

PROPERTARIANISM

**AN INTRODUCTION:
THE ESSAYS**

**EDITED BY ALBERTO ZAMBRANO AND MICHAEL CHURCHILL
FROM WORKS BY B. E. CURT DOOLITTLE**

PROPERTARIANISM: AN INTRODUCTION

The Essays

The Transcendence of Man into Gods
By Rapid Innovation and Adaptation
Using
Excellence and Beauty
Heroism and Duty
Promise and Contract
Sovereignty and Reciprocity
Truth and Jury
Resulting in:
Markets in Every Aspect of Life:
Association, Cooperation, Production
Reproduction, Commons, Politics and War,
At the Cost of Eugenic Reproduction,
Permitting the Direction of Surpluses to Commons
And the disproportionate rewards therefrom.

The Uniqueness of Western Civilization
De Lege Naturae : The Law of Nature
De Arte Testimonii : The Science of Testimony
De Philosophia Aristocratiae : The Philosophy of Aristocracy
De Scriptura Nobilitatis : The Scripture of Nobility
De Professione Regum: The Art of Kings
Viridis Bibliis Homines Europei : The Green Aryan Bible

The Talmud to deceive
The Bible to enslave
The Koran to conquer
The Manifesto to steal
The General-Theory to impoverish
Critique to exterminate

The Truth to make us free
The Law to keep us free
And Transcend Ourselves Into Gods

1ST EDITION

B. E. Curt Doolittle

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The mission of the Propertarian Institute is to improve public understanding of the reason for western excellence in ancient and modern worlds by converting the western aristocratic egalitarian tradition into rational and scientific terms, providing the means by which to restore its competitive advantage of sovereignty, reciprocity, evolutionary velocity embodied a formal, operational logic, of the law of tort.

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The Institute

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PREFACE

This book is a collection of essays selected by Michael Churchill and Alberto R Zambrano from about ten years of my work during the fall 2018. Their objective has been to provide an interested reader with an accessible, non-technical overview of the Propertarian method and its application to common subjects of personal, social, and political interest.

Given that Propertarianism is, by its design and function, a technical work, but that it deals with subject matter of universal importance to all of us, Michael and Alberto have been among the many critics whose opinion remains, that Propertarianism must be made accessible to a broader audience - and that I may not be capable of doing so.

I have remained resistant to any simplification of the work, because I am aware that non-technical texts, which of necessity sacrifice precision for accessibility often become the basis for criticisms that pollute the informational commons, cause authors unnecessary effort and expense of refutation, where such criticisms would be answered by the more technical, more precise, and more complete texts.

But after a year of persuasion, Michael has convinced me that they've selected a range of essays that are sufficient for the interested but non-technical reader – and I assume they are far better judges of that than I.

So please interpret this work as an sketchbook documenting the development of the body of work we call Propertarianism – or The Natural Law of Reciprocity, and the group strategy of the European peoples - and neither a work of Canon or the Final Word on any subject herein.

For that level of precision you will have to wait for the books that follow – which are, cumulatively, well over a thousand pages.

I hope you find Alberto and Michael's efforts successful in whetting your appetite for more. ;)

Affections to all;

Let's fight the good fight.

Curt Doolittle, November 2019

Chapter 1

Introduction

WHAT IS PROPERTARIANISM?

Propertarianism is a formal logic of morality, ethics and politics – and the necessary basis for a non-arbitrary, value-independent, universal, body of law. One in which any and all political orders can be constructed; and with which all questions of morality, ethics and politics are commensurable and all moral ethical and political propositions are decidable. Propertarianism supplies the missing logic - the logic of cooperation.

HOW DID PROPERTARIANISM COME ABOUT?

While I had the idea in 1992, listening to the propaganda of the time, I started working hard on the problem in or around 2001. And my only ambition was to provide conservatives and conservative libertarians with a rational and scientific means of arguing in favor of our ancient aristocratic group evolutionary strategy (culture and civilization) against secular socialist humanists and their overwhelming production of propaganda, pseudoscience and deceit.

I was pretty sure by about 2006 that I knew the institutional solution to creating heterogeneous post-democratic polities. It didn't take me long to solve the problem of institutions.

By 2009 I had used Haidt's work to express all moral differences in terms of property rights. By 2014 I'd developed testimonial truth. I got stuck when I figured out that I had to make it harder for progressives to just lie, load, frame and overload through repetition and sheer numbers. And at that point, I had to understand 'truth' – and that took me quite a while (because it's contentious) but I was able to solve it. And that led me to develop Testimonialism. And as a consequence, the Wilsonian synthesis.

By 2015 I had developed the moral division of labor. And I spent most of 2016 on the very difficult tasks of simplification of the overall message, solving the problems of religion and literature, and refining the questions of institutions. 2017 I worked on a first draft but had to spend the fall on the Grammars which exhausted me through the spring of 2018. From spring 2018 onward I worked on Religion, and from the fall of 2018 to 2019 I worked on the Institute, Courseware, strict construction, the Constitution,

it's policies, and Revolution. But in reality, the past year or so has been largely an effort to simplify – to become better at speaking about these topics in a narrative voice that more people could more easily understand.

WHY CHOOSE THE NAME “PROPERTARIANISM”?

Propertarianism refers to the reduction of all ethical questions to statements of property transfer. Property serves as the system and unit of measurement in the resolution of disputes under the natural law of tort (trespass).

When I first started out, I thought of my work as a continuation of the following sequence:

Locke(reason) > Rothbard(rational) >
Hoppe(rationalism) > Hayek > Doolittle
(science)

I thought I was completing the project that Locke, Rothbard, and Hoppe had begun by restating Hoppe in scientific language. And as a group we were all operating under what was called Propertarian and others called us Propertarians.

It's originally meant as an insult. Just like “Capitalism” was originally used as an insult.

Propertarian was used as a pejorative: as an accusation of ‘fundamentalism’ rather than an attempt to construct a formal logic – which is what we all thought we were doing.

And so I used it because I wanted to both make use of a descriptive term, and turn the insult into a badge of honor so to speak.

But I didn't understand that working on Propertarian ethics would result in the discovery of Testimonialism, nor in Aristocratic Egalitarianism: the transition of the discourse on liberty from middle class liberty by permission, to aristocratic sovereignty by demonstrable fact.

And it wasn't until 2016 that I understood that what I'd really done is complete the Natural Law project by completing the Testimonial Law (Truth) Project.

So we should call Propertarianism “**Natural Law**” (that in itself contains Testimonial Truth). But Natural Law would be too imprecise a term since

INTRODUCTION

there are a lot of loose definitions of natural law floating around the vernacular.

So, because there are enough people who are aware of it now, we just stick with **Propertarianism**, purely for convenience's sake.

WHAT IS PROPERTARIANISM'S PURPOSE?

To convert Western aristocratic egalitarian philosophy into rational and scientific terms: Anglo Conservatism is the remnant of the European Aristocratic Manorial system and the Classical Liberal philosophy of the Enlightenment combined with our ancient Indo-European instincts for group persistence and land-holding: truth-telling, the jury, and heroism.

This philosophy - which separates the West from the rest - currently consists as a set of sentiments rather than as an rationally articulated philosophy expressed in scientific terms.

And without that rational articulation, conservatives lack the ability to create and promote a plan that is a positive and rhetorically defensible alternative to the hazards of accidental bureaucracy and purposeful socialism.

This lack of an articulated philosophy leaves conservatives vulnerable in the public debate with Schumpeterian public intellectuals whose advantage in both volume of production, and simplicity of argument poses a nearly insurmountable challenge.

Propertarianism solves this problem of supplying a necessary, sufficient, and formal articulation of Western aristocratic egalitarianism in ratio-scientific language, and the means by which to restore our civilization to it's competitive advantage: Truth Telling Suppression of Free Riding, and The Construction of Commons.

THE GROUP EVOLUTIONARY STRATEGY OF EUROPEAN CIVILIZATION.

The group evolutionary strategy of European civilization consists in a universal militia practicing entrepreneurial warfare; demonstrating heroism and excellence; truth and duty; promise and contract, oath and warranty; sovereignty and reciprocity; law and jury; and voluntary markets in every aspect of life: association, cooperation, production, reproduction, commons, politics and war: the direction of dominance expression to the production of commons, by a distributed dictatorship of individually sovereign people and the reciprocal warranty of denial of power to any and all at the cost of suppression of rates of reproduction of the unproductive.

Where reciprocity consists of the demand we limit ourselves to productive, fully informed, voluntary transfer, free of imposition of costs upon the demonstrated interests of others including by external consequence thereby eliminating incentives for distrust and defection and creating trust and loyalty and the velocity of adaptation that results.

Where there is value in competitors. There is value in cooperation. There is value in numbers. But there is only value competitors, cooperation, and numbers under the natural law of reciprocity. Otherwise there is far greater value in conquest, looting, taxation, enslavement, slavery, and genocide, and the use of territory and resources for our kin, and as a consequence, for mankind - rather than to tolerate others and others use of territory and resources at our cost and at the cost of mankind.

And where Propertarianism consists of the completion of the Scientific Method; its application to the totality of human knowledge; a universally commensurable language of all thought; its embodiment in the common law of tort and a constitution of the natural law of sovereignty and reciprocity, and as a consequence the use of the courts as a market for the eradication of superstition, pseudoscience, sophism, fraud, and deceit from the commercial, financial, economic, political, and informational commons; and resulting in the second restoration of western civilization, from the second conquest of west, by the false promise of freedom from nature's laws - laws that only the western tradition has defeated, and defeated by producing the most rapid system of human innovation, adaptation, and evolution possible.

We are not always first.

We are always fastest.

Chapter 2

The Uniqueness of Western Civilization

THE SOURCE OF WESTERN UNIQUENESS

All evidence in the Stone, Copper, Bronze, Iron, Steel ages is not that whites were superior to all other races but that whites on the Eurasian plain possessed certain geographic advantages and disadvantages that allowed them to **avoid developing monolithic civilizations** that were necessary in order to defend against competitors from multiple directions so endemic to warmer climates.

The general argument is that X civilization did something or other first. And this will always be true of the irrigated river valley civilizations, because of the caloric savings provided by those river valleys.

But as a consequence whites never developed the “bads” that came with monolithic social and political orders, or intellectual orders, or religious orders. So, while whites were individually wealthier, they were institutionally poorer. And as a consequence, whites preserved a professional warrior caste and dependence upon a militia.

So because of this constant competition in all walks of life, combined with the ‘testimonial’ epistemology necessary in militia and warrior armies, whites advanced FASTER than the rest in each era.

In other words, good farm land but lack of concentration of river floods, left the west with institutional disadvantages and lack of concentration of wealth, and preserved competition between individuals, families, tribes, nations, and later states.

The consequence of preserving military epistemology (testimony: objective truth telling) across the land holding polity, and the competing institutions is *rapidity*.

Whites calculate change more comfortably and faster than all other social orders, and this is even evident in our very precise (high syntax, low context) languages.

And it is this organized chaos we call ‘markets in every aspect of life’ that produces such stressful uncertainty in Western civilization, and we export

that stress to all other civilizations, as we drag them against their will out of ignorance, superstition, stagnation, poverty, violence, tyranny and disease.

So yes.

Except for that period around 1000 between the plagues of Justinian and the black plague (Both brought from Asia), whites have been demonstrably superior.

Not first.

But always best.

A tradition the Germans continue to this day.

THE CYCLES OF OUR HISTORY

Our first wave settled all the way to the northern limits and developed a copper civilization across Europe – including our monumental Stonehenge.

And we rested.

Our second wave created a bronze civilization in central Europe, and advanced all of Europe by doing so.

And we rested.

Our third wave out of the Ukraine and Russia and combined horse, wheel, bronze, and aristocracy to conquered the world from Spain to China and then slowly drag humanity out of ignorance, superstition, poverty, disease, dysgenic reproduction, and tyranny.

And then we rested.

Then we dragged the **Mediterranean** world out of ignorance superstition, poverty, dysgenic reproduction, and tyranny.

