these truths to be self-evident*, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.”

“Declaration of Independence” of the United States, 1776 (italics supplied)

“No people can be bound to acknowledge and adore the *Invisible Hand* [previously referred to in the Address as “that *Almighty Being* who rules over the universe” and “the *Great Author of every public and private good*”] *which conducts the affairs of men* more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by *some token of providential agency...the foundation of our national policy will be laid in the pure and immutable principles of private morality...there is no truth more thoroughly established than that there exists in the economy and course of nature an indissoluble union between virtue and happiness; between duty and advantage....the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained...*” First Inaugural Address of President George Washington, delivered in Wall Street in 1789 (italics supplied)

“It is time for us to realize that we are too great a nation to limit ourselves to small dreams...We have every right to dream heroic dreams...We are a nation under God, and I believe God intended us to be free.” President Ronald Reagan, Inaugural Address, 1981

“Civilization and profits go hand in hand.” President Calvin Coolidge, “The Supports of Civilization” (Ch. I, p5) in “The Price of Freedom”

In the sheriff’s office, Lieutenant Manion, accused of murder, looks at posters of the most wanted criminals. He says: “Wanted. The big ten. They got the ten best dames, the ten top teams, the ten top tunes. Now the ten most wanted.” His lawyer, a former district attorney, replies: “Well, now, don’t knock it. That’s the American Dream. Those boys made the grade.” From the film, “Anatomy of a Murder” (Otto Preminger, director)

Wall Street prays it will leave nothing to chance, fortune, luck, or fate in its mission to maneuver people into and keep them entranced with Wall Street. Wall Street explicitly and implicitly employs American Dream culture as an integral part of its fervent quest to attract, capture, and sustain professional and Main Street interest and action. The American Dream eloquence of Wall Street apostles also is self-persuasive. It bolsters Wall Street's own devoted enthusiasm for money and underpins its faith that bringing the public to Wall Street is a praiseworthy goal. Wall Street's embrace of American Dream wordplay intertwines with its other rhetorical strategies, especially metaphorical ones. Analysis of American Dream language and structure in historical context reveals much about Wall Street rhetoric and perspectives.

Everyone knows America has grown in prosperity, economic and political power, and social influence since its beginnings in the 1600s, and especially since the end of the Second World War. Everyone is aware that wealthier individuals, families, and businesses reflect national economic achievement. Widespread American faith in the beloved American Dream inspires and thus helps to create the victories of the United States in economic and other domains.

American Dream language is a common cultural currency. The American public has long believed in and is very familiar with the Dream's vocabulary and images. It takes pride in its long run successes. Wall Street therefore has long tried and continues to battle with all its rhetorical might to hitch its wagons to the American Dream. Suppose people believe the American Dream offers very good long run probabilities of making money and achieving financial security. Suppose further that Wall Street marketplaces (especially securities ones, and most especially those of the US) appear to be an important part of the economic aspect of the

American Dream. Then many will see Wall Street as a territory with very good long run probabilities of winning money. Many will bring cash to its alluring arenas, particularly to the US stock marketplace.

Wall Street's doors are always open, its collection plates always available. The more compelling its propaganda, the more money the public will truck to Wall Street. And the longer it will keep it there. The greater the numbers within the congregation that believes in Wall Street as an American Dream institution where the good (and reasonable) goal of money has a high probability of being achieved, the more others will rush to join the church.

Wall Street obviously serves foreign exchange and commodities marketplaces as well as those of stocks and bonds. Many on Wall Street try to entice speculators to venture into the games. Many guiding lights enlighten listeners about hedging and risk management. However, most of Wall Street's verbal firepower has long concentrated on investors (buyers), especially those in stocks and interest rate marketplaces. Why? Wall Street wants entrepreneurs, corporations, and governments to use securities and Wall Street for the capital formation process. Securities represent big money. They thus offer potentially gigantic profits to Wall Street.

Wall Street was not the first financial marketplace. Yet Wall Street began as an American institution. Wall Street's primary focus over its history has been on American securities, especially as the United States has grown in absolute and (at least until recent years) relative worldwide economic power. Of course American (and other) players have paid attention to other securities marketplaces than those of the United States. Not only do other nations have their own securities marketplaces, but also in recent years growing economic globalization and interdependence has inspired many people to watch and participate in various marketplaces. In

any event, America's long run success has been persuasively sold to the American and international public as interrelated with generally rising United States equity prices. Pointing to their view of the track record, Wall Street prophets of profit generally forecast the long run financial triumph of the United States, whatever the bumps in the road.

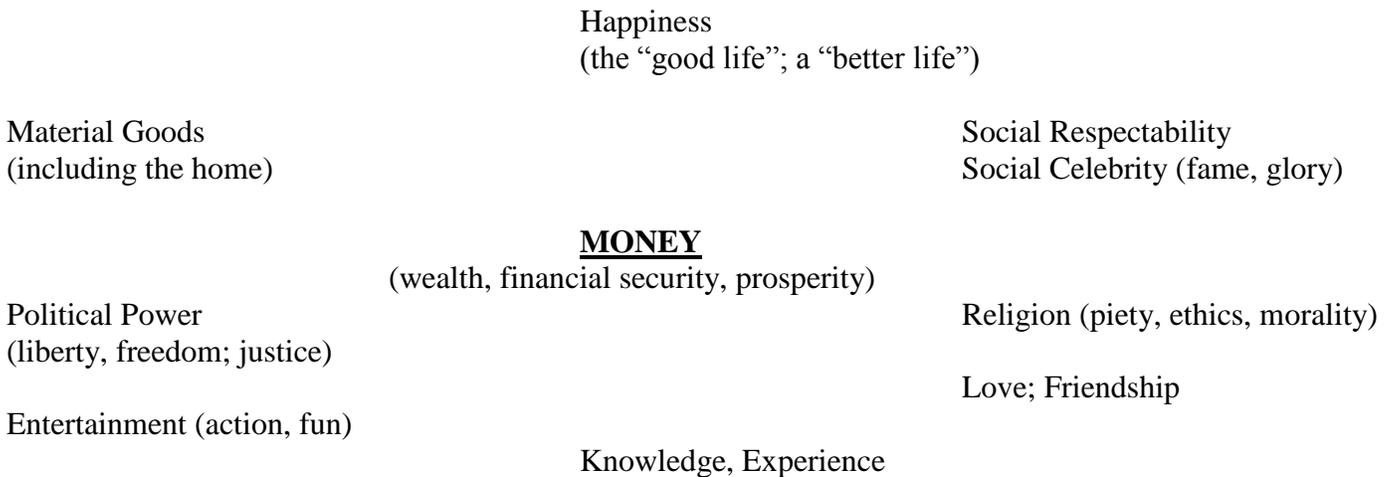
The American Dream is a cultural viewpoint. It develops within history, not within Nature. Since the American Dream is a rhetorical perspective, it competes with other subjective outlooks and values as to how individuals and communities should think and live their lives. Like economic, political, social, religious, philosophical, artistic, and other cultural viewpoints, the American Dream is not objective (true for all; scientific; rational in the scientific sense of that word). Not only are the Dream's definitions (of liberty, equality, justice, democracy, happiness, financial security, wealth, the "better life", and so forth), propositions, arguments, and conclusions subjective. Since scientific rationality and its objective logic does not build or sustain the American Dream, the Dream's rhetoric- like all rhetoric- involves subjective reasoning stretches, leaps, jumps, and filling in the blanks. As people prize American Dream ends as good, emotions permeate perspectives and thought processes related to those goals.

In addition, definitions of the American Dream and propositions and theories related to it are not all the same. They too are not scientific (objective). However, from this writer's perspective, the American Dream has a formal structure and rhetoric which has remained significantly constant over a very long time period.

Imagine money as part of an attractive spider web of the good and culturally rational goals of the American Dream. Or, picture money at the center of a wheel surrounded by other American Dream goods, or placed like a sun at the center of a planetary universe. Within the

American Dream, a valued end also can be a means to another valued goal. From the standpoint of an individual participant within the American Dream, money may be a means or end. As Wall Street tries to sell itself and the goodness of money to professionals and Main Street, its perspectives and thought processes, actions, and talk revolve around money. For many believers in the American Dream not on Wall Street, money likewise occupies a central place of importance in the scale or organization of valued goals. Some people declare “Money makes the world go ‘round.” The rap music group, “Wu-Tang Clan” in “C.R.E.A.M.” sings: “Cash, Rules, Everything, Around, Me C.R.E.A.M. Get the money Dollar, dollar bill y’all.” Though we could analyze the American Dream rhetorical structure with happiness, political goods, or other ends as the focus, the basic edifice with money as the center is as follows.

**Money as Means and End: Rhetorical Wheel of the American Dream**



In practice money does not always acquire these various other ends, nor may they always be converted into money or each other. Yet money can be a means to some version of happiness, the good life, a better life, love of some kind, friendship, political influence or power, or social respectability. Money “is a means to” power or “acquires” it. Or, money “buys” you power. It “makes you” powerful. Money helps to acquire actual or outward signs of cultural sophistication. What does “having it all” mean? Money of course buys material objects such as a house, car, or boat. In “Ocean’s Eleven” (Lewis Milestone, director), a group of former World War Two

paratroopers from the 82<sup>nd</sup> Airborne plot to rob Las Vegas casinos. One character says: “The whole point in having money is so that other people know that you got it. I’m gonna get me a big 50 foot Chris-Craft and not even put it in the water. Just gonna leave it in my driveway.” Money helps many to keep up with or ahead of relevant others within an individualistic, democratic world. In “The Harder They Fall” (Mark Robson, director), a former sportswriter, Eddie Willis, says: “All I know is that if you don’t have it [money, and more than enough to pay a living] you’re a bum in anybody’s book.” The American Dream values knowledge and experience, and money may enable one to learn more.

Take a look at this clever link between wealth, money, and life. Merrill Lynch declares: “Starting a business requires a leap of faith.” Promoting “Total Living” and “Total Merrill” together, Merrill enlightens us: “There comes a time when nothing matters more to you than realizing a lifelong dream. For you, true wealth is about more than money. It’s about achieving life.” “The comprehensive financial solutions of Total Merrill” makes Merrill Lynch valuable; the firm’s “commitment to taking the time to fully understand you makes us essential.” Merrill Lynch made “Total Merrill”, “Total Living”, and “Achieving Life” service marks. (Financial Times, 6/19/07, p15).

To some, money represents a means of control or influence over the present or future that may seem almost spiritual, even if most observers would not label it as religious or ethical. The movie “Chinatown” (Roman Polanski, director) takes place in the 1930s, the Great Depression era in which many struggled to make ends meet. Jake Gittes, a private investigator, and Noah Cross (a rather Biblical name), a very wealthy man, have a conversation. Gittes learns Cross is worth over \$10 million and is curious about Cross’s business plans and motives. He asks: “Why

are you doing it? How much better can you eat? What can you buy that you can't already afford?" Cross replies, mispronouncing Gittes's name: "The future, Mr. Gitts, the future."

What does money have to do with God, morality, or ethics? Some may wonder how significant religion is today within the rhetoric of the American Dream and Wall Street. For most of those who adopt the American Dream creed, faith in God- or at least values of piety, morality, and ethics- belong to their American Dream belief. The religious (moral, ethical) aspect was and remains an important component of the American Dream and the metaphorical wheel. More on this topic follows later in the chapter. Anyway, American politicians continue to say the United States is a nation "under God". Current American currency and coin suggest most of the American community believes in God. "In God We Trust" first appeared on an American coin in 1864 during the Civil War and on paper currency in 1957. "In God We Trust" became the national motto by law in 1956. This national motto appears in most United States courtrooms. The national anthem, "The Star-Spangled Banner", sings of "the land of the free" and "the heav'n rescued land".

For many people, other American Dream goals may be means to the adored end of money. Not only political power, but also social standing (respectability) or celebrity may open the door to money. According to her mother, the celebrity Anna Nicole Smith said: "Mom, if my name is out there in the news, good or bad, doesn't matter, good or bad, I make money, so I'm going to do whatever it takes." (NYTimes, 2/10/07, pA10). Love, however defined, may be an avenue to money, as marrying for money shows (the right relationship is everything).

Political and social (and other) aspects of this wheel also may act as means or ends relative to each other. For example, political power may lead to social respectability. Social prominence may assist a politician's rise to power.

Jim, the "gentleman caller" in "The Glass Menagerie", by the great American playwright Tennessee Williams, offers insight into the means and ends of American Dream processes. He expresses the devotion with which good Dream goals such as money are sought. "My interest happens to lie in electrodynamics. I'm taking a course in radio engineering at night school, on top of a fairly responsible job at the warehouse. I'm taking that course *and* studying public speaking. ...Because I believe in the future of television! I want to be ready to go right up along with it. I'm planning to get in on the ground floor. Oh, I've already made the right connections. All that remains now is for the industry itself to get under way- full steam! You know *knowledge- ZSZZppp! Money- Zzzzzzpp! POWER!* Wham! That's the cycle democracy is built on! I guess you think I think a lot of myself!" (Act II, scene 8, p60; author's italics and capitals).

In "The Philosophy of Money", the famed social theorist Georg Simmel stresses money's great flexibility as a tool. He remarks upon: "the *metaphysical quality* of money; namely to extend beyond every particular use and, since *it is the ultimate means, to realize the possibility of all values as the value of all possibilities*" (p221). Money is the most extreme example of a means becoming an end. "Money's value as a means increases with its value as a means right up to the point at which it is valid as an absolute value and the consciousness of purpose in it comes to an end. The inner polarity of the essence of money lies in its being the *absolute means* and thereby becoming the *absolute purpose for most people*, which makes it, in a strange way, a *symbol* in which the major regulators of practical life are frozen" (author's emphasis, italics supplied, p233).

Within the American Dream, words do more than speak of money's ability to act as a means or end. Money also acts as a subjective definition or metaphor in relation to other good American Dream ends.

In culture, depending on how one subjectively defines terms, some perspectives will call a linkage (association) between phenomena (including fields or categories of phenomena) metaphorical, whereas others will label it as definitional. Suppose someone asserts "investment is a game" or "love is a game". If one advocates that "love" is a form of or subset of "game", this reasoning linkage appears definitional. If some professor believes that love and games are two independent and different (or substantially different) arenas or subject matters, the reasoning association in the phrase appears metaphorical. Within a culture, not only do participants disagree as to whether a particular phrase is a definition and what is a metaphor. It also is not always easy to distinguish the speaker's intent. Similes create bridges between supposedly different fields; "love is like a game." The final chapter, "Cashing In: Words, Thoughts, and Poetry" explores in further depth the relevance and implications of metaphors within cultural reasoning and for cultural analysis.

Any (and all) lines or relationships between the "economic", "political", "social", "religious", and other categories (fields) within the American Dream, as in other cultural arenas, depend on subjective perspective. The definitions, lines, and relationships are not objective. Thus people will disagree as to whether a subjective association (relationship) between cultural fields (and within a given field) reflects a subjective definition (with its forms and subsets) or is metaphorical.

For example, opinions vary as to whether “power” is purely a “political” concept. Anyway, how does one define politics? Arguably money, social standing, and knowledge are forms or subsets of power. People speak of economic power, social power, and intellectual (and mental) power. Think too of religious (moral; ethical; spiritual) power. We hear of the power of love. People speak of persuasive power. Or, how should one define freedom, and how many kinds of freedom are there? Is freedom a political word? Is there political, economic, social, and religious freedom? The political field of freedom, liberty, and equality perhaps has an economic side of the coin. There should be economic freedom and liberty to pursue wealth.

Recall that definitions of and propositions relating to words such as “economics”, “investment”, and “recession” are entirely cultural. There likewise is no objective (scientific) definition of “money”, “wealth”, “capital”, “prosperity”, or “financial security”. Objective “true wealth” and “true capital” are science fictions.

Depending on one’s cultural perspective, a given subjective definition of capital or wealth may involve (create) metaphors. Of course many learned economists speak of capital. Suppose all capital is subjectively defined as “economic”. Though economic may have a wide scope, think of the label in so-called “Main Street dollars and cents” terms. Then from this cultural vantage point, references to political, social, intellectual, emotional, human, erotic, and religious capital and so forth are metaphorical.

However, a broad subjective definition of capital (or wealth; or money) could include other forms (various subsets) of capital. Suppose that in addition to economic (financial, investment) capital, there is political, social, intellectual, emotional, human, erotic, and religious capital. Thus for this cultural viewpoint, all these forms (types) of capital have subjective

definitions, and so the relationships between them generally are not metaphorical. Similarly, not all “investment” is economic (financial). Think for a moment of friendship (and similar social connections) or the “erotic” realm of love, romance, and sex. According to some cultural definitions, erotic capital exists. In “Erotic Capital” (“European Sociological Review”, advanced access version, 3/19/10, p14), Catherine Hakim provides: “a new theory of erotic capital as a multi-faceted fourth asset that is very different from economic, social, and cultural capital.” Also regarding the love, romance, and sex issue, the popular artist Lady Gaga offers a fairly broad definition of money in “Money Honey”. She sings (capitalization and punctuation in original): “That’s M-O-N-E-Y, so sexy...I love the Jag, the jet and the mansion...It’s good to live expensive you know it but My knees get weak, intensive When you give me k-kisses That’s MONEY HONEY When I’m your lover and your mistress That’s MONEY HONEY.”

Depending on the given subjective perspective, there “really is” religious (moral; ethical; spiritual) capital, too. According to the Archbishop of Canterbury (NYTimes, 1/30/10, pA18), many people are “victims of a terrible misunderstanding. The misunderstanding- shared by people with lots of money, people with aspirations of having lots of money and those with neither- is that money is equated with wealth...And wealth...is the sum of one’s loving relationships with people. It is not, he said, ‘the number of naughts on the end of a balance sheet.’” “Greatness”, like “capital” and “wealth”, may be defined (measured) in various ways, and so there may be various forms. In the movie “Raintree County” (Edward Dmytryk, director), Professor Jerusalem Webster Styles says: “We Americans measure greatness in simple terms. In terms of money. We’re always hunting for the tree of life, whose fruit is pure gold...But there’s another tree, not of gold, but of fulfillment. Whose flower is accomplishment, and whose fruit is love- whose ways are the ways of pleasantness, and whose paths all lead to peace. Find that tree and you’ll find greatness.”

Because perspectives regarding and definitions of cultural categories (fields) are subjective, what else follows? Since cultural observers reasonably can declare the relationship between categories to be metaphorical (economic capital allegedly is the only true capital; talk of religious capital is metaphorical) or definitional (various forms of capital exist), any distinctions between and relationship of means and ends (such as those of the American Dream wheel) are matters of opinion. Though speaking of means and ends may enlighten an audience, there are no objective (scientific) lines between cultural means and ends.

Nevertheless, it is crucial to underline that these cultural definitions, metaphors, similes, and associations between (involving) means and ends all create important connections between phenomena. Thus within the American Dream wheel, the power to employ and associate cultural terms flexibly greatly enhances Wall Street's rhetorical ability to fascinate audiences and to persuade money-loving treasure hunters to enter and stay within its promising playing fields, battlegrounds, and churches.

The shared American Dream culture and the numerous subjectively reasonable ways by which people establish boundaries and linkages between the words and other phenomena relevant to that Dream has another key consequence. Wall Street (and Main Street) economic rhetoric intertwines with and piggybacks on political, social, and other discourse. Suppose a speaker summons up the money part of the metaphorical wheel by talking about stocks and bonds, investment, wealth, and financial security. Since money is a means to or represents other good American Dream goals, this oratory often conjures up other good sections in the wheel for audiences, even if the speaker did not refer directly to them. Speaking of money often induces thinking of- and yearning for- happiness, material goods, the good life, liberty, social standing

and so forth. Doesn't that capacity for cultural association help to persuade and inspire others? For Americans in particular, such eloquence about money often sparks pleasant patriotic and other reveries about America in general.

Also, keep in mind that Wall Street propaganda, like that of politics, religion, and other cultural domains, is not always entirely verbal. In the American Dream context, financial courtship may involve a picture of a \$100 bill, the American flag, or the Statue of Liberty. Or, a touching display of a happy (or thoughtful-looking) family at home (maybe gathered at the dinner table; perhaps Home Sweet Home has a white picket fence) will supplement a fortifying talk regarding the need for wealth management or prudent investment in a diversified financial portfolio. Sometimes stirring music accompanies attractive words and pictures.

The location of components within the American Dream wheel, and their relative importance within it, depends on subjective perspective. Some might place entertainment, action, and fun in the happiness category. Others would add equality and democracy to the political field, individualism to the political section (and perhaps other parts), and family and family values to the realm of social respectability or religion. Placement is much less important than the deep and widespread belief that the Dream as a whole and its various goals are reasonable (intelligent, logical, prudent) and good ones. The American Dream, including the metaphorical wheel, is cemented together not only by faith in its rationality and goodness, but also by actions taken in pursuit of Dream goals.

Cultural observers may debate whether the subjective economic, political, social, religious, and supposedly scientific expressions that create the wheel are separate yet interrelated shared principles within the American Dream, or various versions of a common principle called

the American Dream. In a philosophy or other cultural formulation, one's principles- beginnings in the sense of being basic to the analysis- may be one in a comprehensive sense. If this is the case, various other principles are incorporated or assimilated into a "higher" (or broader) one. Alternatively, principles may be several, interrelated but independent. In any event, the cultural consensus on and rhetoric relating to the American Dream is not significantly affected by these alternate visions as to principles.

Recall that Wall Street invests enormous money, time, and effort firing instructive and entertaining metaphors from games, love, war, politics, religion, natural physical science, and other empires at audiences inside and outside of Wall Street. The language imported from these arenas familiar and interesting to the public is comprehensive; it applies to Wall Street participants, strategies, outcomes, and so on. This vocabulary and rhetoric make Wall Street more understandable and appealing to the so-called average person on Main Street as well as to Wall Street professionals, including experts. Because these metaphors create connections between Wall Street and other fields, they enable Wall Street to appear as just another part of life, not as some isolated or alien realm. Colorful metaphors from games, love, war, natural physical science, and other fields likewise illuminate and permeate other sections of the American Dream's rhetorical wheel, not just the money ("economic") one. For example, in politics, a candidate must "play its cards right" to win an election. Who are the "gods, goddesses, and idols" of high society or the entertainment world? In addition, fields outside of economics import financial language to create metaphors. Thus big political donors "invest" in candidates and causes in hopes of "earning dividends". Since language from games, love, war, politics, religion, natural physical science (and economics, business, and finance) interpenetrates and thus echoes throughout the various sections of the rhetorical structure of the American Dream, not

just the economic (money) one, this makes Wall Street's use of metaphors (and its embrace of American Dream language in general) very persuasive.

Think of this metaphor (definition, equation): "Wall Street is (means, equals) money."

Another comment: "To me, Wall Street really is the American Dream."

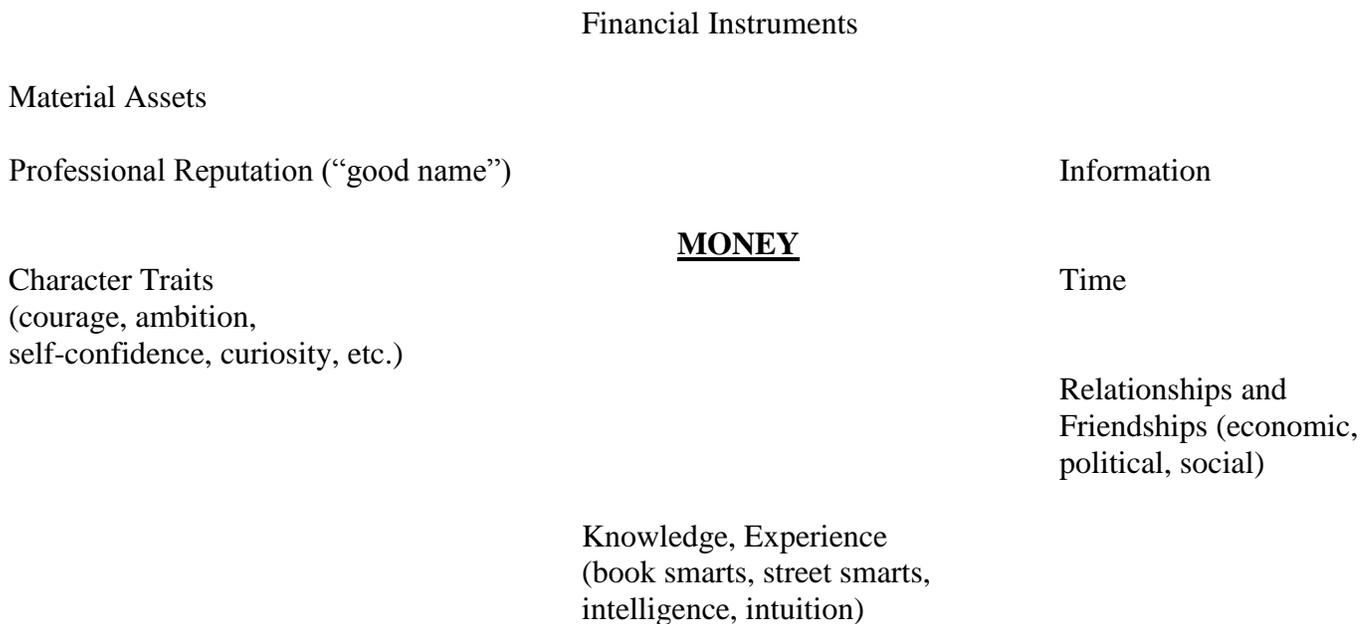
Imagine money as the bull's-eye in the American Dream target. Wall Street and its loyal allies and friends ceaselessly battle to associate Wall Street with that valuable, good, virtuous, noble, and reasonable money objective, and thereby with the American Dream. They fight especially hard to attach securities marketplaces (particularly those of America and nations linked to it) as well as the word "investment" to that central point. Given the connections of money with other parts of the American Dream, to the extent that Wall Street rhetoric succeeds in binding itself to money and the American Dream, Wall Street tends to reap profit and prestige from money's links to other praiseworthy American Dream goals. Shouldn't people perceive and applaud Wall Street's persistent goal of and helpful role in money making?

Remember that metaphors imported from games, love, war, politics, religion, natural physical science, and other districts provide Wall Street with ammunition for its rhetoric of leadership and following and the goodness and intelligence of belonging to a good community. The public admires and follows experts in these realms of endeavor. The Dream, like these other arenas, has its own expert or leading interpreters and players. These include not only respected Presidents, but also some religious leaders and social luminaries; think also of business stars that made fortunes outside of Wall Street. To the extent that Wall Street appears to be a place where most (or at least a great many) people can make money, follow the leader arguments encourage a public inclined to admire and follow experts in other fields of life to heed the opinions of Wall

Street coaches, generals, and wizards as to how to interpret and evaluate Wall Street's role and value in the Dream.

Within the Money aspect of the American Dream in the wheel above, let's take an "economic" perspective on phenomena widely viewed as relevant to money making. Money as the bull's-eye target in this portrait intertwines with, is a part of, the American Dream wheel with money at its center. The following rhetorical wheel of economic phenomena, like a sun with planets rotating around it, works like the one for the American Dream. Its basic structure applies to both Wall Street and Main Street life. In it, money is a greatly valued good (and reasonable) end, as well as a means to other desired means and ends such as information.

**Money as Means and End: Rhetorical Wheel Within "Economic" Life**



In economic life in general and Wall Street in particular, with money as the beloved end, various categories such as time and relationships (contacts, connections) are means by which to attain it. Material assets may include merchandise, computer hardware, a factory, office space, and so forth. Having a means of course does not necessarily achieve the desired money target. It only

tends to help make it. Possessing experience or the so-called right information or marketplace knowledge may enable some but not all traders to make money.

Within the Wall Street jungle, since money is a means as well, we all know it purchases financial instruments such as stocks or material assets. It also acts as a means to interesting and often profitable information. Money helps to acquire and sustain relationships with economic, political, and other participants helpful to money making. One hunts for valuable friends, those worth having- and using. Recall the ancient adage: “It’s not always what you know, but who you know.” The probability of acquiring such ends depends partly on the ability (some players are skilled) and circumstances of the money holder. Within this wheel, the information and relationships usually are secondary ends, for they in turn are means to the crucial end of money. Money can buy a trader time (offers it more leisure) to wait for (and thoroughly review) desirable opportunities, or to await an existing one coming to fruition. All else equal, the more money a Wall Street player has, the easier it becomes to acquire other parts of the wheel, or to convince others that it can buy these parts if it so desires. All else equal, the more money a Wall Street firm or individual has, the greater the probability that it will persuade others as to its ability to profit from handling the relationship between money and the rest of the wheel.