And then we rested.

Then we dragged the European world out of ignorance, and superstition, physical labor, poverty, and disease.

And we did not rest.

Then we dragged the **rest of the world** out of ignorance superstition, poverty, dysgenic reproduction, and tyranny.

And we cannot rest.

We are never first. We are always fastest. Most innovative. And best.

When we do not rest.

**WHO PUT THE “WEST” IN WESTERN CIVILIZATION? WE DID.
AT OUR BIRTH.**

The origins of the uniqueness of Western Civilization are something we have known for nearly a century. On the steppes of Ukraine, (now southern Russia), our ancestors led verbal, contractual, historical, tradition, focused on listening to testimony (story telling), possessing myths, but lacking authoritarian symbolism, idols, or mysticism. They were typical of the Indo-European people.

With the unification of the horse, wheel, and bronze, these pig, sheep, and goat herders, turned to raiding and dropped the peaceful and cooperative mythology and adopted the aggressive warrior mythology. thus dividing the Indo-European peoples. The heroic age was born. The other tribes responded by creating “religion” from mythology as a *resistance movement*. Some groups later used religion as the first legal system, and then later, for greater ‘precision’ in homogenizing punishments and crimes, created more precise ‘law’.

These conquerors spread in all directions, forced by tribal competition to adopt the new technologies just as all other military technologies have since been adopted out of necessity.

Each of the three major branches, northern and Western Aryans (Europeans), southern Aryans (Iranians), and eastern Aryans (Indians), (we do not know what happened to those people in the far east yet other than that they appear to be gone), used the new technology to rule their own people, and if possible or necessary to gain good territory, to conquer and rule other peoples, and then extract taxation to pay for the high cost of bronze, horse, and wheel.

This ruling caste succeeded in conquering everything within the European and Asian plains from Asia to Spain, and as far south as Egypt.

They used manorialism, and serfdom to cause upward redistribution of reproduction from the underclasses to the middle and upper classes – if we can somehow stretch the meaning of middle class back into those eras. And they used war, winters, taxation, and aggressive punishment to cull troublemakers – even enforcing late marriage. The consequence was a reduction in the ratio of the unproductive underclasses to the productive classes. We call this ‘domestication’ when we refer to plants and animals, but we call it ‘oppression’ when we do it to humans. But these people

applied domestication to man with the same passion that they did to their herds.

In those places where they were most successful because of less territorial competition (Europe), they maintained the contractualism between the peerage (aristocracy) and maintained egalitarian meritocracy (those who fight earned rights), and the prohibition on the concentration of power in any of them.

The Greeks, Hittites, Romans, and Celts all practiced this same contractualism, sovereignty, heroic ethic, and aristocratic egalitarianism by merit. Conversely the fertile crescent did not since their chief problem was using propaganda to organize large populations in concert with the flood cycle. And by the time the Axial Age hit China, the aristocracy and peasantry were already formed, and ritual developed as a means of controlling the tendency of the aristocracy to exhaust production for their feasts. So they maintained authority, and the Crescent maintained authority. while the European branch of the Aryans maintained contractualism meritocratic egalitarianism, and personal, heroic, sovereignty.

When martial men, members of an initiatic brotherhood of warriors, whether normative, legal, or ritualistic, must negotiate they rely upon martial epistemology (empiricism) and hold to the sacredness of truth (testimony) and contract if for no other reason than in battle one can bear very high costs of error, optimism, betrayal and dishonesty. These men negotiate and argue their positions and the headman (general, chieftain, or king) judges and chooses from the different arguments presented. It is this testimonial, argumentative, debate, from which reason and eventually Aristotelian 'science' takes its origins.

The Romans adopted Greek thinking, but not Greek rhetoric since they thought it full of what we would consider to day 'weasel words' and so they favored 'plain speech'. So they adopted stoic natural law as their inspiration, not Greek politicized speech. Moving man closer to empiricism.

There are only three ways of coercing man, and we evolved all three of them: religious inclusion or exclusion, legal punishment and liberty, credit consumption or deprivation. We can control people through religion, law, and credit. Religion is a loose method of control, law a precise but limited, and credit an individualistic method of control. But each also has different cost structure. Religion is cheap, law requires a tax structure to finance it, and credit requires elaborate institutions and high trust between credit issuers.

The same is true for education: literacy is expensive, numbers more so, law more so, and philosophy even more so. So the combination of resisting the Germanic migrations, the exhaustion of the slave economy, the Justinian plague, the loss of the north African grains to the Muslims, and centuries of raiding against the Mediterranean, the Aegean/Mediterranean civilization could not compete any more than the prior dark age could compete against the sea peoples who are most likely a migrating wave of our ancestors.

So the church was able to govern, but only by imposing Christianity by force, closing the stoic and Greek schools, and allowing the empire to devolve into thousands of regional manors each defending what it could, with its own resources. Religion is cheap if imprecise government. The church ruled with literacy, and diplomacy, and superstition, where Rome had ruled with religious liberty, law, and credit.

The Europeans try to resurrect Roman law once they rediscovered it. The Templars come along and develop the first system of international credit but the Pope, knowing his brother was deeply in debt to the Templars, framed them in the hope of rescuing his brother from the debt, and possibly claiming the Templar holdings for the church. However, the Pope didn't understand banking: money is always at work or it is useless and he destroyed the Templars and banking, leaving the Jews – who unlike the Templars – were weak, to fill the void in the market for credit. But as we know now, there was no gold not working in Templar hands.

About the same time two things occur: the British lawyer Bacon, arrived with his invention of empiricism – a novel invention over Aristotelian near-science. And the formation of the Hanseatic civilization we refer to by many names (Germanic, Protestant, Northern European), but was caused by the adoption by the Frisians of bipartite manorialism, which was the most eugenic economic system in the history of man. This spread throughout northern Europe, starting in about 700, and by 1200 had changed the genetics culture, and economy of what we think of as northern Europe.

The Hansa bridged the Mediterranean trade overland, and by sea, and the north sea then replaced the Aegean/Mediterranean economy as the dominant economic force in Europe until the colonies were discovered, and like the alliance between Sparta(Germany), Athens (Britain) and Rome(America) the Atlantic became the Mediterranean of the ancient world. And the balance of power shifted from the Hansa to the west, while than Hansa continued to spread German genes, culture, and economy to the east. Each carrying with them the ancient Aryan tradition of contractualism we think of as the tales of

George Washington's honesty here in America. A character more underrated in history than nearly any man but Bacon.

When Jefferson put pen to paper he did not know that he almost succeeded in developing strictly constructed law from the first principle of the natural law of contractualism. Had he, we would have seen the birth of scientific government: natural, judge discovered, strictly constructed, operationally testable, Common Law. Had he done so the Enlightenment might have been completed. Not having done so we had to endure the French, Russian, German, and Cosmopolitan enlightenments, and like waves of disasters each caused catastrophic damage to the west. English empiricism was correct, but the theory of man as an oppressed potential aristocracy of everyone was false. French moralism was incorrect and merely an excuse to replace one set of rulers with another, creating the terrors, and ending France's contribution to Western civilization. The German reaction to Napoleon destroyed the heart of Europe by unifying princedoms that preserved our martial and oath traditions.

The cosmopolitan Enlightenment was terrified by the Darwinian and capitalist revolutions, and created the pseudosciences of Boazian anthropology, Marxist economics and sociology, and Freudian psychology, and Frankfurt cultural critique – even Cantorian mathematical Platonism. The Russian took the French and the German and the Cosmopolitan (Jews) and created the horrors of Bolshevism, Trotskyism, and the soviets, and ended the Russian Enlightenment which prior, had been literary and orthodox, and made it pseudoscientific. This movement, threatened in Europe moved to New York and was funded by Columbia University, resulting the adoption of these pseudosciences by the academy newly willing to sell them to new underclasses finally having access to education. Not knowing they were being taught the same deceitful resistance movement to aristocracy and truth using pseudoscience and pseudo-rationalism and fabricated history and cultural criticism that their ancestors had been taught as 'religion'.

At the beginning of the last century a group of thinkers understood that the world was being converted to a pseudoscientific religion of rebellion against the truth, to replace the prior era's conversion to mysticism as a rebellion against the truth. These men unfortunately did not come to any consensus on how to solve the problem of the new mysticism masquerading as pseudo-rationalism, pseudoscience, and mathematical Platonism, Poincare raised the battle flag, then Mises in economics, Hayek in law, Popper in philosophy,

WHAT MADE US “THE WEST”, SO DIFFERENT FROM THE REST?

What made the west the west originated on the steppe, north and east of the black sea, where sometime after the great deluge, a group of people developed a purely empirical mind, absent the dreams and fantasies of the later ages and contractual relations where leaders were chosen from martial entrepreneurs. Throughout our history, a young man took an oath upon his maturity: “I shall not lie, or steal, or strike me dead.” This phrase in a thousand promises, a thousand oaths echoes through our history in every era.

And this ‘testimony’ this ‘oath’ is the secret of the west: by the combination of oath, sacrifice (battle), truthful (empirical) testimony, jury of peers, an independent judiciary, the sacredness of that oath as the basis for natural, judge-discovered, Common Law, a people small in number, against much greater numbers, and much greater wealth will innovate, and adapt to change FASTER if not first, than all other civilizations known to man. We are not always first, but where we are not first we are fastest. Because of the oath. This is why we are the origin of more art and science than all civilizations in history combined, despite our youth, and small numbers.

Churches matter in every civilization. In any group of people. Rituals are required. Ceremonies, feasts, and celebrations. We must find some way to recreate the safety of the small tribe. To keep us one somehow. To invoke the pack response we call spiritualism (submission to the pack). To create bonds with those whom outside of church we may even compete with. But it matters little what occurs in those churches other than that we come together to submit to one another, develop and preserve kinship love for one another – despite our lack of kinship.

Our Church did some valuable things:

- (a) attempted to maintain some semblance of order as the empire collapsed
- (b) attempted to preserve knowledge as ignorance expanded
- (c) forbid cousin marriage (in an effort to break up the lands of the great families so that they could be purchased more cheaply by the church),
- (d) managed what little resistance to the expansion of Islam
- (e), and created an educated and literate cult of administration over the territories despite teaching nonsense to people, failing to educate them, and leaving them in darkness for nearly a thousand years.

But given that the church mythology was constructed from a combination of those same ancient myths, not the least of which was Mithraism of the

soldiery, there is very little within the church's teachings that did not exist prior to it. And there is much if not more bad done by the church as good. And the pope's current campaign in favor of the third world at the expense of the first, is just the most recent example of preserving the institution instead of reforming it.

We no longer need governance by religion, only ritual, festival, ceremony and perhaps education. We do need governance by law. And the whole world is rebelling despite its incomprehension of cause, against governance by credit which favors a few at the expense of the many, no longer serves the family, tribe, and nation, and is no longer eugenic, but dysgenic on a scale we have never seen before in human history – a price future generations will pay for as much as the dark ages did, because as the marginal differences in knowledge and production are eradicated by global trade and communication, the favelas and slums will be unable to change, because there is no method of using incentives voluntarily organizing production of large numbers of underclasses with the productive capacity of any upper and middle class. The third world will no longer starve, but it will remain poor. There are many kinds of dark ages. And we are just as likely to enter one as exit the current stagnation.

There is plenty in our history to worship, to celebrate, to feast over, to ritualize, and to ceremonialize. We can Love Jesus truthfully as a philosopher, or untruthfully as a prophet. We can love our Western god as a wise father, rather than feign submission to the Jewish imitation of an Egyptian one. We can pray for wisdom to not only our gods and saints, but our scientists, philosophers, artists, craftsmen, warriors, and wise men. We can celebrate life rather than fear death. We can celebrate nature rather than heaven. We can revel in our defeats of the great darknesses of time, ignorance, poverty, disease and suffering. We can learn our great history of truth telling, and honor, the skills of parenting, the skills of life, the skills of civic duty – and our skills of war.