Possessing money obviously does not give a trader, salesperson, dealer, researcher, or investment banker either high native intelligence or a noble character. Yet think of money for school tuition. In business life, both amateurs and experts can spend (invest) money to develop (extend) their native brain power. Expenditures may increase one’s marketplace experience and knowledge. Spending money- whether by doing marketplace deals, placing advertisements, entertaining, or otherwise- often builds or improves one’s professional reputation. Having- and especially winning- a heap of money in Wall Street tends to enhance a player’s financial

reputation. Having and (especially) making a mountain of cash often suggests possession of money making character traits, knowledge, experience, and valuable relationships.

Either directly, or indirectly via the medium of money, some of the various means employed to capture money sometimes achieve one or more of the other means. A trader with the right relationships may acquire good information, which it then uses to print money.

Within this economic rhetorical wheel, Wall Street speakers (as do Main Street ones) express some links between these means and ends as definitional or metaphorical equivalents. “Time is money.” Sylvia Ann Hewlett, an economist, “encourages companies to think of flexible work schedules as a currency for recruiting and retaining talented women and men” (NYTimes, Sunday Business, 12/13/09, p13). “Information is currency”. In addition to the word “is”, some create associations (connections) via “is worth”, “means”, or “equals”. Don’t people pay for information and call it valuable? As in the American Dream wheel, even if many speakers would say these unions are metaphorical, what is a subjective definition or a metaphor depends on personal opinion.

Sometimes (and much less frequently) a speaker deploys a simile, such as “information is like money”. Such talk suggests more than a casual association between the means and end.

Perhaps a pundit who proclaims “information is (is worth) money” may add that it does not intend thereby to offer a “real” definition. The orator may declare it wants only to establish an association of a means with an end. However, since the manner of expression is in the form of a definition or metaphor, this talk still tends to have the rhetorical consequences of definitions and metaphors. Even for someone supposedly not really seeking to establish a definition or

metaphor, the use of definitional (metaphorical) form strongly indicates its subjective perspective and thought processes created and have faith in a strong bond between the words (variables; phenomena).

Some relationships between terms of this economic wheel usually are expressed only as means and ends. Seldom if ever does one hear “money is character”. But since money is valuable, and character traits such as courage and self-confidence are valuable tools for making money, money and character are closely associated.

We buy, or invest in, financial instruments. Do we actually “buy” or “invest” in other components of the rhetorical wheel? Think of information and relationships. Does money really or only metaphorically “buy” relationships? Do we invest in relationships? Is the use of an investment concept regarding the acquisition of information and relationships metaphorical? Opinions reasonably can differ.

As a central metaphor convertible into or from other economic categories and phenomena, money works like a term within a poem. The Bob Dylan song, “When You Gonna Wake Up”, shows such metaphors are not confined to Wall Street. “They tell you, ‘Time is money’ as if your life was worth its weight in gold.”

Picture a valuable machine or farmland. Or, think of Main Street or Wall Street merchandise. In the Depression era film, “Employees’ Entrance” (Roy Del Ruth, director), the boss of a New York City department store declares: “Merchandise is the life of this store. When you promise to deliver on a certain day and don’t do it, you threaten our life.” One also hears that people are valuable. In finance and elsewhere, individuals and groups generate and produce

money. The investment bank Goldman Sachs has a Human Capital Management department. Goldman's chief executive, Lloyd Blankfein states: "Human capital in our business is just as important as financial capital." (Financial Times, 11/20/09, p18). Barclays Capital publicizes: "Where global capital meets human capital." It adds: "A world of solutions and people dedicated to your success. It's no surprise that an investment bank provides access to financial capital. But at Barclays Capital, we put a premium on another kind, human capital. That means giving you not only seamless execution, cross-asset platforms, and global distribution power, but also a team of people who understand how to build unique integrated solutions around your needs. We know the smartest investment is in people- ours and yours." (Financial Times, 12/3/09, p17).

Suppose in Wall Street and elsewhere that people are capital or a form of capital (human capital). Then people are (equal to, worth) money or a form of money. So depending on one's perspective, the phrase "people are money" is a subjective definition or metaphor.

Almost everyone but very little kids spends money. Sometimes people ask "how did you spend your life (or your day)?" Or, "how did you spend your time?"

The American Dream values life (life, liberty, and the pursuit of happiness; the good life, the better life) and work. Some formulations equate life and work. "My work is my life." Or, "my life is my work". These phrases often mean something other than the weary complaint that "all I do is work". Work earns (is worth) money; work is valued by money (and sometimes by other things). Suppose one substitutes money for work in (or links money with work via) these quotations. This replacement thereby associates one's life and money, both of which are valuable (and gold is valuable). Another viewpoint for a chain of associations (metaphorical creation) runs

as follows. Time of course is a key dimension of (makes up, measures) one's life. "My life is my work." Suppose work equates to money. Hence time is (is worth, equals) money.

In the rhetorical wheel of American Dream culture, individuals view and value their life as more than a biological fact. The same is true for the rhetorical wheel within economic life. Someone gives you details: "This is what I have done with my life." Cultural evaluation of individual (or group) conduct and accomplishments over time involves measuring across various dimensions, only one of which is economic. People of course may disagree in their conclusions about a given person or group. Opinions as to what constitutes and how to assess praiseworthy cultural achievement can vary somewhat between individuals and over history. In the American Dream, money is an important measure and reflection of one's social standing and professional reputation. Thus one can extend the metaphorical chains (associations) involving money, time, and life further to include social standing and work reputation. Moreover, one's social position and professional (work) reputation can influence one's self-image. So given the great importance of money in the American Dream, how much money (and financial and material equivalents) an individual (or family or institution) has, is making, or has made can measure or reflect self-image (self-worth, self-respect). Thus for the American Dream, and especially for those disciples who worship money more than other valuable Dream objectives, money is a remarkably powerful word.

The language of the wheel within economic life, like that of the larger American Dream wheel, also interrelates with visual and other expressions of valued goodness. Imagine economic images such as a dollar bill, an analyst working hard over a corporate balance sheet, or a trader at a computer depicting stock marketplace prices. In the context of this economic life wheel,

sometimes speakers display other Dream pictures such as the American flag or the Statue of Liberty.

As in the Rhetorical Wheel of the American Dream, the Economic Life wheel creates and represents important and close subjective connections between phenomena. These tight cultural linkages, these associations between means and ends established via subjective perspectives and their definitions and metaphors, are extremely persuasive. Because money is good to have as well as reasonable to pursue, other parts of the economic wheel also are good to possess and sensible to chase after. The right rhetoric about money within economic playgrounds- especially as it intertwines with the wordplay of the more inclusive American Dream- is everything.

Although what is economic, political, social, or religious is a matter of opinion, designers can construct wheels similar to the economic one for the political (so put power or similar terms at the center), social, and other American Dream components. For example, political power acquires political information. Such information may be a road to power. Social standing acquires social relationships. Establishing the right (good) social contacts may raise you higher on the social ladder. The public is familiar with such associations between means and ends in politics and other fields outside of Wall Street. Therefore Wall Street's language establishing similar formal linkages between various means and ends related to money makes Wall Street more understandable and interesting to its audiences.

Significantly, these various wheels of economics, politics, and other fields interweave. For example, money may buy political power, and political power can lead to money. Elevated social standing or celebrity may bring you money or political information.

In both scientific and cultural arenas, people generally defer to experts, those who deeply understand relationships between the means and ends of their field. Wall Street's talk involving associations between means and ends in the economic wheel explicitly and implicitly encourages Main Street financial pilgrims, Wall Street professionals themselves, and those outside of the economic domain to rely on Wall Street experts and leaders in the understanding of and handling of the relationships between Wall Street's means and the money goal. Those experts presumably know best how to profitably exploit such means to achieve wealth, financial security, and prosperity. Much of Wall Street's eloquence regarding means and ends ties into the vocabulary of investment.

Picture the standpoint of much of the Main Street public. Wall Street professionals, though not all of them are experts, in general are relatively more expert in the Wall Street matters in which they specialize than most Main Street players. After all, Wall Street's experts and its other trained professionals spend their work life in the Wall Street corner of the money making world. Wall Street rhetoric encourages Main Street's belief that Wall Street's wizards, coaches, generals, rocket scientists and their pupils tend to have more access to, experience with, and time for the various aspects of the Wall Street economic wheel such as information and relationships than Main Street possesses.

By means of rhetoric (often involving enticing viewpoints and alluring metaphors inspired by natural physical science), much of Wall Street unites itself to Main Street to become a "we", all harnessed together to American Dream goals of financial security, wealth, and capital formation. In this church, isn't it rational to love high and rising securities prices, especially in stocks? Thus most banks and investment banks, asset and money managers, friendly investment and wealth management strategists and analysts join alongside Main Street and repeat the

proverb that “we are all in this together”. Merrill Lynch, a huge investment banking and securities firm, illuminates its readers via a full-page ad display as to “Where we go from here” (NYTimes, 3/21/01, pC3).

Both American Dream and Wall Street sermons associate free market capitalism and entrepreneurs with the blessed aura around the money sun of the American Dream and economic wheels. Also, money (paid or owed) represents (equals; is based upon) work done.

Work and investment are not merely means to money. Within the American Dream, both work and investment are good- even virtuous- and rational. Recall the table in “The War of the Words and the Triumph of Investment” which outlines cultural associations between investment, the American Dream, goodness, and rationality. “The Investment Wheel of Fortune” suggests how metaphors derived from fields such as games, love, war, politics, religion, and natural physical science explain and promote investment.

Definitions of and propositions related to work and investment are subjective. However, widespread faith declares that work and investment are critical means to wonderful American Dream monetary ends such as wealth, financial security, and prosperity. The language of work and investment therefore is a crucial part of American Dream rhetoric. “I worked hard to achieve (get a piece of) the American Dream.” “To get where I am, I paid the price and sometimes nearly worked myself half to death.” Many people are invested in (have bought into) the American Dream. People believe a home, a key Dream symbol, is a good and reasonable investment. For the wheels of the American Dream and economic life, imagine work and investment as powers (engineers might say motors) within the structure that help to achieve the key Dream objective of money. A related perspective- work and investment are means to the various other intertwining

means that act as steps to the marvelous Dream objectives. For example, a trader works to get, or invests in, information. A banker works to establish or enhance its reputation. A salesperson works on building relationships with customers. Wall Street plays a major role in associating work and (especially) investment with both money and the American Dream.

By linking itself in general, and its marketplaces and financial instruments in particular, with money and the American Dream, Wall Street aims to attract and keep players. Colorful metaphors from games, love, war, and elsewhere help to accomplish this. Yet what other talk helps to lock Wall Street firmly into American Dream rhetoric, and thereby more easily entice people to Wall Street and keep them in its webs? Wall Street thus very tightly embraces the theology of investment and strives to associate Wall Street with its dogmas. Wall Street evangelists diligently create and bind rhetoric regarding the goodness and rationality of Wall Street investment (especially in investment grade stock and debt) to the American Dream and economic wheel formulas in general and the money target in particular. Thus Wall Street often appears as a worthy and reasonable place (also think of place as a means) to make money. Though Wall Street has numerous investment sects, all are true believers that investment is a good and intelligent avenue to the praiseworthy land of money.

Since not all work and investment is economic, the work and investment labels belong to the rhetoric of universes such as politics, not just economics. Politicians work on behalf of their citizens. They too invest in building relationships. Guides recommend that you should invest time and effort to improve yourself spiritually or physically. Sages counsel us to invest love, energy, and time in our family. To create and sustain a productive romantic relationship, you should work at (invest enough time in) it.

The interrelated American Dream and economic rhetorical wheels, permeated by metaphors, are instructive, entertaining, and persuasive in numerous contexts. Investment rhetoric profits from and reflects this. Given the American Dream's rhetorical power and historical success and money's allure, once rhetoric knots investment securely to the American Dream and to money, it is rather easy to fall in love with or worship not only money, but also investment in general. To the extent investment in securities is securely and cleverly tied to the Dream and its money goal, many people readily choose to become devotees or fervent fans of securities investment. To the extent that inspirational and respected guiding lights cement investment in United States stocks to the Dream and wealth and financial security, many listeners readily become married to investing in American equities. Given investment's association with money, can an investor become addicted to investing? Finley Dunne's character, Mr. Dooley, claims: "They'se no intoxicant in th' wurruld, Hinnisy, like money. It goes to th' head quicker thin th' whiskey th' dhruggist makes in his back room.'" "Mr. Dooley" (p104).

Remember that to help sell the cultural goodness and rationality of investment (especially in securities, and particularly in stocks), Wall Street shepherds unveil rhetoric, even an ethics, of financial instrument price direction and level. As a rule of thumb, for both American Dream and Wall Street culture, up and related terms tend to mean good. Bad connotes down. For the American Dream, the United States, and US stocks, up, high, and rising prices (going North) are associated with words like good, healthy, alive, happy, optimistic, positive, advancing, winning, victorious, and strong. What about setbacks for the American Dream and the United States? Down, low, and falling equity prices (heading South) have verbal cousins like bad, declining, unhealthy, unhappy, pessimistic, negative, retreating, losing, and weak. To an owner of stocks, financial heaven is rising prices; economic hell is losing money, being buried or under water due to falling prices.

The investment oratory of Wall Street and that of its various academic confederates and assorted media acolytes, once intertwined with the American Dream and money, gathers further persuasive force from other parts of the rhetorical wheel of the American Dream. Since within the American Dream money is connected to valued political, social, and other goals, associating investment with money can inspire thoughts of these other attractive ends. Thus someone deliberating on investment and money also may think of freedom, liberty, happiness, social respectability, friendship, and so on. American audiences- as well as others that seek American Dream objectives in addition to the money one- are particularly susceptible to these linkages.

Political, social, and other leaders occasionally criticize Wall Street and some of its practices and players. In general, however, these authorities enthusiastically join the Wall Street choruses that proudly sing joyful hymns hailing the benefits of investment in Wall Street marketplaces (or at least in so-called good and rational marketplaces).

In the American Dream's rhetorical hierarchy, although work (workers) and investment (investors) are both good and rational, work probably is a little better and thus stands a bit higher than investment. This viewpoint does not imply that all work and professions are equally esteemed within the culture. Also, some kinds of "hard work" are more prestigious than others. Neither is all investment equally meritorious. Wall Street still aims to bask in and benefit from the prestige the American Dream attributes to work. So regardless of such qualifications, Wall Street rhetoric labors to forge close links between it and work, as well as between its work and investment. This helps to establish and strengthen the role of Wall Street and Wall Street investment within the American Dream in general and the Dream's economic wheel in particular.

Wall Street not surprisingly emphasizes that Wall Street is a place of work, a good place to work, and a profession in which money is honestly and fairly earned. The lines and relationships between work and investment, like those between investment and speculation, reflect subjective perspectives. Wall Street tells itself and others that as part of its work, it invests in various areas. It invests in its employees, experience, developing and enhancing profitable relationships, information, unearthing investment ideas (and other money making opportunities), sophisticated computer software and hardware, and so on. All this investment means spending big money as well as substantial time and effort. Wall Street also advertises it invests money, time, and effort to build relationships and partnerships with customers.

For many, such work activities also fall within a definition of investment. To others, many of these references to investment are metaphorical. For example, investment in relationships or in ideas sounds figurative. Wall Street, however, cares little whether or not its whirlwind of investment wordplay is metaphorical. It only cares whether such talk is persuasive, for making money matters far more than literary theory.

“Money talks” and “money works”. Wall Street says people who wish to “put their money to work” should “invest it”. A fine way of having money work for them is by investing in Wall Street marketplaces, especially securities ones. Thus investors and their money engage not only in investment, but also (even if indirectly) in work.

In this investment process, prudent investors should consider putting Wall Street to work for (and with) them. Think of financial advisors and asset (wealth) managers. Thus Merrill Lynch (“Total Merrill”) thunders: “Take advantage of market opportunities with insights from

these top thinkers. Log on today [to see Merrill's online video presentation]. Then call a Financial Advisor and put them to work for you... Take advantage of investment insights from Merrill Lynch." (Financial Times, 1/22/08, p5). Merrill bellows: "Experienced. Intelligent. Strong. These are all the words that describe the people who stand with the Bull. [The ad depicts men and women in business attire standing behind a bull.] Even in these challenging times, our unwavering commitment to you does not change. As Charlie Merrill said in 1915, the interests of our clients always come first. Every day people are achieving what matters to them most because of their partnership with a Merrill Lynch Financial Advisor. That's why they have entrusted us with nearly \$2 trillion in assets." (Financial Times, 2/12/08, p9). Merrill snorts: "every one of our Financial Advisors, as an essential partner, delivers the products, capabilities and advice their clients need." (NYTimes, Sunday Business, 1/13/08, p5).

In working to help others to invest, to put their money to work in Wall Street marketplaces, Wall Street thus acts in a good and culturally rational (reasonable, intelligent, logical) fashion and helps others to do so. Aren't the offers of insight, teamwork, and financial tools deserving of praise? Aren't institutions and individuals that perform virtuous and reasonable deeds in their work probably good and reasonable people, at least in their professional life? In the investment context, American Dream rhetoric therefore tends to support and applaud Wall Street's self-interested public spiritedness. Suppose a Wall Street professional helps a needy fellow traveler seeking a road to wealth and financial security. The person aided often feels obligated to the Good Samaritan. Shouldn't people be rewarded for doing good works? As always, Wall Street's investment pillow talk emphasizes the benefits of getting in bed with the smart money, for the long run if possible.

We of course know that work and investment are not the only means to the American Dream goal of money. In “The Asphalt Jungle” (John Huston, director), Alonzo Emmerich, a criminal- and also a lawyer- says to his wife: “Oh, there’s nothing so different about them [criminals]. After all, crime is only...a left-handed form of human endeavor.” Despite Emmerich’s assertion, the American Dream does not regard all money-hunting approaches as essentially the same. Though America prides itself on being the land of opportunity, American Dream culture does not equally approve of all methods of achieving the American Dream goal of money.

Wall Street agrees. To encourage people to jump and stay aboard the Wall Street investment train, Wall Street distinguishes investment (and work) from speculation and (especially) gambling. Though Wall Street sometimes praises (or at least tolerates) speculation, most formulas declare speculation is bad (or less good) and less rational than investment. Some on Wall Street use gambling metaphors. Within American Dream culture, gambling may be entertaining or fun. Yet despite gambling’s popularity, it is not as respectable as work and investment. Also, most people do not see gambling as a worthy and reasonable route to money (or at least to “real (significant)” money).

Since the American Dream is a cultural phenomenon, and therefore fabricated of and sustained only by rhetoric, the reasoning within and regarding it is subjective, not that of science. Linkages between the means and ends- and here remember the role of subjective definitions and metaphors- of the American Dream wheel are a form of (or closely akin to) poetic argument. The same is true of the associations between the means and goals of the economic and other wheels that belong to (are subsets of) the American Dream. Subjective connections between these various cultural wheels likewise represent a poetic structure. Poetry seeks to entrance and

persuade others; judging by the success of the American Dream and Wall Street, so do their rhetorical wheels. After all, actions tend to reflect belief. Dedicated believers in the American Dream and in Wall Street's role in it yearn to create and maintain faith in order to generate actions.

Just as the structure and workings of the American Dream and its wheels display subjectivity, so does a historical inquiry into the American Dream. The American Dream is not a Natural phenomenon. American Dream rhetoric- like the rhetoric of Wall Street, economics, politics, and other cultural fields- belongs to cultural history, not to Natural or some natural-like history. Cultural histories and investigations of them are subjective, like all other cultural discourse. They do not discover objective truth for all.

However, the placement of cultural perspectives and language within the context of cultural history further demonstrates the subjectivity of both past and current viewpoints and vocabulary. Thus an inquiry into the historical background of American Dream language underlines not only the cultural structure of the American Dream, but also of the Wall Street vocabulary and rhetoric within, based upon, or linked to that Dream and its history. Moreover, the subjectivity unearthed by this historical analysis is consistent with- and thus points out and reaffirms- the subjectivity revealed in earlier chapters via the study of metaphors, definitions, arguments, and perspectives of Wall Street (and economics). A historical review of the American Dream should not restrict itself to a so-called economic dimension; we should study political, social, and religious facets as well.

American Dream history unveils key sources of and thus additional reasons for the great persuasiveness of many Wall Street metaphors, especially its natural physical science (and many

of its religious) ones. A study of American Dream history reveals sources for the mighty rhetoric of rationality. It indicates a major underpinning of the pretensions of Wall Street and economics to natural physical science objectivity. Cultural traditions of course carry weight. As a general rule, the longer and more widespread the heritage is, the greater its power to influence perspectives and thus action. However, the words imported from and perspectives inspired by genuine sciences (the natural physical ones such as physics) are subjectively incorporated within- and thus stay subjective within- the American Dream and its economic, political, social, and religious theories. Since the subjective perspectives and vocabulary of the would-be scientists of economics and Wall Street remain inescapably within cultural history, they are not and never can be objective (scientifically rational).

The seductive Wall Street anthems of rationality and goodness, and many of its alluring natural physical science and religious metaphors, are based on widespread American faith in a cultural perspective of intertwined subjective natural physical science and religion. In this subjective compound of religious and natural physical science language, the natural physical science part is just as cultural as the religious aspect. This entirely subjective religious and natural physical science viewpoint creates and promotes a discourse involving a cultural version of rationality, reasoning, intelligence, logic, and objectivity that wars with an opposing irrationality. In this wordplay, the language of rationality mixes with the vocabulary of good and bad. Recall the rationality and irrationality columns in “The Seduction of Science and the Romance of Rationality”. Isn’t it good to be rational and bad to be irrational? The interwoven economic, political, and social components and values of the rational and good American Dream are supported by and permeated with this subjective “religious/natural physical science” perspective, belief (faith), and vocabulary. Since this widely shared intertwined religious and natural physical science cultural outlook and its rhetoric underlies the American Dream, that

subjective viewpoint and wordplay permeates the American Dream's political, economic, and social viewpoints and vocabulary. A subjective viewpoint regarding what constitutes "rational" thought and action is integral to United States and American Dream economic, political, and social discourse. The rhetorical wheels of the American Dream and economic life appear to have an aura of natural physical science within or around them, but that atmosphere is not objectively rational or really scientific.

As Wall Street is an important section of the American economic playground, the perspectives and language of the American Dream cultural faith readily travel into and are inseparable from Wall Street and its rhetoric. Because subjective religious and subjective natural physical science ideas interrelate within the American Dream's political and economic expressions, religious and natural physical science language often intertwine in Wall Street's talk.

Wall Street acts according to its worldly calling within the American Dream as a guiding light to- and in covenant with- economic pilgrims seeking the secular salvation of financial security and wealth. Wall Street Dream merchants repackage this familiar subjective religious/natural physical science perspective and language to romance the public (both Wall Street professionals and Main Street residents) into their stock, debt, currency, and commodity marketplaces. Much of this rhetoric is bound to (part of) investment propaganda. Wall Street sings various versions of its inviting investment hymn, but the core message that investment is good and rational remains the same. Wall Street prophets of profit and evangelists of investment wave the good, reasonable flag of stock and interest rate ownership with fanfare and subtlety.

Let's examine origins for the effectiveness of numerous Wall Street viewpoints, definitions, and metaphors that persuade people to buy into and act upon Wall Street's trading and risk management perspectives and recommendations (especially in regard to investment). What are highlights of this background of natural physical science, religious, political, and economic doctrine that constitutes the American Dream?

The great British physicist Isaac Newton is a key intellectual root for the concoction of rationality, natural physical science, and religious language which became integral to American Dream rhetoric. Newton's theory of celestial and planetary mechanics, expressed in "Principia Mathematica, the Mathematical Principles of Natural Philosophy" (1687), revolutionized the study of Nature. Nevertheless, Newtonian physical theory itself attempts to find underpinnings for its objectively rational science of Nature within subjective religious belief. Book III of the "Principia" (pp440-43) heralds: "This most beautiful system of the sun, planets, and comets could only come from the counsel and dominion of an intelligent and powerful Being." God, this "intelligent" Being is "all-wise", "wise counsel", "living", "most perfect", "omniscient", and a "thinking substance". A "certain most subtle Spirit...pervades and lies hid in all gross bodies." Newton refers to the "electric and elastic" aspects of this Spirit.

The political theory of Newton's British Puritan friend, John Locke, incorporated (reflected) Newton's intellectual model. In Locke's Epistle to the Reader of "An Essay Concerning Human Understanding", he compliments "the incomparable Mr Newton" (p11). He echoes that praise later (Book IV, ch. VII, sec11, par3, p530) by his reference to the "Principia": "Mr Newton, in his never enough to be admired book...." Like Newtonian natural physical science, Locke's personal (subjective) political theory was based on faith in reason and a rational

God. Supported by ideologies related to a rational God, Locke's political doctrine is, or is very much like, a religious faith.

The objective perspectives and thought processes of natural physical sciences objectively establish common (shared) definitions, experiments, proofs, and knowledge. True science is true for all. In natural physical science communities, shared perceptions of and the same experiments upon Natural phenomena such as bodies and forces yield similar and replicable results. In contrast, any political theory modeled after a natural physical science worldview remains subjective, even if it repeats words like rational and objective and Nature and science, because the objective scientific method can never prove that the political dogma is true for all. It does not matter how respected, fervent, or numerous these political partisans are. Since that political ideology aspires to the universal certainties of the genuine ("hard"; objectively rational) sciences, it usually overlooks- or otherwise minimizes the relevance of- the diversity of subjective perspectives within cultural life in general and political discourse in particular. Or, it attacks competing political theories as unscientific or inferior. By aspiring to create a true for all (objectively rational; scientific) viewpoint- and like the would-be Newtons, Heisenbergs, Darwins, Edisons, and Fords of Wall Street and economics- Locke attempts to avoid the implications of inescapably diverse political faiths (opinions) and actions.

American political history is complex. American Dream political theory has developed through time. Nevertheless, Locke's writings, especially "The Second Treatise on Civil Government" (1690), outline the basic political theory of the American Dream that continues to the present day. A review of Locke's philosophy confirms that his opinions were and remain influential within the American political tradition. Keep in mind the quotations from President Washington and the Declaration of Independence at the outset of this chapter.

Locke represents a shared political theory within American thought that preceded and was incorporated within his writings. Locke's beliefs reflect a tradition within Puritanism that antedated his essays. "Locke's roots lay firmly among the Puritans who fought the [1642-51 English] Civil War in the name of a parliamentary constitution and a godly church", notes "Locke: Political Essays" (Ed. Mark Goldie, p. xiv). These Puritans voyaged to America. Scholars recognize the essential contribution of Puritans to the fabrication of the American Dream. For the American Dream, Locke's subjective political theory is the other side of the economic theory of the Protestant Ethic. Since religious notions infuse Locke's political theory, his political viewpoint- and thus the political aspect of the American Dream- may be called a religious perspective (or seen as having religious aspects).

Note the state and law of Nature, God, and the rational (reason) in his remarks, as well as the theory's thirst for universality, to be true for all. Locke claims in "The Second Treatise on Civil Government" (italics supplied):

"The *state of Nature* has a *law of Nature* to govern it, which obliges every one, and *reason, which is that law, teaches all mankind who will but consult it*, that being all equal and independent, no one ought to harm another in his *life, health, liberty, or possessions*; for men being all the workmanship of one omnipotent and *infinitely wise Maker*; all the servants of one sovereign Master, sent into the world by His order and about His business; they are His property, whose workmanship they are made to last during His, not one another's pleasure" (Section 6, pp10-11). "God gave the world to men in common...to the use of the *industrious and rational*" (Sec32, p22; discussions of possessions and property also are in Sec4, p8; all of Ch. V "Of Property", pp19ff). Locke

adds: “the *law of Nature stands as an eternal rule to all men*, legislators as well as others. The *rules* that they make for other men’s actions *must*, as well as their own and other men’s actions, *be conformable to the law of Nature- i.e., to the will of God, of which that is a declaration*” (Sec135, p75). The “law of Nature” should be “*plain and intelligible to all rational creatures*” (Sec124, p70).

“Whenever, therefore any number of men so unite into one society as to quit every one his executive power of the law of Nature, and to resign it to the public, there and there only is a political or civil society. And this is done whenever any number of men, in the state of Nature, enter into society to make *one people one body politic under one supreme government*: or else when any one joins himself to, and incorporates with any government already made. For hereby he authorizes *the society, or which is all one, the legislative thereof*, to make laws for him as the public good of the society shall require, to the execution whereof his own assistance (as to his own decrees) is due” (Sec89, p50). “[I]t is in their legislative that the members of a commonwealth are *united and combined together into one coherent living body*. This is the *soul that gives form, life, and unity to the commonwealth*; from hence the several members have their mutual influence, sympathy, and connection; and therefore when the legislative is broken, or dissolved, dissolution and death follows. For the *essence and union* of the society consisting in having *one will*, the legislative, when once established by the majority, has the declaring and, as it were, keeping of that will” (Sec212, p115).