Because that would be telling the truth to one another.

And that's what it means to be 'Western'.

We find that **positive or literary philosophy**(fiction or philosophy) informs, suggests opportunities, and justifies preferences for the purpose of forming **cooperation** and alliances between individuals and groups.

We find that **negative or juridical philosophy**(truth or law) decides, states limits, and discounts preferences, for the purpose of resolving **conflicts** between individuals and groups.

We find that juridical philosophy attempts to explain the Common Law, without necessarily succeeding at doing so. But that the transformation of juridical philosophy to juridical science is eminently possible – we just may not like what we learn, any more than we learned in each previous reformation of our thinking.

Natural Law (Propertarianism), is a negative, descriptive, juridical science, not a fictional literature. It is not a rational philosophy limited to internal correspondence. Its not a moral norm. Nor is it necessarily a moral intuition that all would agree to.

It is the record of the arguments by which we decide conflicts over investments we have made, and protect. And from these records we can identify a very simple single law – non imposition of costs upon anything whatsoever that others have invested in producing whether informational, behavioral, material, or institutional.

And from those observations we may discover general rules. Just as in any other science.

And there is only one of them.

THE UNIQUE CULTURE OF THE NORTH SEA PEOPLES: ARISTOCRATIC EGALITARIANISM

Statements

- a) Our values are politically, economically, morally and even genetically, irreconcilable.
- b) If we do not vehemently fight the opposition both in words, ideas, politics and economics, they will win, and the only high trust society on earth will be rendered extinct.
- c) Compromise on manners, ethics, morals, norms, traditions, family structure, and political structure, can only, as it has in the past, lead to surrender and consequential defeat.

Why?

Democracy is a means for resolving conflicts in priority among members of an extended family with similar ethics, morals, family structures, and goals. Democracy cannot resolve conflicts over different ends, driven by different ethics, morals, family structures and goals – **only the market can**. That is the virtue of the market and why protestants and Jews rely so heavily on the market: it tolerates diversity of ends, while allowing cooperation on means.

One of the virtues of small democratic states in the pre-unification Germanic model (Lotharingian region) is that states must compete for citizens. This small-state network means that, just like foreign quarters in medieval cities, local direct democracy is possible, and people can move elsewhere. And in turn this flexibility forces competition between states. The Swiss model, which accommodates people with different languages and preferences, currently operates on this same principle and as yet we have devised no better. If people have no choice then they must use the government as a means of conquering the opposition rather than one of finding a means of voluntary exchange between groups with diverse interests.

INTER-MORAL TRADE REQUIRES SEPARATE STATES.

If the state acts as the insurer of last resort, redistribution of gains, and monopolistic canon of property rights and obligations, then the state cannot, via democracy, provide a means of reconciling conflicts in ends. it is not possible. Democracy cannot resolve conflicts it can only select priorities. Democracy between people with dissimilar morals and ends, is merely forcible conquest using the force of violence through the proxy of the state as a means of conquest of one group by another. The indirect use of violence is still the use of violence.

The market can only function across polities with heterogeneous strategies: manners, ethics, morals, signals, myths, traditions, family structures, and structures of production, **between states** where states can employ trade policy (collective bargaining) and can neutralize the competitive differences between members of the opposing moral codes.

THERE IS NO ALTERNATIVE

As such, there is no alternative to defeat except nullification, secession, and the construction of states with different manners, ethics, morals, signals, myths, traditions, family structures, and structures of production.

The divide in the USA is between the Protestant (Northern European, North Sea, Germanic-Scandinavian), high trust ethic, and the rest of the world's lower trust ethic. The difference in these ethics is the use of the *Absolute Nuclear Family (ANF)*¹ and the total prohibition that the ANF places on free-riding and all other discounts. The ANF suppresses, intentionally, and systemically, the reproduction of the lower classes. It is a form of market based eugenics, driven entirely by merit. However, the lower classes and the

¹ See Family Types in Chapter 11 - Generations

merchant classes and the political classes, have incentives to instead, increase the rates of reproduction of the lower classes. As such, the difference between these models and the requirement for both:

(a) marriage, and;

(b) total financial independence prior to reproduction, is irreconcilable with the rest of the world's use of the family and the state to seek free riding, rents and a multitude of corruptions to further their family interest.

As such the diversely populated state, with non-ANF families, and particularly poor single mothers, is antithetical to the North Sea (protestant) ethic, and is necessary for the rest of the world's ethic. In fact, the very purpose of the ANF is to suppress if not outlaw the reproduction of these dependent classes. Currently these dependent classes are suppressing the reproduction of the middle and upper middle classes, and ensuring old age poverty for even the hardest working.

This moral, ethical, familial, social, political and economic difference is not an arbitrary difference, and the multitude of consequences that arise from this difference in strategies explains the difference in the great waves of Indo-European commercial, rational, scientific, productive and military successes (and consequential failures) since the development of pastoralism – despite being a poorer, less populous people, on the edge of the bronze and iron ages.

The fantasy of the enlightenment was 'the aristocracy of everyone'. It was the excuse that the middle classes used to seize power from the landed nobility, now that trade had surpassed agrarianism as the primary means of production and economic wealth. However, this scheme relied upon the perpetuation of the ANF and related social model. Without the perpetuation of the ANF and absolute private property rights, the 'aristocracy of everyone' was impossible to maintain under representative democracy. Had the British and Americans not surrendered the house of commons and the house of representatives, or the house of lords and the Senate, and instead had created a house of the 'non-propertyed' it might have been possible to use the government as a means of establishing trade policy between the classes, and the 'aristocracy of everyone' could have survived. But universal democracy and the destruction of the differences between the houses, and the consequential the merger of class interests into a democratic body, thus eliminated the ability to conduct contractual exchanges between classes on the one hand, and gave the non-propertyed majority – especially feminists and socialists – the ability to dismantle both the ANF and the private property rights that both sustained and enforced the ANF, and neutralized the difference in reproductive interests of the genders.

CONQUEST OF THE ABSOLUTE NUCLEAR FAMILY-NORTH SEA PEOPLE

The redistributive state, under the French totalitarian model, and with the support of Kantian philosophy, followed by increasing numbers of waves including Marxists, postmodernists, and totalitarian humanists, has systematically attacked the ANF's eugenic suppression of all economic rents and discounts. And the reason for the success, argumentatively, against the ANF system, is that such a system was never written down, but existed only as handed-down, intergenerational tradition, and metaphysical value judgments embedded in moral habits.

THE CULTURE THAT SUPPRESSES ALL DISCOUNTS (ALL FREE-RIDING)

In economic terms, a discount, is any reduction that you can obtain from the full cost of something under perfect circumstances. This may seem like a confusing terminology, but in economics, the terminology developed for discussing commodities and commodity prices. Commodities are defined where only price determines the difference between one unit and another. Objects that are not commodities, say are used cars. Unless you have a complete video record of the history of the vehicle, it's not possible to really know what you're buying and the seller is in a similar position. Horses are even worse since they cannot easily be 'repaired'. Stolen goods are something yet again. You can buy something very cheaply but that discount comes at a price. Lying is another way to get a discount in an exchange. So a discount is anything you can do or apply to modify a price where you are fully informed and there is no marginal difference between units because you are fully informed.

The ANF North Sea social model, is a moral strategy, for the **total suppression of all discounts** thereby forcing all individuals into the market and suppressing the reproduction of those that cannot compete in it.

(Note: since writing this piece, I have changed from the use of economic language of referring to "discounts", to term that is common between economic, anthropological and moral fields: "free riding". While neither "discounts" or "free-riding" is likely familiar to the general reader, they are effectively synonyms for the same behavior – trying to get something without producing yourself something in exchange.)

Those discounts, in economic terms are:

THE UNIQUENESS OF WESTERN CIVILIZATION

1. **Violence** (asymmetry of force)
2. **Theft** (asymmetry of control)
3. **Fraud** (false information)
4. **Omission** (Omitting information)
5. **Obscurantism** (Obscuring information)
6. **Obstruction** (Inhibiting someone else's transaction)
7. **Externalization** (externalizing costs of any transaction)
8. **Free Riding** (using externalities for self benefit)
9. **Socializing Losses** (externalization to commons)
10. **Privatizing Gains** (appropriation of commons)
11. **Rent Seeking** (organizational free riding)
12. **Corruption** (organized rent seeking)
13. **Conspiracy** (organized indirect theft)
14. **Extortion** (Organized direct theft)
15. **War** (organized violence)

The North Sea (Protestant) model suppresses *all* of these, including the ability to seek support from one's family. It is a unique moral code.

The moral code consists in:

1. Requirement that all men are **Sovereign** over their **Demonstrated Interests**
2. Requirement for **Voluntary Transfer** (exchange) of **Demonstrated Interests** (that which has been earned)
3. Requirement for **Speaking the Truth** and Holding to **Contract** (promise)
4. Requirement for Symmetry of knowledge (**The Whole Truth**)
5. Requirement for **Warranty** as proof of symmetry
6. Requirement for **Proof of Work** or what we call Productivity (you must add value to a thing to profit from it.)
7. Prohibition on familial, tribal, and political, **free riding** and rents.
8. Right of **exit** and **exclusion** (Boycott, and Ostracization)

THE REVERSAL OF THE ANF MORAL CODE AND ANF-SOCIAL-ECONOMIC SYSTEM

Until 1960, even with the addition Roosevelt's policies, membership in the USA's ethical and moral system requires adoption of the ANF. It was possible to force this model on immigrants because

- (a) dislocation from existing family, tribe and culture and;
- (b) the gift of land, and
- (c) the use of first private, then state credit to allow them to enter into the consumer class.

However, with the end of farming, and the rise of 'employment' most people have now left the ownership culture, except for their homes. Further, the feminist movement has succeeded in advocating support for single mothers, for fostering easy divorces, and for subjecting males to permanent rents without sex, affection, or the ability to accumulate savings for their sustenance in late life.

We are now in a situation where nearly half of Americans will soon be born to unmarried parents, and doomed to perpetual poverty due to the failure of the ability for couples to form households in order to reduce costs.

That is the story of America. As such, the war on the ANF and the Protestant, North Sea, model is nearly complete, both here and in Europe.

As such, the ANF ethical system is antithetical to the rest of humanity. And, because of its competitive success against lower trust groups, the world rebels against it. And immigrants, single women, and single mothers, all of whom possess incentives to REVERSE this eugenic system of ethics, fight it at every opportunity. Our system of government, and the aspiration of the enlightenment to create 'an aristocracy of everyone' failed rapidly, within one generation, after we added women to the voting pool. Whereby they sought to, in increasing numbers, break the compromise that the nuclear family provided between conflicting female and male reproductive strategies. In increasing numbers, women have voted, and minorities with them, to seek rents against the high trust society and to dismantle the ANF, the compromise between the genders, and the ethical and moral and political system that suppressed the reproductive abilities of the underclasses. As it stands, single women largely determine the outcome of national elections and the female head of household has largely undermined the truce between the genders that is present in marriage, and has systematically undermined the ability of pair-bonded men and women from accumulating and concentrating property behind success, and instead, redistributed from the successful to masses of free riders and rent seekers.

French totalitarian humanists (Catholics), Marxists, Socialists, Feminists, Postmodernists, Academicists (the church having been replaced by the secular academia's promotion of the state) and now totalitarian democratic socialist humanists in politics that have been trained by those academics, all have sought to undermine the ANF High trust model. But they have done so without comprehension of the consequences of doing so. It is not possible both to possess a high trust society, and to dismantle the ANF ethical system, nor the marriage tradition that it depends upon. It isn't possible. It is

not empirically demonstrable, nor is it rationally arguable. At least, not unless human incentives are infinitely fungible, and there are no laws in economics. Genetics, neuroscience, experimental psychology, and economics have proved the prior – to the great disappointment of progressives. And the failure of socialism and communism, and the requirement for money, prices and incentives, that are created by the capitalist mode of production, along with the current failure of Keynesian economics for political, moral and behavioral reasons, have disproved the latter. We are not infinitely morally fungible, we require incentives to cooperate rather than free-ride, and there are laws to economics seated in the properties of human beings, that are unbridgeable. Namely, we all possess a passionate instinct to suppress disproportionality: unfairness. And that we are happily redistributive within an extended family possessing shared values and signals, but increasingly hostile to those who compete with those values and signals. Diversity is the antithesis of intra-state cooperation, and the utilitarian justification of inter-state cooperation.