Locke’s subjective formula (definitional scheme) therefore reads: reason/rationality is God/the will of God, which equals the law of Nature. Moreover, God and His will are good, so rationality is good. His majestic cultural perspective tries to marry (equate) natural physical

science rationality to a subjective viewpoint on religious (spiritual) rationality. By having reason be the will of God, Whose will men should follow and imitate, the natural physical science hue of Lockean theory rings of revealed religious truth. Though human beings of course are not God, to imitate His actions or follow His will, they must attempt to imitate His thought processes. God is good, and so His reason (rationality) is good. Insofar as human beings can imitate the rationality of God, they mirror His goodness. Locke's perspective offers an opinion, not an objective (scientific) theory, as to what is good, appropriate, correct, the best, or the highest thinking (reasoning).

Locke's references to a state of Nature and his concepts of body underline how Lockean political rhetoric (propaganda) is inspired by and subjectively grounded upon and thus colored with natural physical science principles. The Lockean cultural theory has a universal human nature; individual human bodies in the perspective are equal. The rationality language in the context of physical science wordplay makes the subjective Lockean and American political theory appear to be objective, like a natural physical science. In this political theology, because natural physical science rationality reflects the rational law and purposes of God, the political and economic paradigms based upon them appear not only (scientifically; objectively; Naturally) rational but also good (ethical; moral; religious).

However, the Lockean political (religious) doctrine nevertheless is a faith; it is not a science, mostly or approximately scientific, or even science-like. Lockean and American Dream theories do not explain phenomena or persuade others by means of the objective scientific method, but by rhetorical arguments. Despite its references to Nature and to God, Locke's subjective viewpoint regarding rationality and reason and "political" (and economic) phenomena does not escape culture and history and become objective (scientific) or otherwise true for all.

Not all theories of rationality are the same, not all are based upon God, and scientific rationality is not that of cultural reasoning. Religious and political principles, like all cultural perspectives, remain entirely matters of opinion, no matter how much natural physical science terminology and rationality rhetoric their eloquent advocates weave into them.

Many who wholeheartedly preach a subjective religious, political, or economic faith declare its tenets are obvious, common sense, natural, objective, rational, reasonable, intelligent, logical, or true for all. Most devotees of Lockean political theory, including its expression within the American Dream, mistakenly believe that theory is objectively rational (or mostly or approximately so). Anyway, rational religion makes the American Dream and its components good (virtuous; sacred). The language of natural physical science and rhetoric of rationality makes the Dream appear Natural, rational, and positivistic to those with faith in it. A bottom line is that American Dream oratory declares that the Dream's subjective political (and economic) principles are good and rational and should be believed in by rational people. Where there is theory, there can be practice, right? If the American Dream theory is good and rational, then reasonable, intelligent, objective, prudent, good people should act according to that theory.

Cultural history displays opinions, subjective truths for some, whereas the objective laws of Nature are unchanging. The deliberately ahistorical approach of Lockean political philosophy is the flip side of the theory's strenuous battle to offer an allegedly objective Natural (scientific) political perspective. Ignoring cultural history and its track record of competing viewpoints is part of a rhetorical strategy that strives to make a subjective theory appear scientific (true for all in the natural physical science sense). Locke's subjective model of the formation of political groups and institutions does not rely on references to or analysis of political theory in cultural and historical context. If it did, it would have to admit that there have been numerous subjective

political philosophies derived from “reasoning” throughout cultural history, many quite different from his formulation. No matter how reverently believed in and despite its pretensions to objectivity, Lockean political theory does not and cannot disprove the political outlooks of Plato, Aristotle, Machiavelli, Hobbes, Hegel, Marx, and numerous others. A Natural (objective; scientific) political perspective is a science fiction.

Very early in its history, America forged the key elements of its American Dream culture. English Protestants were the primary emigrants to America during this formative era. The Mayflower Compact of 1620 from what is now Massachusetts indicates the origins of the shared political and religious perspective. It states: “having undertaken for the glory of God, and advancement of the Christian faith, and honour of our king and country...solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves into a civill body politick, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enacte, constitute, and frame such just and equall laws, ordinances, acts, constitutions, and offices...as shall be thought most meete and convenient for the generall good of the Colonie unto which we promise all due submission and obedience” (Harvard Classics, Volume 43, “American Historical Documents”, p62).

Thus the Puritans, Protestants that settled in New England, were especially influential for the course of United States cultural history. Perry Miller, in “The New England Mind: From Colony to Province”, notes the centrality of the church in New England life (p285). Puritans believed God deals with man as rational creatures; logic should remain faithful to reality. Logic “could only make replicas of that pattern of ideas embodied in creation” (p74). “That man is a rational creature was not a novel theorem in New England theology” (p248). Everyone knows the crucial role played by the Bible for much religious history; it has strongly influenced American culture. For many individuals in early America, the Bible was the only, or almost the only, book read. Natural physical science and religious

viewpoints within Puritan thought were not in conflict. Miller emphasizes: “That design was to be proved by natural evidences had always been a staple of Puritan theology” (p269); “From the beginning, the Puritans had been hospitable to physical science” (p437). Puritans often attempted to discover God’s plan or will in natural phenomena.

In “The Puritan Origins of the American Self”, Sacvan Bercovitch traces from colonial times the development of the Protestant Puritan spirit that became a major part of America’s self-perception. New England ministers believed the destiny of Christ’s chosen people in America was the destiny of mankind (p61). He adds (pp185-86): “Above all, perhaps, the persistence in outlook reflects the steady growth of the major middle-class civilization of modern times....The colonial Puritan myth linked self- and social assertion in a way that lent special support to the American Way....For well over two centuries, under the most diverse conditions, the major spokesmen for a self-proclaimed people of God subsumed the facts of social pluralism (ethnic, economic, religious, even personal) in a comprehensive national ideal, transferred the terms of conflict normally inherent in that ideal from history to rhetoric, and secured the triumph of that rhetoric by identifying it with the assertion of a representative American self....The persistence of the myth is a testament to the visionary and symbolic power of the American Puritan imagination.”

Within Lockean political theory, the association of possessions with life and liberty (Section 6 of the “Second Treatise”, for example) shows that the political dogma intertwines with an economic viewpoint. The political theory therefore has economic implications within the American Dream. The interwoven subjective natural physical science and religious notion of rationality thereby supports both the economic and political aspects of the American Dream.

The economic component of the American Dream also derives from the Protestant Ethic, particularly its view that personal religious effort involves working within one's individual economic "calling" in a rational way. The American Dream's praise of work thus has deep and longstanding cultural roots- including religious ones. This economic principle of the American Dream applies to callings in general; it thus covers a great variety of work and professions. Within the American Dream, the Protestant Ethic (there are of course various Protestant sects) is the economic counterpart to and interrelates with the political Lockean vision. As noted, Locke addresses economic issues. Within the Dream, economic phenomena have political aspects and implications. For example, American wealth and prosperity helps to create and supports political liberty and freedom. Both the subjective economic and political perspectives of the American Dream have their basis in a view of a rational God. In the union of economics and religion, economic participants should think and act in a rational way and thereby emulate God to the extent that is humanly possible. The association of religion and economics within the American Dream formulation assumes that an individual has a duty to seek the increase of his capital, and that such a goal is a good and rational end.

Within the American Dream today, though some do not label this money-seeking obligation as religious, this quest still is an ethical (moral) duty. Even for an American Dream adherent that does not believe in God, this financial hunt has ethical overtones; in American Dream rhetoric, goodness is never entirely divorced from rationality.

The religious/natural physical science dimension of the American Dream faith transcends individual religious denominations. Yet has the overall strength of the "religious" aspect of the search for wealth, financial security, and prosperity diminished in recent decades? Perhaps. The Pew Forum on Religion & Public Life ("U.S. Religious Landscape Survey", p37) notes in its

2008 analysis that 51 percent of Americans consider themselves Protestant. This is much less than in early American history. About 78 percent of the total population considers itself Christian (24 percent Catholic). Moreover, “younger Americans tend to be considerably less Protestant and far less religiously affiliated than older Americans; older Americans are both more affiliated and more Protestant.”

Suppose the religious (ethical; moral) facet of the religious/natural physical science underpinning of the American Dream has been weakened or diluted. This arguably may have enhanced the appeal of the Dream’s subjective scientific aspects, and thus the allure of scientific metaphors within Wall Street and economics. In addition, natural physical science’s prestige and power generally has grown over the course of the so-called modern age.

The religious/natural physical science faith and economic, political, and social beliefs interrelate and support each other. The American Dream’s economics and politics, its subjective natural physical science and religion, are all wedded to a vocabulary of rationality. The widespread cultural susceptibility to the rhetoric of rationality that permeates Lockean and thus American Dream political and economic discourse has marketplace consequences. It helps Wall Street and economists to successfully sell their rationality propaganda.

In any event, the interrelationship of the economic, political, and social fields within the shared culture of the American Dream enables the language of natural physical science and religion integral to the Dream to be threaded easily into and between each of these fields. Such natural physical science and religious language thus readily flows into Wall Street, creating many metaphors and similes within it. Not every Wall Street speaker has faith in every detail of the religious/natural physical science viewpoint that permeates the American Dream and its

economic and political formulations. However, since that religious and natural physical science language permeates the American Dream's economic vocabulary and thus Wall Street's, Wall Street leaders and their troops speak the language of that perspective between themselves and to their Main Street audiences. Since the subjective compound of religion and natural physical science imbues the economic American Dream viewpoint, Wall Street's subjective natural physical science and religious outlooks tend to persuade many financial congregations.

Suppose someone says it believes in the rationality and goodness of the economic goal of money of the American Dream, but not in the Dream's political or religious/natural physical science aspirations. Will that player be less readily influenced than others by American Dream rhetoric in general? Perhaps, but not necessarily. The language and perspectives of American Dream economic life are not isolated from the Dream's political and religious/natural physical science eloquence. Therefore the vocabulary and outlook of so-called non-economic American Dream aspects still can be rather persuasive to someone who claims to embrace only the American Dream's economic objectives and wordplay.

Also, remember that the American Dream perspective and language embraced by Wall Street high priests and oracles to educate and convince themselves and other money-worshipping pilgrims is only part of their promotional pitch. Wall Street rhetoric has sources in addition to that of the American Dream. Keep in mind the earlier chapters in this inquiry, and thus Wall Street's arsenal of other subjective viewpoints and metaphors based upon games, love, war, politics, religion, natural physical science, the fine arts, and other realms. Although language from these domains often interrelates with (or exists alongside) American Dream rhetoric, these fields are also origins for marketplace rhetoric that is independent of specific American Dream wordplay.

Anyway, given public familiarity with religious and natural physical science language and widespread acceptance of the Lockean vision's subjective natural physical science and religious viewpoint, Wall Street seizes a marvelous opportunity. Wall Street imports additional vocabulary from the fields of religion and natural physical science to supplement the Dream's religious and natural physical language and perspectives. Lockean rhetoric's religious/scientific hue greatly enhances the ability of Wall Street professionals to successfully employ religious and scientific metaphors to persuade other Wall Street insiders and Main Street (especially Main Street Americans). Advertising in Lockean terms helps to convince (and remind) listeners that Wall Street subjective perspectives inspired by religion and (especially) natural physical science are both good (virtuous) and rational (reasonable, intelligent, logical, and so forth).

Sometimes Dream oratory uses the language of good and bad without direct reference to rationality and irrationality or related terms. At other times, speakers explicitly focus on rationality wordplay without specifically mentioning goodness. American Dream rhetoric often speaks of rationality and goodness together. Yet always remember that within the American Dream culture (rhetoric), since goodness and rationality inescapably are entangled, reference to one implies and evokes the other.

Why shouldn't Wall Street, since it has a calling, work hard to try to profit from widespread faith in the American Dream creed? Wall Street invests a great deal of money, time, and effort to harvest rewards from the interrelations of goodness and rationality vocabulary within the American Dream. Isn't it a good idea to enter into Wall Street's cathedrals of commerce? As religion (piety; morality and ethics) is closely linked to economics and politics within the American Dream rhetorical wheel, Wall Street and its allies zealously apply the

wordplay of good and bad along with that of rationality in their analyses of and solicitations regarding investment, speculative, hedging, and risk management perspectives, strategies, and actions.

The American Dream's goodness and rationality rhetoric particularly assist Wall Street in its battle and calling to ensure and extend the victory of investment language, principles, and methods. Most Wall Street generals say investment is good and rational. Suppose someone has faith that there is a good long run likelihood of winning (earning) money (a good and reasonable goal) by investing in a Wall Street marketplace (especially a US securities one). The American Dream's enticing rationality gospel helps to make it seem reasonable and good to walk into that pasture, unreasonable and bad to stray from it.

The American Dream's religious/natural physical science doctrine encourages a mixed vocabulary of rationality and goodness regarding leadership, following, and belonging. Within the American Dream, economic and political fields, like religious and natural physical science ones, should have good and rational leaders and experts. Elite shepherds, including those in Wall Street, should know what is reasonable and good in terms of perspective, strategy, and action. As Wall Street, the land of money if not of milk and honey, sells the American Dream and participation within it as good and reasonable, why not hearken to some of Wall Street's enthusiastic appeals and follow Wall Street's worthy rational leaders and experts, and their trained and dedicated acolytes? Choosing to belong to appropriate marketplace groups, and thinking and behaving in correct fashion, expresses one's rationality and goodness.

Popularity and prestige sell. Belonging to a community, especially those branded as rational and good (such as investment ones) pleases many people. America is the land of

opportunity, and no prudent person wants to miss out on a great opportunity. Playing in Wall Street marketplaces, and especially participating in the so-called right ones, can seem both chic and sensible. Thus investment can be very in, as the spread and triumph of Wall Street's investment language shows. In "The In Crowd", the Mama's and the Papa's sing: "I'm in with the in crowd, I go where the in crowd goes...I know what the in crowd knows...We breeze up and down the street, We get respect from the people we meet. They make way day or night, They know the in crowd is out of sight....When you're in with the in crowd, it's so easy to find romance...If it's square, we ain't there. We make every minute count, Our share is always the biggest amount. Other guys imitate us..." Not all returns, yields, profits, and compensation are financial ones. Comradeship, even if over substantial geographic distance, offers rewards. This can make cutting ties to an investment team, army, or sect a difficult decision. Moreover, if our trusted investment advisor or wealth manager has been friendly, loyal, and helpful in our money quest, and if that devoted guiding light repeatedly affirms how much it values our relationship, why abandon ship if good and reasonable investment opportunities still beckon?

Faith in the pipe dream of objective (scientific) economic rationality and goodness sparks and sustains the hunt by many in Wall Street, economics, central banks, finance ministries, and Main Street for a golden scientific key to wealth, financial security, and prosperity. The supposedly universal, true for all religious/natural physical science blend of Lockean political rhetoric (and ideologies akin to it) inspires many searches by economists, economic guardians, and Wall Street rocket scientists and preachers for "the" (or the most) rational or the best viewpoint on and strategy regarding marketplaces or any given marketplace. However, even for the same marketplace, and even in regard to investment, assorted financial engineers and wizards offer diverse opinions as to reasonable and good perspectives, methods, and actions.