IRRECONCILABILITY OF OUR DIFFERENT STRATEGIES

These reproductive difference are impossible to reconcile. As a politically unpleasant contrast, the same applies to Jewish culture and their Ethics of Critique. Jews, like Northern Europeans also hold a competitive advantage; precisely because they suppress all possible ‘discounts’ amongst themselves, but do not suppress the same portfolio of discounts outside of their group. In fact, they seek at every opportunity to obtain discounts outside of their group, while the host population tries equally to suppress them.

ANF North Sea Protestant strategy, on the other hand, is to try to include others in their system by enfranchising them into the culture of prohibited discounts. However, this works to suppress the lower classes, rather than simply prey upon them. But both the ANF Protestant ethical model, and the Jewish ethical model, are disadvantageous of the lower classes. The ANF through suppression of reproduction, and Jewish through exploitation of asymmetry of knowledge, and avoidance of paying into the commons. Of these two models the ANF Protestant can hold territory, but the Jewish cannot, since ANF relies upon numbers and armies, and the Jewish relies upon operating as a minority population inside of a land-holding majority, in order to maintain their advantage. Both of these models conflict with the catholic model of systematic free riding, rent seeking and corruption of the lower trust society – precisely what we see in the catholic versus protestant

countries. Or as we see in the difference between Catholic, Jewish and Protestant supreme court justice positions.

For these reasons both the Protestant ethical model and the Jewish ethical model, are not preferable by the lower classes. And as late as the 1920's, prior to the arrival of eastern European Jews, the 'ethical difference between a New England Presbyterian and an American Jew, was indistinguishable.' This was not meant as a compliment to either by the Catholics.

A DIFFERENCE IN THE VISION OF MANKIND AND OUR ENVIRONMENT

Are we, in the primitive model, like our hunter-gatherer ancestors, limiting our behavior by the limits that nature places upon us, in the dysgenic model of production, reproduction, and cooperation. Or are we improving ourselves, and preserving the planet, via the eugenic model of production, reproduction, and cooperation, like our agrarian and pastoral ancestors. Or are we living on some faith that technology will solve this problem for us, via some miracle of trans-humanism? Or do we select the strategy that best suits our reproductive interests: the lower classes the first, the middle classes the second, and the intellectuals and elites the third? Because that is precisely the strategy each class uses.

SECESSION IS THE ONLY POSSIBLE SOLUTION

The only possible solution if we are to take advantage of the technical and economic utility of the modern credit and insurance provided by the corporeal state, is to secede into different states each of whom supports the reproductive and economic interests of the different cultures and their moral codes.

If we do not, we will either be totally conquered as the romans and Greeks were, and we no longer have northern barbarians to restore our culture as the Medievals did.

Universalism, homogeneity, monopoly, are evolutionarily and technologically fragile strategies. Diverse polities cooperating by the market, using the state as collective bargainer, insurer and creditor, is the only solution. Otherwise, as the Chinese, the Byzantines, The Iranians and the Muslims have discovered, the bureaucracy eventually is constrained only by the maximum amount of extraction that it can place upon the population, in an effort to perpetuate itself, and hold other competitors at bay through the promise of war.

THE FUTURE

Any study of world his certain that we are approaching some possible civil war., That will occur when the remaining people of the ANF cultures, and those that are allied with them, no longer believe that convincing others of their model will be possible.

I believe if they understand this argument, that they will understand that it is no longer possible.

This conflict between strategies for our civilization, is the deciding argument of our times. For the next twenty years, demographics will mandate that this conflict continue. We can lose, as did the Romans and the Greeks. We can secede. Or we can fight and re-conquer. But we cannot compromise, since these social strategies are incommensurable without the intervention of a state the neutralize differences via trade policy. Just as “Core States” in different civilizations neutralize trade policy between civilizations.

The weakness in European civilization is tolerance and inclusion. Tolerance without limit is not tolerance but submission. Inclusion without limit is not inclusive it is conquest, in exchange for not paying the high cost of protecting higher generations.

And the ANF is counter intuitive and uncomfortable for the rest of humanity. And like the Jews, we are being exterminated, systematically, for our reproductive and social strategy. Despite all the amazing contributions that European civilization has given to the world. **No man is a hero to his debtors.**

Chapter 3

The Natural Law

NATURAL LAW: THE ONE LAW OF RECIPROCITY.

“Thou shalt not, by word, deed, absence of word or deed, impose or allow the imposition of, costs upon the demonstrated interests of others (property-in-toto), either directly or indirectly, where those interests were obtained by settlement (conversion, or first use) or productive, fully informed, warrantied, voluntary exchange without such imposition of costs upon the demonstrated interests of others. Therefore thou shalt limit thy words and deeds, and the words and deeds of others, to the productive, fully informed, warrantied, voluntary exchange of interests (property in toto), free of imposition of costs upon the demonstrated interests of others either directly or indirectly.”

Fully understanding this one law may also require:

- 1) The knowledge that when we come together in proximity, we decrease opportunity costs, and therefore create opportunities, and that opportunities must be homesteaded (settled/converted/first use), and put into production, in order to demonstrate an interest.
- 2) The definition of the three synonyms: demonstrated interest, demonstrated property, or *property-in-toto*, as that which people empirically retaliate for impositions against *and* have demonstrated an interest.
- 3) The use of the Common Law (of torts) as the means by which we incrementally and immediately suppress new innovations in parasitism that violate the Natural Law of Reciprocity.
- 4) The use of Testimonialism (warranty of due diligence against ignorance, error, bias, wishful thinking, suggestion, obscurantism, fictionalism, and deceit) as an involuntary warranty on public speech in matters of the commons, just as we currently force involuntary warranty of due diligence on products, services, and our words regarding products and services.

If you understand the one law, and these criteria, nearly all questions of conflict, ethics, morality, politics, and group competition are decidable. (really).

This solves the libertarian fallacy of non-aggression by specifically stating the scope of property that we must refrain from imposing costs upon; the cause of that scope (retaliation), the empirical means of determining that scope(demonstrate action), and the means by which violations of that law are discovered, recorded, and evolve.

LAW AND ITS ANALOGIES

Disambiguation of law into the series:

1 – **Law**: a statement of perpetual continuity (determinism), insured by the forces (organizations) of nature or man(polity, or government).

2 – Law (**physical**): a statement of perpetual continuity (determinism), discovered by a process of testing(prosecuting) an hypothesis against reality,

3 – Law (**Natural**): a statement of perpetual continuity (reciprocity) insured by the forces of nature (natural law)

4 – Law (**Common**): a discovery (finding) of a violation of reciprocity, argued by a plaintiff, defendant, or prosecutor (hypothesis) of the findings of an inquiry by a judge (theory), that survives refutation from other judges (law), insured by a third party insurer of last resort (polity, government).

5 – “Law” (**Command**) A command issued by the insurer of last resort, insured (enforced) by that insurer of last resort.

6 – “Law” (**Legislation**): A contract on terms between members of ruling organization, issued by that organization, in its capacity of an insurer of last resort (self insurance).

7 – “Law” (**Treaty**): An agreement between insurers of last resort, under reciprocal promise of adherence and insurance.

Of these seven, command and legislation are not laws, but enforced as if they were laws. Treaties are uninsurable, because compliance is voluntary, un-enforceable, and such agreements are, and always have been regularly violated – unless insured by violence (war).

FULL ACCOUNTING VERSUS PERFECT RECIPROCITY

Without having to make an excuse for an involuntary imposition of costs in either direction, we sometimes use the term ‘**perfect reciprocity**’ which is technically impossible, but is less confusing. The **possible term** is **full accounting** (what is possible), not **ideal accounting**(what is perfect).

LAW IS DISCOVERED, CONTRACTS AND EXCHANGES ARE MADE.

We can produce a market for un-consumable commons using a government just as we produce a market for consumable private goods. But that law and

commons are two different things. But there is no reason whatsoever, that knowing how to construct the Common Law, government should be capable of producing law. It cannot. Law is discovered, contracts and exchanges are made.

1 - Economic velocity (wealth) is determined by the degree of suppression of parasitism (free riding/imposed costs). This eliminates transaction costs.

2 - Central power originates to **centralize parasitism** and increase material costs, by suppressing local parasitism and as a consequence, eliminated local transaction costs. And using those costs to pay for the suppression of local parasitism. We trade expensive local transaction costs for less expensive costs of suppression.

3 - Once centralized those costs can be **incrementally eliminated**. But if and only if an institutional means of deciding conflicts can be used to replace personal judgment as a means of deciding conflicts.

4 - The only means of producing institutional rules to replace personal judgment (provision of ‘decidability’) is in the independent, common, evolutionary law resting upon a **prohibition on parasitism/free-riding/imposed costs** (negatives), codified as property rights (positives): productive, warranted, fully informed, voluntary transfer(exchange), free of negative externalities.

5 - Suppression of violence and theft is fairly easy because the actions are existential and the results obvious. But as we increasingly suppress violence and theft, people resort to fraud, fraud by omission, fraud by suggestion, imposition of costs by externality, corruption, and conspiracy. So **suppression of these more complex thefts requires testimony and decidability**.

6 - Language evolved to justify (morality), negotiate (deceive), and rally and shame (gossip), and only tangentially and late to describe (truth). Truth as we understand it is an invention and an unnatural one – which is why it is unique to the west, and why it has taken philosophers so long to understand it. However, Westerners evolved a military epistemology because they relied upon self-financing warriors voluntarily participating, as well as the jury and truth telling. (The marginal difference in intellectual ability apparently not common – they were all smart enough. and such testimony was in itself ‘training’.)

7 - We cannot expect or demand **truthful testimony** from people unless they know how to produce it. i.e.: Education in what I would consider the

religion of the west: “the true, the moral and the beautiful”. So I consider this education ‘sacred’ not just utilitarian.

8 - We cannot demand truth and law from people unless it is **not against their interests**: ie: the only universal political system is **Nationalism**, because groups can act truthfully internally, truthfully externally, and can use trade negotiations to neutralized competitive differences. And with nationalism, individuals cannot escape paying the cost of transforming their own societies, and themselves, and laying the burden of doing so upon other societies.

9 - **Commons are a profound competitive advantage**. Territorial, institutional, normative, genetic, physical, and economic (industrial) commons are a profound advantage to any group.

10 - The west is the most successful producer of commons so it is even more important to the west. So we must provide a means of producing those commons.

The difference between market for private goods and services (where competition in production is a good incentive) and corporate (public) goods, where we must prevent privatization of gains and socialization of losses, requires that we provide monopoly protection of those goods from consumption.

But does not require that we provide **monopoly** contribution to them. Commons require only that the people willing to pay for them, do so. Otherwise there is no **demonstrated preference** for that commons. Insurance is a commons and I will leave that for another time.

Return on investment (dividends) are the product of commons. I will leave that for another time as well.

The central point is that **we can produce a market for common goods using government just as we do in the market private goods**. But that law and commons are two different things. and that there is no reason whatsoever, knowing how to construct the Common Law, that government should be capable of producing law. it cannot.

Law is. It cannot be created. Only identified.

WHAT IS THE MINIMUM BASIS FOR THE LAW NECESSARY FOR SOVEREIGNTY, LIBERTY, AND FREEDOM?

The problem is law not belief.

It's true that **aggression is immoral**, and it's true that for people to rationally cooperate **aggression must be illegal**. But this is a deceptively incomplete statement, because we all intuit that aggression is a bad thing, but we almost all differ in what one can or cannot aggress against. No one argues that aggression is immoral. Where 'immoral means' violates the limits of rational cooperation by imposing costs upon others that produce a disincentive to cooperate and an incentive to retaliate.