Let's review Wall Street and American Dream rhetoric further in light of the religious (ethical, moral) permeation of the American Dream's structure. The quotations from Presidents Washington and Reagan indicate that American culture has long had many partisans which believe the invisible hand of God and Providence acts within US political life. Within American Dream talk, many people also speak of God's involvement in economic and social life. Due to widespread familiarity with this language from a longstanding American cultural tradition, Wall Street preachers find an audience of financial pilgrims primed to listen to enthusiastic financial propaganda expressed from religious perspectives and with religious metaphors.

When Wall Street evangelists spread the good news that Wall Street is a good and rational place to achieve wealth and financial security, its language does not necessarily speak overtly of God or religion. However, the religious (sacred; ethical, moral) aspect of the American Dream, its rhetoric of rationality and goodness, infuses its political and economic formulations and thereby much of Wall Street talk with religion. It is as if an Invisible Hand consecrates Wall Street words. Due to the American Dream edifice, the language of rationality and goodness that Wall Street employs to persuade the public to enter and stay within its cathedrals acts as a religious, or at least as an ethical appeal. Because Wall Street rhetoric successfully sews subjective concepts of investment into the fabric of the American Dream and its money goal, investment (especially in United States securities) is religious, or at least moral and ethical. Since one invests, one receives the honor of being deemed good and rational.

Given the intertwining of politics and economics within the American Dream, and of political and economic discourse by a religious viewpoint and vocabulary, one should find God either explicitly or (especially these days) implicitly within economic and Wall Street rhetoric.

The widespread use and success of religious metaphors in Wall Street (and politics) also suggests this.

Recall phrases such as “the market has a story to tell” and “the price signals a strong economy ahead.” The persuasive poetic fiction of “The Market” and its “invisible hand”, beloved by much economic theory and many Wall Street narratives, can possess religious characteristics. Under some flights of fancy, “The Market” is like a God. As a result of this religious objectification, “It” has a voice, tells a story, makes signs, and acts. How should one interpret this Being? The strenuous effort by some Wall Street participants that listen for the voice, seek signs, or respond to the power of this imaginary other, The Market, derives in part from Puritan and other Protestant attempts to communicate directly with or understand the purposes of a rational God. God sometimes expresses His purposes directly to humans (often to a select few), sometimes indirectly through Nature. The devout search for voices, signals, omens, and influences (causes) issuing from marketplace phenomena such as the price and GDP, inflation, and unemployment information also results from this heritage.

Wall Street language acquires its metaphysical side within the Lockean tradition via another route. The individual human “bodies” of Locke’s political world combine to constitute a living body, a political other such as the legislature (and recall the Mayflower Compact’s “civill body politick”) that symbolizes and represents them. As part of the American Dream perspective, the Lockean doctrine and vocabulary thus prompts many in economics and Wall Street to explore the economic arena for an analogue of the legislature. To parallel the real cultural phenomenon of the political legislature, their determined yet fanciful effort generates the economic poetic fictional “other” of The Market, as well as the misguided or metaphorical attribution of qualities of a political body to actual subjective marketplace variables such as the

price. So like a legislature, The Market as well as the price and other variables are endowed with human characteristics.

Despite the trials and tribulations of the economic crisis unveiled in 2007, United States wealth from most perspectives has grown over various versions of the long run. As God within the tradition of the Protestant Ethic and Lockean political and economic theory exists for the long run, one should have faith that His purposes (which are rational and good) will be achieved over the long run. Of course not every rational or virtuous individual earns financial rewards. Yet to the extent that rational people behave according to the will of God over the long run, they are acting religiously and should (in general) over the long run achieve rational, good results. Since the American Dream and its economic and political dimensions are rational and good, the United States probably (some would say certainly) should achieve those objectives within and over its history. Given God's importance within the economic and political framework of the American Dream, this "should" is, or is very much like, a religious destiny. This prized destiny may take a long time to be fulfilled. Nevertheless, suppose admired experts and leaders from economic, political, and other domains lecture that Wall Street and especially United States securities marketplaces are good and reasonable places for the achievement of the American Dream objective of money. Wall Street and its marketplaces tend to become seen as fine and fertile fields within which money and its blessings may be righteously sought and rationally harvested, especially over the long run. Many people enjoy advertising their financial triumphs; the more people that make money on Wall Street, the more reasonable and good it appears to venture into and stay within its temples.

Many Wall Street prophets of profit preach a gospel that faith in the upward movement of United States equity investments over the long run is rational and good. As the American Dream

should and will (or probably will) succeed over the long run, so over the long run should and will (probably will) investors in securities that represent that Dream. After all, investors in US securities, especially stocks, have shares in the economic aspect of the American Dream. For many, especially Americans, the long run heavenly price move of the US stock marketplace reflects more than the triumph of the rational and good economic, political, and social aspects of the American Dream. For many, and based upon the Lockean American Dream perspective, it also reflects the will of God (law of Nature), or at least the rational victory of a good (virtuous, pious, ethical, moral) viewpoint. Thus Wall Street's religious viewpoints and vocabulary are especially compelling when "everybody's making tons of money" in American equities.

Investing in American stocks is not merely rational, reasonable, intelligent, and logical. Though not a golden rule, such investment is a duty (or akin to one) because it helps the praiseworthy American Dream and thus good investors ("all of us") in it to succeed. It is almost sinful- or at least imprudent and lacking in common sense, and perhaps irrational- to miss or waste a worthwhile investment opportunity, especially an investment opportunity in the US stock marketplace.

Much American folk wisdom has religious/natural physical science underpinnings. It affirms that (especially over the long run) one should not sell America short, and that one should not be a bear on the United States. The "should not" reflects not only a personal opinion on the probable fortunes of the US, the American Dream, and the price direction for the US stock marketplace. This commandment warns of the moral error and Natural hazard of doubting, disbelieving, or otherwise going (betting, fighting), against good, rational religious destinies and natural physical science processes (rationality/God/will of God/law of Nature).

Most people in the United States say that God and believing in God are good, and that having or making money is good. The American Dream does not assert that possessing or achieving the good and reasonable goal of money demonstrates that one has a noble or good character or that one is assured of religious salvation. In order for economic rationality- whether by work or investment- to be good in the religious (ethical, moral) sense, it must occur in a religious spirit. The American Dream rhetorical wheel nevertheless enables cultural observers (players) to associate a rational economic outlook and effort with a religious faith and behavior that strives to obey the commands of a rational and good God. Only God can truly judge religious merit. Yet since making money evidences American Dream success, for many American Dream faithful, the amount of money made and possessed may reflect or at least suggest religious (moral, ethical) rationality, goodness, and success.

Though impoverished preachers may be good and rational, money also confers prestige and influence in cultures such as America that worship it. In general and all else equal, in the United States and regions that share its economic values, the more money one has, the greater one's economic- and perhaps political and social- respectability, renown, and power. Within the American Dream, given the intertwining of the religious field with the economic, political, and social ones via Lockean and Protestant Ethic rhetoric, an individual's monetary success or failure may significantly affect how that person perceives itself in moral terms. Not all worth or value is financial (economic, monetary). These threads between religion and economics also may substantially influence how other people within American Dream culture perceive an individual, family, or institution that has achieved monetary victory or suffered financial defeat. For most Americans, though poverty may not be intrinsically evil, it certainly is not praiseworthy, except perhaps for religious figures who deliberately embrace it.

Wall Street manifestoes proclaim, especially in regard to investment in American stocks, that “we are all in this together”- just like the united believers in the American Dream. The great wealth of many Wall Street firms and individuals, especially those laboring in the worthy calling of assisting the public in the rational and good activity of securities investment, helps to make such missionary oratory morally as well as economically persuasive.

The charming rhetoric, including the metaphors, of the make-believe rocket scientists and financial engineers of Wall Street and economics omits direct reference to God and spirits. Their enthralling propaganda intends to avoid religious viewpoints and statements. However, the perspectives and thought processes and language of these would-be scientists remain inescapably cultural.

Recall that, inspired by reverence for natural physical science, Wall Street and economics (and other social “sciences”) not only create numerous scientific metaphors, but also build (invent) enormous metaphorical structures (subjective edifices permeated by metaphors). Faith that these subjective creations are objective (or mostly, approximately, or partly scientific) is religious, or akin to a religious faith. Clever stories that an observer of (participant within) a cultural field such as Wall Street or economics can be- or closely resemble- scientists are fairy tales. Cultural speakers who idolize genuine sciences such as physics and engineering, and that imagine they are reasoning and expressing themselves objectively (with scientific rationality), generally do not see themselves as promoting mere opinions and talking in metaphors. However, regarding (within) cultural fields, neither the adoration of authentic science nor fanatical efforts to imitate real scientists by thought, word, and deed gives birth to science, but only to various rhetorical formulations. Fake science is never real science, and counterfeit scientists are never

real scientists, but scientific rhetoric still can help to sell subjective viewpoints as being objective truth for all.

Although natural physical science rhetoric “by itself” often inflames the perspectives and thought processes of and incites action by cultural observers in Wall Street and elsewhere, the American Dream offers additional persuasive “scientific” firepower. Everyone knows that natural physical science professors do not teach American Dream doctrine in their classrooms. But even without overt references to religion (or ethics, morality, or piety), the American Dream’s language of Nature and rationality nevertheless remains familiar to many audiences. So let’s focus some more on the cultural consequences of the American Dream’s subjective scientific aspect. But keep in mind that the Dream’s subjective scientific viewpoint and language remain permeated with religion given the Dream’s religious/natural physical science perspective, and that Lockean political and economic theory is not the least bit scientifically rational.

Since the American Dream employs scientific metaphors and rationality rhetoric, it encourages scientific metaphors and rationality jargon in economic, political, and social arenas seeking American Dream goals. Conversely, at times scientific language and rationality talk in cultural playgrounds may spark for some audiences- especially American ones- thoughts of the American Dream.

Though the American Dream’s subjective science strikes an especially familiar chord with Americans, millions of non-Americans around the world have warmly embraced at least the American Dream’s economic aspect and its money goal. Therefore foreign financial pilgrims with significant faith in the American Dream’s economic ideology are very susceptible to the appeal of scientific rhetoric lurking within or derived from the Dream’s economic dimension.

Objective science is universally true for all, whereas the subjective American Dream is not.

However, as more and more people around the world become wedded to the American Dream's economic perspective, the more global and more persuasive the Dream's natural physical science rhetoric (including its metaphors) becomes.

Given widespread faith in the American Dream, the Dream's subjective natural physical science viewpoint within its political and economic expressions greatly assists the bogus scientists of Wall Street and economics in their creation of interesting and persuasive scientific metaphors, including the romantic fantasy of objective rationality. Moreover, the American Dream's scientific rhetoric thus assists many would-be scientists of Wall Street and economics in their building of gigantic metaphorical structures.

The American Dream's science rhetoric encourages many economists and Wall Streeters (and numerous Main Street inhabitants, especially in America) to seek ardently for objectively rational definitions, propositions, perspectives, methods, and laws. They preach the error that marketplace inquirers can study and interpret cultural variables with scientific rationality. The American Dream's scientific pretensions thus aids Wall Street's eloquent quest (especially in relation to investment) to package and peddle its marketplaces, methods, and experts in scientific terms. Moreover, real scientists solve practical as well as theoretical problems, right? Many would-be scientists promote a given trading (including investment), hedging, or risk management doctrine and strategy as scientific, rational, objective, and so forth. Not surprisingly, in their campaigns to persuade financial prospectors, many Wall Street speakers jump at the chance to enlist the Dream's seemingly scientific viewpoint and language. They thereby appear to possess objective perspectives and strategies by which to achieve the American Dream's beloved money target.

Almost everyone knows a few elementary facts about natural physical science bodies, forces, and powers. Real scientists like physicists, chemists, biologists, and engineers study the Natural characteristics, actions, and interactions of Natural bodies, entities, forces, and powers. They count, measure, and weigh. Objective physicality implies the potential for objective assessment, including that of mathematics and statistics. Locke and his relatives reveal their natural physical science inspirations with their language regarding bodies. The American Dream's body language in political and economic contexts aids Wall Street and other economic propaganda that employ or imply that word and related terms such as force, energy, and power.

The poetic fiction of "The Market", including its mythical Invisible Hand, has a natural physical science version. "It" is akin to a natural physical science body (force, energy, power) that stands independently "out there", completely apart from the observer's perspective. The Market moves through time like a planet or particle through space. It acts as a power, energy, or force upon marketplace phenomena. Counterfeit scientists assert that one objectively can or should perceive, analyze, and discover scientific truth regarding The Market.

Also recall that the supposed scientists of economics and Wall Street, in their passion for objectification of cultural phenomena, likewise try to handle marketplace information (data, evidence, facts, factors, news) such as prices or unemployment, inflation, and production statistics as if they were physical (Natural) bodies (powers, forces, energies).

Those seeking to escape subjectivity have faith in other mirages. One piece of information acts upon or interacts or combines with other pieces or elements. "News moved the price"; marketplace information allegedly is a body that objectively affects the price (or "The

Market”). Recall the container theory of information. “That news is already built into the price.” “The price has both investment and speculative components.” Marketplace engineers build up or break down the price like a physical object.

Lockean rhetoric tries to ground itself in Nature. Locke speaks of “state of Nature” and “law of Nature”. Recall the natural price of commodities referred to by the economist (or political economist) Adam Smith in “The Wealth of Nations” (Book I, ch. VII, p56). The sociologist Donald Levine notes in “Visions of the Sociological Tradition” that Locke was a “significant influence” upon Smith (Figure 6, p131). Alan Greenspan, the former Chairman of the Federal Reserve Board, states in “The Age of Turbulence” (photos after p116): “Adam Smith’s Enlightenment ideas of individual initiative and the power of markets came back from near eclipse in the 1930s to their current dominance of the global economy. Smith remains among my deepest intellectual influences. I was also influenced by the thinking of John Locke, the great British moral philosopher who articulated fundamental notions of life, liberty, and property”. Greenspan nevertheless murmurs: “history shows that pricing financial assets appropriately in real time can be extremely difficult” (“Monetary Policy Report to Congress Before the Committee on Financial Services”, 2/11/04).