But is it rational for humans to join a voluntary, anarchic polity, if the basis of **Law** is "non-aggression against inter-subjectively verifiable property", or must the basis of law be either based on something **other than aggression**, or **broadier in scope** than inter-subjectively verifiable property?

What is the minimum basis for the law upon which it becomes rational to join a voluntary, anarchic polity?

If we have a choice between:

- (a) a **Totalitarian Involuntary Order** society like communist China, and Russia.
- (a) a **Totalitarian State Capitalist** society, like say, contemporary China and Russia.
- (b) a **Napoleonic**, prior-restraint, contemporary social democracy like Germany.
- (c) a **Common Law**, restitutionary, contemporary social democracy, like say the States.
- (d) an **Anarchic** polity in which one **CAN bring suit against immoral and unethical** actions (say, blackmail, and fraud by omission).
- (e) an **Anarchic** polity where we cannot bring suit against immoral and unethical actions; and as such, **unethical and immoral actions are expressly licensed by the law**, and retribution for immoral and unethical actions is forbidden.

Then:

- 1) Which of these will which people of which moral biases, **choose**?

2) How will the **territory and trade representatives** of that polity be treated by competing polities? (They will be boycotted.)

3) How will members of that polity be treated by members of the competing polities? (Answer: They will exterminated.)

I think that an analysis of those questions produces an obvious, and remarkably consistent answer. That is, that **either aggression is the incorrect test** of peaceful cooperation, **or inter-subjectively verifiable property is an insufficient test** of the scope of property that must be protected from violation, or more likely both.

Chapter 4

Cooperation

COOPERATION

We don't ask cooperation of beasts

We don't ask cooperation of domesticated animals.

We don't ask cooperation of pets

We don't ask cooperation of children

We don't ask cooperation of the incapable

We don't ask cooperation of those without agency.

We ask little cooperation of those who request subsidy.

We ask more cooperation of those who request freedom.

We ask even more cooperation from those who request liberty.

We desire the full cooperation of those who possess agency.

We require and cannot avoid the full cooperation of those who desire sovereignty.

The few rule the many, to transcend mankind.

We can rule and transcend, or be ruled and fail to.

We can possess sovereignty in fact, or something less by permission.

But to possess sovereignty requires we possess agency.

And to possess agency we must possess the ability, the knowledge, the fitness and will...

... the will to fight, kill, slaughter, and destroy.

There is no transcendence, no sovereignty, no agency for the weak, the cowardly, the timid, or the dim. And no liberty, nor freedom, nor subsidy for others if we fail.

THE VALUE OF COOPERATION

Cooperation is disproportionately more productive than individual production. We evolved to cooperate when possible. But it is only beneficial if it is mutually productive, rather than asymmetric in result, and parasitic.

The current proceeds of anthropology, genetics, and cognitive science, tell us that violations of the evolutionary preference for cooperation, are reducible to 'free riding': that is non-contribution. Since in any set of individuals, if we do not require productive contribution, then some are the victims of free riding (parasitism) and others benefit from free riding (parasitism).

Through cooperation in a division of temporal perception, knowledge, labor, negotiation, and advocacy, we use the one commodity that is most precious:

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time, to make everything we desire cheaper – so profoundly so that we actually cannot fathom its scale. By the simple combination of sovereignty and reciprocity; norm, tradition, literature and myth; property, contract and law; money, prices and credit; family(marriage), organization(corporation), voluntary(civic), local, regional, and national government; we convert the little time of our human lives into the production of complex goods any one, even the most simple, the production of which would consume lifetime of an individual.

Cooperation is rational in that it can be vastly preferable to non-cooperation or conflict. But it also requires altruism because most preferable of all is to defect while OTHERS cooperate with you. And foregoing that temptation (on behalf of others, more than yourself) is a price that one must pay in order to cooperate.

Cooperation is self-enforcing among kin. And defection is self-defeating among kin. Kinship makes altruism reciprocal because genes which code for kinship altruism help other instances of themselves, and therefore spread and outcompete genes which code for, or don't code against, defection against kin (which parasitize other instances of themselves.)

Cooperation between non-kin is possible but it is more difficult and costly, it requires more technology: reputation, active enforcement, full accounting, quid pro quo, exchange, warranty, adjudication, punitive measures, etc...

Cooperation between non-kin is therefore more technical than between kin and would best be left to specialists while most people live most of their lives, and do most of their business, among kin – to minimize costs and maximize benefits.

LOGIC OF COOPERATION

1) Everyone acts to acquire. Life is an expensive means of defeating entropy. Acting improves acquisition – at additional cost. Memory improves acquisition – at additional cost. reason improves acquisition – at additional cost. cooperation improves acquisition – at additional cost.

2) We act in furtherance of our reproductive strategy.

3) Male and Female reproductive strategies are in conflict. The female seeks to breed impulsively where it benefits her lineage, and then force the cost of her offspring on the tribe, and to further her offspring regardless of merit. The male seeks to breed impulsively wherever it does not harm his lineage, and to create a tribe capable of resisting conquest by other males – and as

such males act meritocratic-ally. Men are political and divided into kin and non-kin – the universe is male. For women, men are marginally indifferent herdsmen of women. Women live in a world of women, and both men and the universe are alien.

4) Humans compete for status because status provides discounts on opportunities to acquire – especially mates and allies in cooperation. We can identify at least three horizontal axis of class division: biological (reproductive desirability), social (status desirability), economic (wealth desirability) – as well as their undesirable opposites.

5) There exist only three means of coercing other humans to cooperate with on one means or end vs cooperate with others on different means or ends. These three means of coercion can be used to construct three vertical axis of class specialization: coercion by force (conservatism / masculine), coercion by gossip (progressivism / feminine), coercion by remuneration (libertarianism / neutral masculine). Human elites are formed by those who specialize in one or more of these means of coercion. (gossip: public intellectuals and priests. force: military and political. exchange: voluntary organizations, including the voluntary organization of production.

6) Language is purely justification of negotiation in furtherance of our acquisition by these three means. ergo: All ‘belief’ is justification to the self and others in furtherance of acquisition. It is meaningless. Statements of justification only provide us with information necessary to deduce what it is that we wish to acquire.

7) Cooperation is a disproportionately more productive means of acquisition than individual production.

8) We seek discounts in our acquisitions. Some of these discounts are productive and moral and encourage cooperation, and some of them are unproductive and immoral, discourage cooperation, and invite retaliation.

9) The only moral acquisition is one in which one either homesteads something new, or obtains it by productive, fully informed, warranted, voluntary exchange, where external transfers are limited to the same criteria.

10) Aristotle’s ‘golden mean’ is an inarticulate primitive expression of the supply-demand curve. All human acquisition takes place within the pressures of supply and demand. As such all explanations of human action must be produced using supply and demand curves: the golden mean.

11) All human considerations and consequent actions take place in high causal density, choices determined by means of opportunity costs, and any

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analysis requires we show the choices that an individual or group is considering. (Full Accounting).

12) We cooperate and coerce in large numbers, as classes with common reproductive interests to using narratives at every scale. Science and moral law are the only means of resolving conflicts between these narratives. Propertarian analysis provides means of amoral analysis, argument and decidability between these loaded, framed, and obscured arguments.

13) Groups evolve evolutionary strategies and supporting narratives. While none of these strategies by any given group is fully moral, it is still true that we can compare strategies as more and less objectively moral. We can measure the differences in objective morality by the degree of suppression of free riding in that given society.

14) In all political matters ultimate decidability is provided by a bias to suicidal, proletarian and dysgenic, or competitive, aristocratic and eugenic reproduction. The myth of equality (the Christian mythos) was let loose by the middle class takeover of the aristocratic governments, and the eventual enfranchisement of women whose reproductive strategy under industrial production is dysgenic – reversing 7,000 years of Indo-European genetic pacification (eugenic evolution). This is a very unpleasant and impolitic topic. But it is where we find decidability.

THE CONTRACT OF ARISTOCRATIC COOPERATION: THE HARD WAY

We prefer to cooperate morally – meaning beneficially – with you.

If we cannot cooperate beneficially with you on fully moral terms – meaning without parasitism, then we have only four choices:

- 1) **Pay the cost of your parasitism** and suffer the consequences, in exchange for avoiding the cost of defending against your parasitism.
- 2) **Boycott you** and bearing the costs of boycotting you in exchange for avoiding the cost of transforming you into a moral individual or group.
- 3) **Colonize you** and bear the cost of evolving you, in exchange for creating a valued member of mankind.
- 4) **Conquering you** and bearing the cost of exterminating you in exchange for freedom from your parasitism.

So, you have a choice: limit your actions to productive, fully informed, warranted, voluntary transfer, constrained to externalities under the same conditions.

Or we will eventually colonize and reform you, or conquer and exterminate you.

You may have the ambition of mere survival. Our ambition is to make mankind moral. For it is only in moral mankind that the evil and immoral are exterminated forever.

THE SIMPLE METHOD: INCENTIVES AS ACQUISITION

- 1) Take any circumstance in which someone is attempting to persuade someone else.
- 2) Identify the reproductive strategy of the speaker (largely by gender, class, and coercive technique.)
- 3) Identify the property-in-toto that the speaker is attempting to acquire.
- 4) Determine if his or her method is advocating a moral transfer(productive) or an immoral transfer (parasitism).
- 5) Determine which discounts (thefts) he or she is attempting to engage in, or which premiums (payments) he or she is offering in exchange.
- 6) State the user's request in amoral Propertarian terms free of loading, framing, or overloading. In other words, make a purely logical argument free of sentimental loading.

ALL REDISTRIBUTED WEALTH IS A LOST OPPORTUNITY FOR MUTUALLY BENEFICIAL EXCHANGE

The central argument that I have against Social Democracy (Keynesian economics or dishonest socialism) is not the exacerbation of the business cycle, nor even redistribution, but that it is a means of violating a voluntary exchange between the productive and unproductive classes. Every forcibly redistributed dollar is a lost opportunity for mutually beneficial and productive exchange. And what the productive classes would prefer in exchange, is largely respect for norms, respect for commons, and status signaling. Conservatives certainly don't disfavor redistribution, they disfavor funding immorality. Most of us would be very happy to directly pay people who behave well, and not pay people who don't, and to avoid the entire

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bureaucratic expansion caused by redistribution in services rather than income.

Productivity is determined by the change in output per hour worked, per individual working. Or in more simple terms, the market value of the good produced per hour of effort, minus the costs of the factors of production. In other words, anything that you can name that is produced by indentured labor is worth so little on the market that its productivity is near zero. Otherwise it would not be produced by such time intensive and manual means. Whereas the productivity of capital put into banks (setting aside the savings and loan crisis), certainly appears, nearly universally, to be in exceptional. Banking is profitable. Rolling cigarettes is not.

As for public banking the problem is that government monopoly bureaucracies are even more expensive than private sector privatization of fiat credit.

The correct answer is not that banking is bad, or that monopoly government is good, but that distributing liquidity through the financial system appears to be extremely costly. It would be better to have businesses fight for consumer dollars, than to have businesses fight for credit in order to guess what consumers want.

MORALITY

If we analyze the common prohibitions of all moral codes under all family structures, and we remove moral constraints that are purely ritualistic, these moral codes are universally reducible to necessary prohibitions on what we would call '**property violations**' in an effort to facilitate mutually beneficial cooperation.

Evolutionary, Biological, Intuition, Moral Prohibition Spectrum:

- 1) **Aggression**: Harm/Oppression,
- 2) **Free Riding** is parasitism
- 3) **Trust**: Subversion/Betrayal/Cheating,
- 4) **Purity**: Inobservance of Norms/Behavioral impurity/Pollution

All of these prohibitions are reducible to shareholder rights and obligations.