Valuation sorcerers and their apprentices yearn for and eagerly struggle to discover a scientific natural (appropriate, normal, reasonable, rational) price, true (fair, intrinsic) value, central tendency, or equilibrium. However, an objective natural price and related supposedly scientific theories are fables. All marketplace perspectives, including valuation ones, are subjective. Marketplaces and their variables- including securities, currencies, and commodities and their prices- are cultural phenomena, not scientific ones. Nevertheless, inspired by the theology of objective natural price and similar notions, valuation calculators praise a hard-

headed attention to number and other so-called hard facts. Yet in practice, debates related to natural price continue. Comcast made a takeover bid for the Walt Disney Company. The “most pressing task” for Disney’s top executives and advisors “was determining how much Disney was truly worth and at what price, if any, the company would be sold....Disney’s bankers...have been working up valuation models that are expected to show that Comcast’s \$54 billion bid fails to appreciate Disney’s value as a business and cultural institution” (NYTimes, 2/13/04, pC1).

In Wall Street and the economics fraternity, mathematics and statistics are beloved rhetorical tools. However, the use of mathematics and statistics regarding a cultural domain does not make that arena or perspectives and thought processes regarding it scientific. These methods never enable their practitioners to escape the handcuffs of subjectivity. Economic observers (participants) subjectively incorporate and apply these natural physical sciences as part of their cultural reasoning.

Quite importantly, the American Dream offers Wall Street and economics ammunition in their wars to sell their subjective use of mathematics and statistics as objective. Everyone knows that the money-hunting businesses, professions, and callings of economic life often employ mathematics and statistics. Shouldn’t businesses- and economists- strive to be rational (calculating)? The American Dream offers assistance to such captivating Wall Street and economics oratory, for the rationality rhetoric of Lockean doctrine and the Protestant Ethic speaks of body and calculation in political and economic contexts. Thus the rhetoric of bodies opens the door for and intertwines with the subjective employment of mathematics and statistics. In the American Dream and other cultural arenas, the subjective use of an objective tool (such as mathematics) helps to create an illusion of objectivity (science). Since the sciences of mathematics and statistics are integral parts of the culturally (not scientifically) rational process

of calculation and logic involved in economic callings, many American Dream adherents imagine that economic terrain is a Natural environment (or closely akin to one). In an objective landscape, one objectively can adopt scientific perspectives and apply scientific methods. American Dream rhetoric thus helps to persuade spectators that Wall Street and other marketplaces are natural physical science-like fields.

Many people, not only Wall Street traders, win (or lose) money in their economic callings through the assistance of mathematical and statistical procedures. The more players that make and keep money while using mathematics, statistics, or other methods inspired by natural physical science, the more people tend to believe the science fiction that their subjective perspectives and thought processes regarding the economic playground are objective.

American Dream rhetoric, due to its subjective permeation with natural physical science language, encourages illusions of scientific objectivity in cultural regions in addition to economic ones. Remember that money making success and faith in the objectivity of perspectives, thought processes, and methods related to economic phenomena occurs within the structure of the rhetorical wheel of the American Dream. The Dream's economic domain is not isolated from the Dream's other districts (and what is "economic" is a matter of subjective perspective). Significant financial success accompanied by faith in this supposed economic objectivity consequently interrelates with the entire American Dream. Widespread economic victories achieved via work or investment, when joined to broad faith in the American Dream's gospel of scientific rationality, does more than boost the appeal of natural physical science rhetoric in economic playgrounds such as Wall Street. Especially in America, financial triumphs help to sustain and spread natural physical science rhetoric through the Dream's political, social, and religious (ethical, moral) fields.

Marketplace histories sometimes reflect the American Dream's subjective religious/natural physical science perspective. Marketplace rhetoric regarding American stocks is an example. In a natural physical science, the objective scientific method replicates objective experiments. That method discovers and demonstrates true for all laws valid for the past, present, and future. In contrast, the United States, the American Dream, and Wall Street do not have or represent scientific perspectives or experiments. Historical viewpoints in regard to cultural phenomena always are subjective. America, the American Dream, and all financial marketplaces belong to culture, not Nature. Thus their history (whether past, present, or future) does not follow scientific (Natural) laws. Also, there is no objective proof that the United States, the American Dream, or US stock prices had or have a religious destiny or probability (or randomness) over any time horizon, including a so-called long run.

Since cultural histories are subjective and involve and reflect cultural theories, speakers can create a cultural history to act as evidence (or even proof) for a given subjective truth (ideology). Thus faith in the American Dream theory is expressed via many subjective chronicles regarding the Dream's operation within history. The American Dream's subjective natural physical science aspect helps American Dream and Wall Street propaganda to embroider the vocabulary of objectivity (and other scientific metaphors) into opinions regarding historical phenomena. This historical enterprise can include more than "the past" and "the present". The rhetoric can stretch forward in time, and thus speak of the future certainty of or probabilities for the American Dream and equity price direction. In this effort, many observers dreaming of being real scientists- especially investment wizards and leaders and their allies- dress up their talk with bewitching language of objectivity and rationality.

In the context of American Dream rhetoric, these scientific pretensions relating to history never escape religion. Newton inspired Locke, and that Newtonian natural physical science has a religious side. Anyway, according to Newton's "Principia", the first law of motion is: "Every body perseveres in its state of rest, or of uniform motion in a right line, unless it is compelled to change that state by forces impressed thereon" (p19). In Definition III, "every body as much as in it lies, endeavors to persevere in its present state" (p9).

Since Wall Street financial instruments are convertible into cash, prices of its financial instruments equal (are a metaphor for; symbolize) money. Subjectively following a financial instrument's price level and fluctuations is watching money. For many economic observers- and especially those enamored of natural physical science- this seems like monitoring the movement of a physical science object or point. Also, as such prices change, money (wealth) appears (grows) and disappears (shrinks, withers). Someone staring at prices of major American stock indices like the S+P 500 or the Dow Jones Industrial Average thereby reviews the motions and progress, the successes and failures over time, of the United States and the American Dream.

Some nimble orators refer to the American Dream as an experiment. Yet religious language often appears alongside this. To many, the political, economic, social, and religious body of the United States and its American Dream is in objective motion with a destiny (or very probable destiny) in time, like a natural physical science body with a defined path in space or a living body with a natural potential. A New York newspaper editor, John O' Sullivan, stated in 1845: "The American claim is by right of our manifest destiny to overspread and possess the whole of the continent which Providence has given us for the development of the great experiment of liberty and federative self-government entrusted to us. It is a right such as that of the tree to the space of air and earth suitable for the full expansion of its principle and destiny of

growth” (cited in “The West”, ed. Geoffrey Ward, p95). American Dream rhetoric does not necessarily restrict itself to the American continent. President George W. Bush declares: “I also have this belief, strong belief that freedom is not this country’s gift to the world. Freedom is the Almighty’s gift to every man and woman in this world. And as the greatest power on the face of the earth we have an obligation to help the spread of freedom.” (Speech on Iraq and terrorism; NYTimes, 4/14/04, ppA1, 13). Some say: “free markets for a free people”. The political liberty and freedom in the American Dream formula implies and reflects the economic liberty and freedom to make money.

Most Americans and many others believe the US has achieved long run (despite some ups and downs) historical success in the economic and political fields. They trust that higher US equity prices over the long run reflect growing American individual, corporate, and national profits and wealth. Imagine that America and the prices of investment grade American equities travel like Natural bodies and that they are linked together in their motions. Just as the Dream’s religious/natural physical science rhetoric declares that over the long run America will have economic success (whether certainly or very probably depends on the propaganda), many marketplace gospels preach that over the long run US stocks will certainly or very probably persevere (now think of Newton) in an upward direction. Though many on Wall Street wed themselves to the romantic dogma of an objective long run destiny (or an objective very high probability) of further victories (despite occasional bumps in the road or headwinds) for the American Dream in general and American equities in particular over the indefinite long run, their perspectives are not even slightly scientific. Many religions, including Christianity, await the fulfillment of their predictions at some indefinite future time. Thus Wall Street and other fanfare regarding the historic successes of the US and its American Dream, when joined to a

viewpoint- including allegedly objective perspectives- that investments in US equities will (or very probably will) rise in value over the long run, is a religion (faith).

By making money and helping others to do so in its marketplaces, Wall Street can claim it has a historic and praiseworthy role in helping to spread the good and rational American Dream and its economic and political principles. Investment in US securities marketplaces in particular enables financial pioneers to join the modern version of the early American economic, political, social, and religious covenant. Wall Street believes it acts (works) rationally (to some, such behavior is a duty or calling) in convincing people to hop and stay aboard its long run bullish US stock marketplace bandwagon in search of financial security and wealth.

Though not all Wall Street observers (including treasure-seeking players) are devotees of a supposedly scientific approach (or an allegedly almost or approximately objective one) to marketplace analysis, probably a majority are. As sources independent of the American Dream inspire natural physical science oratory, not all the phony scientists of Wall Street, economics, and elsewhere specifically use American Dream rhetoric in general or refer to its subjective natural physical science dimension in particular. But that American Dream talk still can help to reinforce other so-called science. Moreover, given the crucial importance of natural physical science wordplay (strictly speaking, religious/natural physical science language) in American Dream rhetoric, Wall Street's assorted subjective science viewpoints tend to add disciples as the United States becomes more economically and politically successful, and as US equity marketplace prices move higher.

Cultural histories therefore not only tell a story, they also help to sell a story. Since the American Dream faith guides the perspectives, thought processes, and strategies of those who

adopt it, it influences their actions. Especially when artfully presented by wealthy, prestigious economic leaders and institutions and their political and social allies, the powerful American Dream creed convinces much of the public (and not only the American one) to venture into United States securities marketplaces (especially stocks), as well as into apparently related or similar marketplaces of other nations. For many with faith in the American Dream and the nation's probable long term economic and political success, buying and holding United States investment grade securities (especially stocks), particularly for the long run, seems like a good, wise, reasonable (or even scientific) strategy that all (or at least most) should follow. So for a congregation (especially an American one), that has bought into the Wall Street rhetoric binding US stock marketplace and investment wordplay to the good and rational American Dream, it may seem bad or irrational (or unreasonable, unintelligent, and lacking in common sense; even unscientific) to flee from much or all of one's US stock ownership position. For much of the American public, given the political and economic ties within the American Dream rhetorical wheel, exiting US equities may be unpatriotic. In addition, since the religious/natural physical science ideology permeates the entire American Dream, that departure may seem heretical and arguably immoral or irreligious.

Recall Wall Street language and pictures of bulls and bears engaged in fierce combat. Everyone knows that people around the globe are familiar with war, battle, and violence. Wall Street's metaphors based upon war and related fields therefore interest, entertain, and persuade many listeners.

The United States has a long heritage in the domain of war, battle, and violence. Over its almost 400 year history, the nation has fought numerous wars. Major battles include those against Indians, the Revolutionary War and War of 1812, the Civil War, two World Wars, Korea,

Vietnam, the recent Gulf Wars and the conflict in Afghanistan, and the war against terrorism. America also has struggled against the challenging physical environment of Nature itself as part of the epic growth of the nation and its economy. Remember too the violence of slavery, labor strife, the Wild West, and crime.

American Dream language intertwines with American cultural history to further support this martial Wall Street rhetoric. Take another look at Lockean political theory. The Lockean religious/natural physical science rhetoric includes a vocabulary of war. Given the interrelationship between economics and politics as means and ends within the American Dream and its history, the American Dream's belief in Lockean political theory enables Locke's dramatic talk relating to war- including the vocabulary of rationality and irrationality integral to it- to march into economic discourse and thereby Wall Street rhetoric.

Locke's "Second Treatise" discusses not only a state (and law) of Nature, but also a state of war (Locke capitalizes Nature but not war; Ch. III, pp15ff). "Men living together according to reason without a common superior on earth, with authority to judge between them, is properly the state of Nature. But force, or a declared design of force upon the person of another, where there is no common superior on earth to appeal to for relief, is the state of war; and it is the want of such an appeal gives a man the right of war against an aggressor, though he be in society and a fellow-subject" (Sec19, p16). Locke's human beings are in principle and often in practice "rational creatures", but may be "biased by their interest" (Sec124, p70), "partial to themselves" (Sec125, p70), with "passion or interest" (Sec136, pp75-76), proud, ambitious, or turbulent (Sec175, p96; Sec230, p123). Strife may occur within the political field or between the political commonwealth and outsiders. The contrast between the state of Nature and the state of war involves contrasts between the rational and irrational. In Locke's viewpoint, God and good

(identified with reason and the law of Nature) oppose bad (irrationality). Rationality and goodness notions and language intertwine. As irrational people are biased, partial, self-interested, passionate, and so forth, they are not objective.

The state (and law) of Nature and state of war language within American Dream ideology helps to make the Wall Street wars of words incorporating rationality rhetoric familiar and persuasive to the public. The Lockean duel between rationality and irrationality provides a rhetorical framework not only to politicians, social leaders, and religious and moral guides, but also to economists and Wall Street generals and princes. Rationality faces the dreadful enemy-irrationality. Because Locke's model of rationality is associated with goodness as well as the natural, we should war against the unnatural and irrational in economic life. Economic players (including analysts) should try to be rational (reasonable, intelligent, logical, smart, prudent) and good. As the American Dream is rational (good), it makes sense to battle for it and its reasonable (virtuous) institutions and practices. Is it therefore surprising that Wall Street prefers to see, label, and defend itself (as a "whole", in general) and its marketplaces (at least its investment quality ones) as rational, or as usually or primarily so?

Many economic and other cultural players (and not only in American Dream discourse) refer to and support opinions and practices with which they agree (particularly their own, of course) as rational and good. They often attack as less rational or irrational those with which they compete or disagree. Sometimes Lockean war rhetoric offers assistance to a warrior in the cultural duels of economics and Wall Street. The supposed scientists of Wall Street, economics, and their allies especially adore rationality talk. These counterfeit scientists (and not only in the investment context) often therefore denounce marketplace perspectives, strategies, and actions with which they disagree as less rational, irrational, inferior, lacking in common sense,

emotional, bad (or less good), and so forth. In practice, this sometimes means that one would-be scientist of Wall Street or economics criticizes another alleged scientist for being irrational, insufficiently rational, or not objective enough.

Focus again on Wall Street talk about conflicts between investors and speculators. Wall Street's allegiance to investment is strong, with the securities industry an especially ferocious investment crusader. To the extent Wall Street and its entrepreneurial, academic, and media friends securely harness investment to rationality and goodness, their investment anthems have a better chance of persuading people who yearn to be rational (and good) to invest on Wall Street. Since the American Dream's rationality talk includes notable war language, that language of war provides further ammunition for militant songs by investment missionaries. The Wall Street orchestra associates investment and work with rational perspectives, thought processes, and behavior. Thereby Wall Street investment evangelists aggressively battle to build and sustain faith that investment in general and within Wall Street's marketplaces in particular is reasonable, good, and a principle and practice for which it is worth fighting. Investment promoters often express their hostility to opponents and enemies of investment such as speculation and gambling by criticizing them as irrational (or less rational in comparison to investment) and bad (or less good). Foes that question or reject investment gospels should be fought and defeated.