Humans universally demonstrate a greater interest in **punishing moral violations** than we demonstrate self-interest. In fact, we justify our pre-cognitive moral punishments without even being able to articulate why we hold them. We are wired by evolution for morality.

We evolved language and punishments for violations of these moral intuitions in the form of criminal, ethical, and moral **prohibitions**:

1. **Violence** (asymmetry of force)
2. **Theft** (asymmetry of control)
3. **Fraud** (false information)
4. **Omission** (Omitting information)
5. **Obscurantism** (Obscuring information)
6. **Obstruction** (Inhibiting someone else's transaction)
7. **Externalization** (externalizing costs of any transaction)
8. **Free Riding** (using externalities for self-benefit)
9. **Socializing Losses** (externalization to commons)
10. **Privatizing Gains** (appropriation of commons)
11. **Rent Seeking** (organizational free riding)
12. **Corruption** (organized rent seeking)
13. **Conspiracy** (organized indirect theft)
14. **Extortion** (Organized direct theft)
15. **Conversion** (Religious or normative theft of norms)
16. **Immigration**. (dilution of norms, institutions, genes)
17. **War** (organized violence for the purpose of theft)
18. **Conquest**. (reorganization of all property and relations)
19. **Genocide**. (extermination of kin and genetic future)

Morality is important between individuals, because they must reduce transaction costs sufficiently to engage in production in a division of knowledge and labor. Morality prohibits free riding, and is determined by costs that are knowable by the actors.

Polities must form laws (rules) of cooperation, that mix the necessary rules of morality (prohibition on free riding), with the rules necessary for the production of commons, with the utilitarian allocation of privileges (norms) that assist in either parasitism or the organization of production or both.

There is no distinction between legal and moral (criminal, ethical, moral) content in disputes. This fallacy is a central problem of the logic of libertarian property theory.

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The first question is whether we compensate people for defense of property rights (criminal ethical and moral) or expect them to pay those costs even if they cannot participate in production (which I argue is immoral.)

We argue that this is a mere matter of compensating people via commission on overall production for their action in defense of the means of production (a low transaction cost society where voluntary organization of production is possible). And that people who participate in production and who choose to be involved in production should capture their wealth.

Our error is in not acknowledging the costs of respecting property rights. Which are very high. And that is why respect for property rights, especially high trust property rights of the protestant northern Europeans, is so rare. It's terribly expensive, even if dramatically more productive.

Like all fundamental philosophical questions (of which I only know half of a dozen that exist), the central question is either you have a right to reproduce if you cannot support your offspring. Is that immoral and therefore illegal? That question determines whether your arguments are simple and rational or complex and non-rational (incalculable).

This division of labor and compensation does not require nonsense-bullshit moralizing from continental and cosmopolitan schools of thought (i.e: deception, obscurantism, authoritarianism, and loading, framing,) to load and frame the argument. It is merely respect for individual property rights through and through.

Low property rights with low ethical and moral standards will produce high demand for the state, while high property rights with high ethical and moral standards will produce low demand for the state.

As such, for any libertarian order, the relationship between law and morality is one-to-one. There is no difference.

However, it is a practical necessity to pay those who cannot engage in production but who can engage in creating the social, legal and economic means of production, for their efforts. And failing to do so is criminal as well as immoral.

This approach gives everyone in the society (local polity that facilitates the voluntary organization of production) the same interests: suppression of the predatory state monopoly, while at the same time maintaining parity between law and morality.

There is no need for emotional loading and framing if you actually do a bit of thinking. But libertarians are often lighter on the discipline of thinking than they let on.

THE ECONOMICS OF TIME AND MORALITY

Free markets are a lie. Their existence has no scale on independent theories, and likewise, their existence has no scale on independent markets. They are another cosmopolitan invention.

A moral pretense by which to engage in immoral actions.

The requirement that we not impose costs by externality upon the investments of others causing the loss of capital in territorial, physical, institutional, cultural, normative, informational, familial, and genetic assets limits markets.

Markets allow us to create opportunity through proximity, informational, informal and formal institutions, and physical infrastructure as a common good. Market opportunities are produced as a common good. We can then serve the common good by converting opportunity into exchanges, the performance of which, creates more than it consumes by the service of the coincidence of wants.

We create opportunities for temporal compression through the division of perception, cognition, knowledge, labor, and advocacy, and seize them through the identification of a coincidence of wants, thereby converting the potential for temporal compression into the existential compression of time. And it is through this temporal compression that we, collectively, in increasing scales, constantly reduce the cost of existence, and defeat the dark forces of time, ignorance, and scarcity.

If you understand this you will understand all of human civilization, and the reason we have achieved what no other creatures have achieved.

We must defeat the dark forces of time, ignorance, distance, and scarcity, and we do so through cooperation, and we cooperate through the incremental suppression of the imposition of costs on one another upon life, body, kin, possessions, and interests, in the form of violence, theft, fraud, falsehood, conspiracy, rents and free-riding.

We accomplish this incremental suppression by the demand for a warranty of due diligence for our products(materials), services(actions), and information(speech) and the prosecution, restitution, punishment, ostracization, or execution, of those who circumvent that Warranty of Reciprocity by production, action, or speech.

This leaves us with no option but to participate in voluntary markets under which we limit our productions, actions, and speech to that which consists of

productive, fully informed (truthful), warranted, voluntary transfer, free of imposition of cost upon the life, kin, possessions, and interests of others by externality.

This explains the entirety of human existence.

DEMONSTRATED INTERESTS: THAT THING WE CALL PROPERTY

We can empirically observe that people treat a broad spectrum of things as their property, and that they intuit violations of that property, and act to defend that property. Those things that people seek to acquire, accumulate and preserve are:

1. Self:

Life, Body, Memories, Mind, Attention, Time, and Liberty

2. Status and Class (reputation)

Social Status

Reputation

3. Kin and Interpersonal (Relationship) Property

Mates (access to sex/reproduction)

Children (genetic reproduction)

Consanguineous Relations (tribal and family ties)

4. Sustainable Patterns of Reproduction, Production, Distribution and Trade

Friends, Associates and Cooperative Relations

Trade Routes

5. Several (Personal) Property

Personal property: “Things an individual has a Monopoly Of Control over the use of.”

Physical Body and Several Property: Those things we claim a monopoly of control over.

6. Shareholder Property

Shares in property: Recorded And Quantified Shareholder Property (claims for partial ownership)

7. **Title Property** (Weights and Measures)

Trademarks and Brands (prohibitions on fraudulent transfers within a geography).

8. **Common Property, or “Commons”** (Community Property)

Institutional Property: “Those objects into which we have invested our forgone opportunities, our efforts, or our material assets, in order to aggregate capital from multiple individuals for mutual gain.”

- (i) Informational commons: public speech, real-time and recorded media.
- (ii) Informal (Normative) Institutions: Our norms: manners, ethics and morals. Informal institutional property is nearly impossible to quantify and price. The costs are subjective and consists of forgone opportunities.
- (iii) Physical Commons: the territory, it's waterways, parks, buildings, improvements and infrastructure.
- (iv) Formal (Procedural) Institutions: Our institutions: Religion (including the secular religion), Government, Laws. Formal institutional property is easy to price. costs are visible. And the productivity of the social order is at least marginally measurable.
- (v) Monuments (art and artifacts). Monuments claim territory, demonstrate wealth, and provide one of the longest most invariable normative and economic returns that any culture can construct as a demonstration of conspicuous production (wealth), and as such, conspicuous excellence. (hence why competing monuments represent an invasion. Temples, Churches, Museums, Sculptures being the most obvious examples of cultural claim or conquest.)

SO, THEN, WHAT IS EMPIRICALLY OBSERVABLE OBJECTIVE MORALITY?

If we eliminate all prohibitions of parasitism (imposed costs) then what moral actions remain?

- (i) **Productive** (non-parasitic, increase in subjective value);
- (ii) **Truthful** (Fully Informed);
- (iii) **Warranted** (by oath);
- (iv) **Voluntary Transfer** of Demonstrated Interests (Property);

(v) **Free of Imposed Cost by Externality.**

It is those criteria that define an ethical (interpersonally moral) and moral (externally moral) action. And any action that does not meet those criteria is not ethical and moral.

The simple rule of ethical and moral action: “My actions cannot cause another to bear a cost against his property-in-toto.”

WHAT MEANS OF SURVIVAL REMAIN IF WE PROHIBIT THE IMPOSITION OF COSTS?

- (1) **Dividends** from the construction and maintenance of the voluntary organization of production, distribution, and trade paid for by forgoing opportunities for parasitic consumption (acting ethically and morally).
- (2) One gains **access to opportunity** for cooperation and consumption in the market.
- (3) One gains **earnings** from the personal production of goods and services in the market for goods and services. (income from profits)
- (4) Dividends for maintenance of the commons in all its forms.
- (5) Dividends for the policing (defense) of the commons in all its forms.

VIOLENCE AND VIRTUE VERSUS MORALITY AND FRAUD

My rights are protected by my willingness to kill in order to defend them. Legal documents either require that many people are willing to kill to defend them, or that many people are willing to kill to enforce them, or that many people are willing to kill to change them.

Moral arguments by contrast are a form of deception by which the weak attempt to gain advantages without paying the costs for obtaining those advantages. That is the sole purpose of moral argument. By contrast, any right that is possessed by virtue of social contracts, formal or not, is possessed only because of the willingness of people to use violence in order to protect it. The government does not protect my rights. I do. Instead, government is a shareholder system whereby we each obtain the productive efficiency of scale in enforcing our defense of established rights, and therefore obtain them at a discount. But the government has that power only because we relinquish it to them. And we do not pay those costs equally. Some of us have a greater virtue of violence at our disposal than others. We

are initially wealthier in violence than other people, so the cost of our privileges is higher. While those who are weaker, obtain a higher benefit than do the stronger.

This is looking at the mythology from the opposite perspective. Since in all of history, the minority who has the greatest capacity for violence has established all political orders.

Moral arguments by contrast are a form of deception by which the weak attempt to gain advantages without paying the costs for obtaining those advantages. That is the sole purpose of moral argument. By contrast, any right that is possessed by virtue of social contracts, formal or not, is possessed only because of the willingness of people to use violence in order to protect it. The

Government does not protect my rights. I do.

The West was built differently from the east or middle east, because it was built by a fraternity of warriors. Even with our vast specialization of careers, it is still protected by violence. Violence is a virtue. The fact that women are poorer in violence, and that the poor and ignorant are less able to pay the sacrifice and discipline needed to use it, is why they rely on moral arguments.

THE PROXY FOR VIOLENCE AND SOCIAL CLASS

There is no argument among philosophers, and certainly among political economists, that the system of property rights and exchange, regardless of culture, is a proxy for violence. By monopolizing violence, 'governments' force people to compete by production rather than violence. This provides people with incentives to produce. Production vastly favors discipline. Wealth vastly favors IQ. Productivity has the negative emotional consequence of amplifying the differences between individuals, and rewarding individuals more diversely than under tribal society, and therefore subjects the proletariat to more negative status signals, and making a social class out of the proletariat because of it, that our tribal sentiments and cognitive biases support.

THE ECONOMICS OF MORAL ARGUMENTS

Moral statements depend on economic circumstances.

1. In pre-agrarian society, murder, plunder and rape are heroic, not prohibited activities.

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2. In post-industrial society, some sort of redistribution is at least suggested by human sentiments.
3. “Rights” are a MORAL not NECESSARY argument.
4. Rights are POSSIBLE only when there is very limited SCARCITY.
5. Legal RIGHTS are only POSSIBLE when a minority is willing to exercise violence to protect them.
6. We ACKNOWLEDGE the POSSIBILITY of certain rights only because we can AFFORD them at some period in time.
7. There are vast differences between social classes on what ‘rights’ we can afford at one period in time or another.
8. The lower social classes argue for rights. The upper social classes argue for utilities. The lower classes breed. The upper classes don’t.
9. The lower classes envy the productive classes, the upper classes protect their assets.
10. Property, civilization, society, in ALL CASES WITHOUT EXCEPTION were created by the application of violence by a minority
11. Ideas held in ignorance are just evidence of ignorance, and nothing more. Moral arguments are irrational arguments because they do not enumerate their properties. Economic arguments are NECESSARY arguments, not the display of PREFERENCES nor MORAL arguments.
12. The lower classes use resistance movements rather than actions to work against stronger forces.
13. Resistance movements are ‘costs’. They are opportunity costs. They create economic friction. They create cooperative friction.
14. Resistance increases the costs for the middle class, and can overwhelm the ability to export violence by the upper classes.
14. Moral statements on rights made under the threat of the application of either resistance, political violence, or street violence.