Assume investment is rational. Why should anyone- and especially faithful American Dream believers- choose to battle investment in United States securities? In general, American Dream ringleaders declare we should not (whether by reasoning or actions) be an enemy to the good and rational economic processes and institutions by which monetary and other sacred American Dream goals may be achieved. Many Wall Street investment virtuosos underline that these noble processes include ownership- particularly over the long run- of blue chip, investment

grade US securities (especially stocks). As investment and work are rational and good, doubters or opponents of US stock investment are less good (even if they are reasonable), and arguably they are irrational or less rational and perhaps even unnatural, for they are at war (variance) with the good and rational faith based upon the American Dream formula of reason, God, and Nature. So even such as bears and short sellers (or other so-called pessimists) who question the reasonableness or duration of US stock price rallies generally are frowned upon.

Of course not all advocates for investment in US securities proclaim one should always have long marketplace positions. Yet though Wall Street broadsides express Lockean American Dream rationality theory in various ways, those related to securities marketplaces attempt to demolish any viewpoint hostile to the general principle that it is rational to invest in US securities, especially stocks. Louis Hartz notes in “The Liberal Tradition in America” (p9): “it is a remarkable force: this fixed dogmatic liberalism of a liberal way of life”. Hartz not only comments upon “the liberal capitalist impulse in the nation at large” (p109). He emphasizes: “the psychic heritage of a nation ‘born equal’ is...a colossal liberal absolutism, the death by atrophy of the philosophic impulse. And in a war of ideas this frame of mind has two automatic effects: it hampers creative action abroad by identifying the alien with the unintelligible, and it inspires hysteria at home by generating the anxiety that unintelligible things produce” (p285). Wouldn’t many agree that what is unintelligible also is irrational?

To the extent the American stock marketplace continues to climb higher, both Wall Street rhetoric about the rationality and goodness of investing in US stocks and the subjective religious/natural physical science perspective of the American Dream increasingly seem to be objective (“really true”). Especially in a skyrocketing US stock marketplace, why be irrational

and heretical by opposing the wisdom of evangelical Wall Street investment rocket scientists and their allies?

However, the subjective blend of scientific and religious wordplay of American Dream ideology and within a great deal of Wall Street rhetoric does not make either the American Dream or Wall Street subject to religious or natural physical science forces or laws. Despite the enticing eloquence of rationality and goodness, economic and other American Dream arenas remain prisoners of culture and its worldly histories. No objective (scientific) proof shows that Natural (scientific) or divine (spiritual) laws guide or even influence the American Dream or Wall Street arenas, processes, or outcomes. Cultural probabilities (and certainties) do not belong to Nature, for they are never objective. Subjective faith that as a matter of divine or (and) Natural law the American Dream and the United States will continue to triumph in its economic or any other aspect is religion, not science.

Wall Street is part of- and preaches a rhetorical vision of- the good and rational American Way. Wall Street waves a flag of dollars to inspire itself and attract and captivate others. Analogous to the political culture symbolized by the Statue of Liberty, the Wall Street wordplay that revolves around money acts as a beacon for those that love and seek it, especially American Dream believers.

By banking on and riding the language, tradition, and success of the American Dream, Wall Street has enticed and kept more and more people in its churches, battlegrounds, and games, especially the United States securities marketplaces. For those with faith in the good and rational economic aspect of the American Dream, the religious/natural physical science

dimension of American Dream culture helps to make Wall Street's money gospels (especially those regarding securities investment) seem objective, like a "Natural fit".

Wall Street displays its persuasive skill by its success in helping to sell the American Dream, especially its economic values and the good goal of money, to lands beyond America. The flocking of foreigners, not only Americans, to US and various other marketplaces around the world indicates Wall Street's rhetorical achievement. An increasing number of people around the globe express faith in the goodness and reasonableness of the American Dream worship of money, if not in the entire Dream. The world's increasing adoption, at least in its economic perspectives and vocabulary, of Wall Street viewpoints and language derived from the American Dream- particularly the Lockean worldview and its rhetoric of rationality and goodness- evidences Wall Street's rhetorical talent. Widespread international use of rationality language in investment talk is a sign of this.

Note the massive entrepreneurial and governmental use of Wall Street for raising capital, increasing public faith around the world (especially in America) in the rationality and goodness of securities investment, and the long run rise of Wall Street earnings (despite the damage to profits resulting from the crisis that began in 2007). The long run growth of worldwide stock, debt, currency, and commodity marketplaces (especially the securities marketplaces of the United States) manifests more than the financial success of Wall Street. It displays the long run rhetorical skill and success of Wall Street and its allies. Attempts by other countries to devise other financial marketplaces in imitation of America's testify to Wall Street's persuasive language.

Especially since the end of the Second World War, English has become more and more the dominant language of economics (business, finance, commerce, trade) worldwide. This of course partly reflects the increasing economic- and political and military- power of the United States. The growing role of English in economic circles and the powerful position of the US thus assist the spread and influence of Wall Street rhetoric. This rhetoric includes not only that based upon the American Dream, but also the rhetoric involving metaphors from fields such as games, love, war, politics, religion, and natural physical science. Keep in mind that both American Dream eloquence and metaphors from these other arenas frequently are part of marketplace rhetoric.

Since Wall Street marketplaces (and especially American securities ones) have grown alongside of and reflect and assist American economic strength, Wall Street rhetoric has helped to bolster and spread American economic power and values. Moreover, as Wall Street has become more global and successful, its language, perspectives, values, institutions, and rules have become increasingly seductive and influential within world economic life. Remember that in cultural realms, political and social territories are not islands separate from the economy (and how one defines economics, politics, and so on is a matter of subjective perspective). Thus even outside of America, Wall Street rhetoric may influence language, perspectives, and actions in political and social arenas.

The United States share of world GDP has declined slightly in recent years. The worldwide economic crisis of 2007 and thereafter has severely challenged the US and its financial institutions. However, the US still is the world's dominant economic nation, as well as a major economic (and even political and social) inspiration, for much of the rest of the world. Thus Wall Street perspectives and rhetoric remain very influential in both the US and overseas.

Will the worldwide economic crisis that erupted in 2007 and its aftermath permanently reduce Wall Street's influence? Perhaps it will; but even if it does, probably not substantially. Wall Street has weathered significant challenges, crises, and criticisms before. Moreover, even if Wall Street's institutional power is reduced, the rhetoric (culture) that Wall Street represents and promotes probably will not diminish much in strength. Despite the economic crisis of 2007 and thereafter, the American Dream still idolizes money.

Suppose that within America, formal religious belief or moral codes akin to religion weaken. Given its very long and strong tradition, the subjective religious/natural physical science viewpoint that permeates the entire American Dream probably will not disappear. However, the religious (ethical) aspect may be diluted. Think of the Protestant Ethic; work will seem less clearly to be a specific religious calling. Thus, the less important (more diluted) religion is within the American Dream, the more secular and important the economic, political, and social aspects of that Dream probably become. All else equal, to the extent formal religious belief and concepts of God become less significant within United States culture or within a given cultural participant's perspective and thought processes, American culture or that person probably will place greater emphasis on money making, political power, or social success. To the extent the economic realm and money making become more important and Wall Street grows in economic power, Wall Street and its rhetoric becomes more influential within the American Dream. Wall Street thereby is better able to sell itself and its values as rational and good.

The American Dream of course is not the only source for Wall Street rhetoric, including its metaphors. Remember the metaphors and related subjective perspectives from familiar fields such as games, love, war, politics, religion, and natural physical science that Wall Street uses to

educate, entertain, and persuade audiences. And don't forget that economists and other would-be scientists create scientific rhetoric (including metaphors) from sources other than (or in addition to) that of the American Dream. Wall Street propaganda employing viewpoints inspired by and metaphors derived from games and elsewhere does not necessarily directly involve American Dream rhetoric. Yet to fortify its educational efforts and sales pitches, why shouldn't Wall Street at times enhance its American Dream rhetoric with language from such familiar arenas? Wall Street therefore sometimes creates metaphors based upon one or more of these fields to supplement its use of rhetoric derived from the American Dream.

Even successful rhetoric is never objective. It may aspire or pretend to have scientific principles and methods. It may marry itself to rationality language. It may create scientific metaphors and build majestic subjective structures involving them. Yet simulated science is never real science.

Metaphors indicate culture, even poetry, not objectivity (real science). Metaphors are integral to (permeate) the perspectives and arguments of Wall Street and economics. The widespread and sustained use of metaphors (and subjective definitions) by Wall Street and economics indicates the subjectivity of those fields and perspectives and methods regarding and within them. Note that the American Dream's subjectivity parallels the subjectivity of Wall Street and economics as expressed in their definitions (recall investment and economics, for example), propositions, arguments, conclusions, perspectives, and methods. Thus this inquiry into the structure and history of American Dream rhetoric further underlines that Wall Street (and other economic) viewpoints and language are cultural phenomena, not scientific (objective; Natural) ones. Wall Street and its valued money goal inhabit the American Dream; as the Dream is a cultural phenomenon, Wall Street and perspectives involving it are cultural. Wall Street

notably reflects the American Dream's religious/natural physical science vocabulary and rationality talk. Cultural history, like economics, is not a scientific field. Since Wall Street (like other economic) perspectives, thought processes, institutions, strategies, and actions belong to cultural rather than Natural history, viewpoints regarding and from them are inescapably and entirely subjective.

In real sciences like physics, people of course say it is good to be rational, reasonable, intelligent, logical, and smart. But this scientific rationality has little, if any, of an ethical (moral) dimension beyond notions of professional responsibility. However, regarding (within) cultural fields, not only is rationality language subjective. In contrast with the genuine sciences, such cultural rhetoric may unite the words of rationality and goodness in such a way that rationality (however subjectively defined) has or reflects a moral (ethical, involves virtue; religious) dimension. As the subjective religious/natural physical science viewpoint of Locke shows, the Dream's opinion regarding rationality is religious (ethical). Consequently in Wall Street and other cultural arenas influenced by the American Dream's (or similar) rhetoric, rationality wordplay often explicitly or implicitly has an ethical aspect. Following the American Dream or investing in US securities may be honored or blessed as being ethically rational. Labeling the Dream or investment as rational may help to accomplish morally desirable results. But none of this cultural talk makes such rationality and goodness objective and true for all. In cultural fields, viewpoints regarding good and bad (values) always remain opinions.

The American Dream perspective is not one part objective natural physical science and one part subjective religion. Like economic viewpoints regarding or within Wall Street and elsewhere, the American Dream is not partly objective and partly subjective. American Dream and economic observers view phenomena only through a cultural lens, not a scientific one.

Nevertheless, many economists and Wall Street observers and players devise marvelous and often labyrinthine arguments to persuade others of their erroneous doctrine that one can view and analyze cultural fields as if one were a genuine scientist (or very much like one). Recall the Minotaur of classical Greek mythology. This imaginary creature was half man and half bull. It is impossible to grab natural physical science language (viewpoints) and objectively graft it upon, or scientifically mix it within, a cultural domain such as religion, economics, or politics and thereby magically transform that cultural realm and perspectives regarding (within) it into scientific ones. Rhetoric of economic rationality, like that of political and religious rationality, never creates scientific (objective) rationality. Assertions that economic, Wall Street, or investment (or other trading, hedging, and risk management) perspectives are or ever can be even partially objective and rational in the natural physical science sense are all wrong and all bull.

The natural physical sciences themselves inspire would-be scientists of economics and Wall Street to build gigantic metaphorical (subjective) structures. The scientific rhetoric of economics and Wall Street has sources independent of the American Dream; think of physics, chemistry, biology, mathematics, and various branches of engineering. The American Dream is not a prerequisite to the scientific propaganda of economics and Wall Street. However, the religious/natural physical science ideology which pervades the entire American Dream also encourages counterfeit scientists in Wall Street and economics to construct supposedly scientific edifices. In all cases, belief that scientific rhetoric is genuine science (objective), or mostly or approximately or partly scientific, is religious or akin to a religious faith. These churches with scientific pretensions adore science, embrace rationality wordplay, pay homage to objectivity, and promote a variety of marketplace gospels. However, neither these churches nor their doctrines are at all scientifically rational.

Wall Street pillow talk sometimes tells us we can have fun and be amused in Wall Street marketplaces. We may thereby find a version of American Dream happiness. However, Wall Street's rhetorical engines run on far more than promises of entertainment. After all, Wall Street and much of Main Street worship money. Wall Street courtship persuasively offers Wall Street's own professionals as well as Main Street treasure seekers alluring hopes and attractive prizes of wealth, financial security, and prosperity. And that money of course can be a road to the American Dream's lovely material goods, a "better life", the "good life", social respectability, and so on.

Wall Street unceasingly battles to place and keep itself firmly in the public eye as part of the rhetorical money wheels of the American Dream. When someone thinks of money, Wall Street wants them to picture not only the American Dream and its money goal. Wall Street evangelists want money lovers to remember Wall Street in that context. Its missionaries want people to see and appreciate its marketplaces as reasonable and good places to hunt for, bring, and keep their money. Wall Street cheerleaders enlighten us on the wisdom and virtues of Wall Street investment, especially in securities marketplaces. Metaphors from games, love, war, politics, religion, and natural physical science are crucial weapons in Wall Street's rhetorical arsenal.

The links between the economic and religious fields within the American Dream, including the underpinning of both with the religious/natural physical science doctrine and its rationality wordplay, has another consequence. The effort to achieve wealth and financial security via work or investment may not be as worthy as a direct quest for religious salvation or ethical goodness. However, that money search, like those religious and ethical efforts, still is rational and good. Although some religious sages proclaim one cannot love both money and

God, according to the American Dream it is rational, good, and possible to do so. And faith in the American Dream and its goals is itself religious, even if one calls that devotion secular. From their financial pulpits, Wall Street prophets of profit therefore tell themselves and other financial pilgrims that it is rational and good to fix their sights on earthly dollars- and on Wall Street as a reasonable and good place to acquire them.

In Greek mythology, a Muse was one of nine sister goddesses who presided over and inspired the creations of history, astronomy, dance, music, tragedy, comedy, and various styles of poetry. Wall Street rhetoric helps to make and keep Money revered as an inspirational and alluring Muse for America and much of the rest of the world.