“MIGHT MAKES RIGHTS”

“Might may not make right. But might certainly makes all Rights.”

Hence, my correct statement that my rights are created and maintained by my willingness (along with others) to use violence to protect my rights.

THE FRAUD OF MORAL ARGUMENTS

Violence is a virtue. It is the first virtue. And those who argue otherwise do so out of either ignorance or fraud. Because it is fraud to make a moral argument rather than a necessary and economically necessary argument.

Moral arguments are, without exception, arguments made from either ignorance or deception.

In most cases they are made from deception, in order to obtain transfer payments in order to accumulate resources at a discount.

Most if not all proletariats arguments for transfer payments are threats of organized violence against others.

In moral arguments “follow the money” is a more valuable technique than it is in forensic investigation.

Because the world is very clearly separated into people who produce and those who form resistance movements in order to obtain the productive results of others by the reliance on moral arguments the implication of which is violence if their wants for transfer payments are not met.

The only good and bad is whether the transfer payments requested by the proletariat's threat of violence is Pareto Efficient or not. i.e. whether more harm to the economy is done by the transfers (redistribution) than by failing to do so, and over what period of time that harm is created. There is no harm in creating roads because roads increase productivity which is for the good of all. But all redistribution to individuals that is for personal consumption has significant negative consequences. While there is some benefit to Poor Farm's and Social security, as long as it is a very minimal cost. Creating a dependent class of people by failing to force them to save, is creating an economic hazard. No matter what transfer we talk about the society is exposed to risk by the creation of supposedly risk abating transfer payments.

It is very simple really.

ON DEFINITIONS AND MORAL ARGUMENTS

I. A definition is a contract between two or more people on the properties, causal relations and utility of those relations.

I.I A term is the name for the set of properties, and causal relations and the utility of those relations.

I.II One cannot debate what a term ‘means’ in the abstract. One can only (a) debate the validity of properties, causal relations and utility with others, (b) debate the assumedly normative properties, causal

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relations and utilities associated with the term and (c) debate what properties, causal relations and utility that someone else attributed to the term. But the properties, causal relations, and utility of an object of consideration are either true or they are not.

In general, even most educated people rarely understand such terms that they commonly employ such as 'true', 'freedom' and 'law', or 'right', because they cannot express these concepts using non-contradictory, necessary and sufficient properties, causal relations and utility. Instead they rely on either normative, or personally biased usage, as convenient tools for justifying their existing biases.

II. There is no other description of the term 'definition' that is applicable to the concept of rational debate. Since any non-contractual definition is an appeal to authority that is outside of the contract of debate between the parties.

III. One cannot impose a definition. This is a logical fallacy. One can only negotiate it, or describe the properties and causal relations, then debate over the properties and relations, and the utility of those properties and relations. Debating about the 'meaning' of a term as normative, is not the same as debating the utility of it's necessary properties.

IV. One cannot QUOTE a definition as a means of appealing to an authority. This is a logical fallacy. You can only use a definition of a term as a means of clarifying your use of that term as a shorthand for the purpose of conveying properties, causal relations and the utility of those properties and causal relations.

V. One cannot rely on a normative usage of the term as an appeal to authority. This is a logical fallacy. You can only use this as a starting point for debating on the true and false properties, causal relations, and utility of the properties and relations. Once at the starting point, one must then negotiate over the properties, causal relations and utility of the properties and causal relations.

VI. One may defend one's usage of the term by referring to a normative usage, or a quoted definition as justification for your USAGE of the term. But this does not mean that the properties, causal relations, and utility of the property and causal relations is true, or even normative. (Evolution for example is assumed to be directional by most people, when in fact, it only favors complexity within a niche, which in turn leads to fragility.)

VII. Moral arguments are universally fraudulent attempts at extortion.

COMPETITION AND MORALITY

ARE YOU A MORAL PERSON OR NOT?

We are trying to separate Jesus' material teaching (which was an innovation) from the dogma (lying) for a simple reason that if I want to end ideological, pseudo-rational, and pseudoscientific deception of the people, I must end all lying. I know how to end all lying. The problem is I want to preserve the good that is not lying. But that's just a legal and technical problem.

The real question is, would you be willing to force the church to historicize its teachings if you could end all lying by advertisers, marketers, businesses, public intellectuals, teachers and academics, lawyers, media, journalists, and most of all politicians?

Ending lying in public speech isn't hard at all (really) once you know how to do it. The question is. We have to eliminate all lying, not just some of it, for it to work.

If I told you it would very likely DOUBLE your standard of living, rebuild your families, and drastically reduce political frictions, how about that?

If you say “no” you are simply a profoundly immoral person.

MORALS ARE NOT RELATIVE, BUT REFLECT GENETIC DISTANCE

We can and do certainly possess different moral biases, and we can and do certainly possess normative moral biases. This is true. But that does not mean that moral differences are not decidable in matters of conflict. We can use moral biases to seek allies. We can trade across moral biases when we have common interests. And we can decide moral between moral biases when we are in conflict. that means that there exist an objectively decidable morality, but that each of us requires reproductive moral allies, uses moral competitors when necessary, and resorts to objective morality in matters of conflict resolution.

There is no such thing as moral relativism. We possess moral biases, both genetic, familial, and normative. We seek allies, trading partners, and judges in matters of conflict. It is entirely possible to judge within families, within norms, within trading partners, and within competitors, by objective, scientific, rational means: natural law of non-imposition. We may not like this but then knowing that such decidability exists at the familial, normative, trade, and competitor ‘distances’ requires us only to understand the criteria at the familial, normative, trade, and competitor distances. We sacrifice for

COOPERATION

kin and competitors will not bear sacrifice. We need not benefit from kin but we must benefit from trading partners. And so on. The greater the genetic and moral distance the more objective the criteria of decidability. But those differences remain decidable. Why? Because the only by which we can escape retaliation and preserve cooperation is that of the non-imposition of costs upon one another.

Morality is as absolute as mathematics. Everything else is not morality but competitive strategy: contractual variations upon objective morality. Just as all law is as absolute as mathematics but all legislation contractual variation (or command).

The conflation of morality with strategy, and law with command is a long-standing problem in rational philosophy.

The law and morality are identical in content. Group Strategy and Group Contract are merely utilitarian.

Cooperation evolved after individual survival. For cooperation to be rational it must be mutually beneficial. For it to be mutually beneficial it must be (in the aggregate) non-parasitic.

We raise our children, demonstrate kin selection with kin, and we cooperate with non-kin, and we compete with those with whom we do not cooperate.

So:

- Productive
- Fully informed.
- Warranted.
- Voluntary Transfer
- Free of Negative Externality of the same criteria
- Equals;
- Beneficial Cooperation.

And;

- Morality is an absolute.
- Norms are merely tactics.
- Norms are not necessarily moral.
- Legislation is not necessarily lawful.

As such, we can measure whether some cultures are more moral than others, by measuring the degree of suppression of parasitism (free riding) that is suppressed by law and norm.

So not only is morality absolute, but the relative moral content of different cultures is absolute.

That this difference determines economic velocity, and economic velocity affords us greater morality (if we choose it) is the more interesting area of inquiry.

LAW IS SYNONYMOUS WITH MORALITY IF ALL MORAL RULES ARE REDUCIBLE TO PROPERTY RIGHTS

There is no distinction between legal and moral (criminal, ethical, moral) content in disputes. This fallacy is a central problem of the logic of libertarian property theory.

The first question is whether we compensate people for defense of property rights (criminal ethical and moral) or expect them to pay those costs even if they cannot participate in production (which I argue is immoral.)

I argue that this is a mere matter of compensating people via commission on overall production for their action in defense of the means of production (a low transaction cost society where voluntary organization of production is possible). And that people who participate in production and who choose to be involved in production should capture their wealth.

Our error is in not acknowledging the costs of respecting property rights. Which are very high. And that is why respect for property rights, especially high trust property rights of the protestant northern Europeans, is so rare. It's terribly expensive, even if dramatically more productive.

Like all fundamental philosophical questions (of which I only know half of a dozen that exist), the central question is either you have a right to reproduce if you cannot support your offspring. Is that immoral and therefore illegal? That question determines whether your arguments are simple and rational or complex and non-rational (incalculable).

This division of labor and compensation does not require nonsense-bullshit moralizing from continental and cosmopolitan schools of thought (i.e: deception, obscurantism, authoritarianism, and loading, framing,) to load and frame the argument. It is merely respect for individual property rights through and through.

Low property rights with low ethical and moral standards will produce high demand for the state, while high property rights with high ethical and moral standards will produce low demand for the state.

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As such, for any libertarian order, the relationship between law and morality is one-to-one. There is no difference.

However, it is a practical necessity to pay those who cannot engage in production but who can engage in creating the social, legal and economic means of production, for their efforts. And failing to do so is criminal as well as immoral.

This approach gives everyone in the society (local polity that facilitates the voluntary organization of production) the same interests: suppression of the predatory state monopoly, while at the same time maintaining parity between law and morality.

There is no need for emotional loading and framing if you actually do a bit of thinking. But libertarians are often lighter on the discipline of thinking than they let on.

Chapter 5

Truth

FICTIONALISM AND THE FICTIONALISMS

Fictionalism is the name of the judgment within philosophy, as to which statements that appear to be descriptions of the world should not be construed as such, but should instead be understood as cases of "make believe", of pretending to treat something as literally true (a "useful fiction").

Fictionalism consists in at least the following three theses:

- 1) Claims made within the domain of discourse are taken to be truth-apt; that is, descriptive or fictional, and honest or deceitful, and true or false.
- 2) The domain of discourse is to be interpreted at face value—not reduced to meaning something else: conversation(bonding or entertainment), discourse(discovery), argument(persuasion), and testimony(reporting), differ substantially in the contractual commitments to one another as to the degree of description vs fiction, honesty vs. deceit, and truth or falsehood, of our statements. (We white and grey lie all time in conversation, and we do no such thing in testimony.)
- 3) The purpose of “*discourse(discovery)*” in any given domain is not truth, but communication. Whether descriptive or fictional, honest or deceptive, true or false.

Five common occurrences of fictionalism are:

- 1) mathematical fictionalism advocated by Harry Field, which states that talk of numbers and other mathematical objects is nothing more than a verbal convenience for performing their science. (the logic of constant relations: measurement)
- 2) Modal fictionalism developed by Gideon Rosen, which states that possible worlds, regardless of whether they exist or not, may be a part of a useful discourse, and;
- 3) Moral fictionalism in meta-ethics, advocated by Richard Joyce, suggests that fictions (Falsehoods) are too useful to throw out.
- 4) religious fiction in all areas of thought - our most ancient form of fictionalism.

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5) Aesthetic Fictionalism (In the arts, in experience, in the new age, and in the occult)

We must note that all three of these claims are just excuses for doing what has been done in the past.

Of these groups:

- 0 - Religious Language in toto (supernaturalism)
- 1 - Literary Philosophers (positive, or advocates),
- 2 - Supernormal Physicists, and
- 3 - Mathematical Platonists;

All attempt to preserve the use of fictions for one of the following possible reasons:

- 1) To conduct deceptions by claiming their arbitrary preferences or Judgments are truths.
- 2) Obscure their ignorance of causality and decidability in their disciplines, or
- 3) Preserve the cost of their investments in obscurantist fictional descriptions, or
- 4) Avoid the costs of investigating the method of decidability within their domains.
- 5) Avoid the falsification of their arguments if methods of decidability within their domains are discovered.

If :

We define philosophy (positive and literary) as the search for methods of decidability within a domain of preference, and

And we define truth as the search for methods of decidability across all domains regardless of preference.

Then:

We find that positive or literary philosophy(fiction or philosophy) informs, suggests opportunities, and justifies preferences for the purpose of forming cooperation and alliances between individuals and groups.

We find that negative or juridical philosophy(truth or law) decides, states limits, and discounts preferences, for the purpose of resolving conflicts between individuals and groups.

Natural Law (Propertarianism), is a negative, descriptive, juridical science, not a fictional literature.

TRUTH

The Spectrum:

Truth: That testimony (description) you would give, if your knowledge (information) was complete, your language was sufficient, stated without error, cleansed of bias, and absent deceit, within the scope of precision limited to the context of the question you wish to answer; and the promise that another possessed of the same knowledge (information), performing the same due diligence, having the same experiences, would provide the same testimony.

Truthfulness: That testimony (description) you give if your knowledge (information) is incomplete, your language is insufficient, you have performed due diligence in the elimination of error, imaginary content, wishful thinking, bias, and deceit; within the scope of precision limited to the question you wish to answer; and which you warranty to be so; and the promise that another possessed of the knowledge, performing the same due diligence, having the same experiences, would provide the same testimony.

Honesty: That testimony (description) you give with full knowledge that knowledge is incomplete, your language is insufficient, but you have not performed due diligence in the elimination of error and bias, but which you warranty is free of deceit; within the scope of precision limited to the question you wish to answer; and the promise that another possess of the same knowledge (information), performing the same due diligence, having the same experiences, would provide the same testimony.

Intuition: (sentimental expression) – an uncritical, un-criticized, response to information that expresses a measure of existing biases (priors).

Preference (rational expression) : a justification of one's biases (wants).

Opinion: (Justificationism) – a justified uncritical statement given the limits of one's knowledge about external questions.

Position: (criticism) – a theoretical statement that survives one's available criticisms about external questions.

Demonstrated Preference: – Evidence of intuition, preference, opinion, and position as demonstrated by your actions, independent of your statements.

TRUTH CONSISTS IN A WARRANTY OF DIFFERENT DEGREES.

The Spectrum:

1. True enough to imagine a conceptual relationship.

TRUTH

2. True enough for me to feel good about myself.
3. True enough for me to take actions that produce positive results.
4. True enough for me to not cause others to react negatively to me.
5. True enough to resolve a conflict without subjective opinion among my fellow people with similar values.
6. True enough to resolve a conflict without subjective opinion across different peoples with different values.
7. True regardless of all opinions or perspectives.
8. Tautologically true: in that the two things are equal.

When you start from the presumption that cooperation is mandatory rather than cooperation is merely one choice among three: predation, cooperation, boycott - you can justify pragmatism, social construction, and religions of all stripes.

When you start from the truth: that we have the option for violence at all times, and that at all times violence might be preferable, you cannot justify pragmatism, social construction, and religions of all stripes.

This is why the philosophical lies and the Abrahamic lies are so successful: by the mere fact that we are attempting to cooperate we have already forgone violence, and it is 'rude' to refer to that extra-discourse option. But to the man for whom cooperation is no longer preferable, he makes not presupposition, and has not forgone violence, but seeks to negotiate terms under which cooperating 'might' still be preferable to conflict, conquest, and predation.

Natural Law: no presumptions whatsoever.

TRUTH IN PUBLIC IS EASY.

All 'should' or 'is' statements implicitly begin with "I promise that you will find....". It is very hard to make promises when you lack the information to operationally state them. It's far harder when you also have to demonstrate rationality of choice due to incentives, reciprocity, and fully accounting.

Now, I have been talking about this for years now, and I have observed that very, very, very few people can state their cherished beliefs under operational, rational, reciprocal, fully accounted language.

It's very difficult to come to terms with the fact, that you in fact, in all but the rarest of cases, have no idea what you're talking about. And instead

everything you think you know is just a hodge-podge of sayings you've heard from others.

It is very easy to require truthful speech. It's almost impossible to state without knowing the truth. The simple fact of trying to state something truthfully in an operational, rational, reciprocal, fully accounted set of statements will demonstrate fairly rapidly whether a proposition survives even the most trivial of tests.

Truthfulness, in all walks of life, not only in the physical sciences, is the result of performance of due diligence: criticism of our testimony. The act of laundering imagination, fantasy, bias, error and deception from our testimony. Justification is false. There are no non-trivial complete premises. We can criticize our extant understanding as thoroughly as possible, but we can never know if we are informationally complete.

Testimony is unnatural to man. Which is why Westerner's are unique in its construction as a norm: it's prohibitively expensive.

Analytic truth is impossible to know for other than tautological and trivial statements.

- 1) **Honesty exists** (and can only exist) as warranty that one's testimony is free of deceit – but not free of imagination, ignorance, bias, and error.
- 2) **Truthfulness exists** (and can only exist) as warranty that one's testimony is free of deceit, and that one has performed due diligence against imagination, bias and error.
- 3) **Truth (Analytic Truth) exists** (and can only exist) as a definition of a Truthful statement that complete.
- 4) **Tautology exists** (and can only exist) two statements that are identical in informational content for a given precision (context).

THE DIMENSIONS OF TRUTHFUL SPEECH

Existentially Possible Truth in Speech:

That testimony (description) you would give, if your knowledge (information) was complete, your language was sufficient, stated without error, cleansed of bias, and absent deceit, within the scope of precision limited to the context of the question you wish to answer; and the promise that another possessed of the same knowledge (information), performing the same due diligence, having the same experiences, would provide the same testimony.

Demand for Decidability: Truth:

- 1 - True enough to imagine a conceptual relationship.
- 2 - True enough for me to feel good about myself.
- 3 - True enough for me to take actions that produce positive results.
- 4 - True enough for me to not cause others to react negatively to me.
- 5 - True enough to resolve a conflict without subjective opinion among my fellow people with similar values.
- 6 - True enough to resolve a conflict without subjective opinion across different peoples with different values.
- 7 - True regardless of all opinions or perspectives.
- 8 - Tautologically true: in that the two things are equal.

Categories of Falsehood:

- 1 - ignorance,
- 2 - error,
- 3 - bias,
- 4 - wishful thinking,
- 5 - suggestion,
- 6 - obscurantism,
- 7 - fictionalism, and
- 8 – deceit.

Dimensions of Due Diligence by which we eliminate falsehoods:

- 1 - categorical consistency (identity)
- 2 - logical consistency (internal correspondence)
- 3 - empirical consistency (external correspondence)
- 4 - existential consistency (operational correspondence)
- 5 - rational consistency (correspondence to incentives)
- 6 - moral consistency (reciprocity - reciprocal correspondence)
- 7 - scope consistency (limits, parsimony, and full accounting - scope correspondence)

Categories of Incremental Demand for Criticism (Survival):

- 1 - hypothesis,
- 2 - theory(falsification), and;
- 3 - law (market application).

We require truth from all things claiming to present it. If a fictional novel must include the stipulation that “all persons, places, and events herein are fictional and any likeness to real people, places, and events are coincidental or accidental” why can this not be expounded to political, academic, or media endeavors? Imagine CNN running a notice along the scrolling marquee stating “all commentary contained in this program is the opinion of newscasters and is not intended to be a concrete representation of factual information, unless otherwise stated”. Imagine the current versions of “social science” course materials being marked as “social commentary”. Imagine current “history” textbooks being instead sold as what they really are – propaganda tools.

In this way, truth would be required of ALL – either you only present truthful statements, or you must clearly declare that you are not. Fiction is fine so long as it is known to BE fiction.

KNOWLEDGE

Because Justificationism is false - a misapplication of mathematical proof, moral observation, and legal observation - and only survival from criticism can produce a truth candidate, the knowledge cannot consist of justified belief, but of survival from the incremental markets for criticism: hypothesis, theory(falsification), and law (market application).

Possession of knowledge is not a binary condition, but a spectrum from awareness or intuition, through hypothesis, theory and law, through parsimonious theoretical completeness, through axiomatic declaration, through tautological identity.

The context for use of such knowledge in pursuit of some action determines necessary sufficiency.

Despite our habits, one cannot say that one knows something without stating the sufficiency of knowledge required, and still have a decidable proposition – there just isn’t enough information there.

Now, we can assume the question of utility from the context, and therefore the standard of knowledge required. But knowledge cannot be divorced from action, even if that action is merely identity or perception.

But like many empty verbalisms that are not problems, but merely inarticulate language masquerading as complexity. The common fallacy of using the language of experience rather than action.

TRUTH

There is a big difference between smartness and genius. I consider quite a few people smarter than I am in this dimension or that – and I think it's related to their ability to master things like chess, chemistry, and mathematics, using axiomatic systems to permute applications of rules within the limits of the game. In other words, those people that live in a world of proofs I consider smart.

I suppose I COULD work in that field, but axiomatic thought is a very different way of thinking from theoretic. In my world there are no rules, there is only information and order. To some degree I see all rules as errors, or contrivances, the same way I see legislation and norms.

Unlike the axiomatic mind, the theoretical mind does not work with boundaries at all, but with creating new orders in order to break through the boundaries that limit us.

This, I think, is the difference between the techniques of deviant and cunning, moral and wise, axiomatic and smart, theoretical and genius. Some of us cunningly circumvent rules, some morally work within them, some us axiomatically think of new ways to apply them, and some of us theoretically think of new organization of rules – all of us using slightly different methods of decidability.

Intelligence can be applied using cunning (immoral), moral (wise), axiomatic (smart), and theoretical (genius) methods. I think this is the correct framing of a problem where we generally confuse ourselves through conflation, and allows us to consider ethics and methods of thought as separate axis.

One cannot sever the qualitative expression “knowledge” either from the context of an act, from choice, nor from the cost of action. We can discount these values for arbitrary purposes, but to discount cost and context in pursuit of a general rule is very different from saying that in application of any general rule the action, choice and cost determine the sufficiency of knowledge.

I have been making this general argument regarding the use of the scientific method for either (a) production, (b) technological or (c) purely scientific purposes. The method we use is the same in each circumstance, but we merely apply discounts or premiums to different outputs of the scientific method.

SCIENCE

The Discipline of Science Consists of:

- 1) **An aesthetic discipline** – the search for status, power(influence), and profit through the acquisition of decidability (truth) and recipe (knowledge) and ‘stories’ (narratives), by observation, free association, and the elimination of ignorance thru deceit.
- 2) **A technical discipline** – the application and inventions of measures both physical, logical, and social(market) that reduce our possibility of engaging in ignorance thru deceit, leaving only truthful candidates for decidability, recipe and story.
- 3) **A moral discipline** – the means of describing and publishing our measurements, decidability, recipe, and stories by performing due diligence against: ignorance thru deceit, and publishing (speaking) the measurements, decidability, recipes, and ‘stories’ for testing by the market for measurements, decidability, recipes, and stories, consisting of others who share the aesthetic discipline of searching for status, power(influence) and profit through the acquisition of decidability(truth) recipe(knowledge) and stories(narratives.)

“Man Is The Measure – The Unit Of Commensurability”

THE EPISTEMIC METHOD

There exists only one epistemological method for the discovery of recipes and theories. That epistemic method consists of:

- **Observation**->perception,
- **Free Association**-> way-finding,
- **Hypothesis**->construction,
- **Theory**->survival from criticism,
- **Law**->survival in the market for criticism,
- **Habituation** -> survival,
- **Metaphysical Inclusion** -> persistence.

Within this method we find special cases of the epistemological method: non-contradiction, a priorism, simplicity – in the same way we discover special cases of prime numbers – and for the same reason: coincidence of simplicities amidst the chaos of possibilities.

But we eventually run low on simplicities at any given level of precision, and must develop new logical and physical and moral instrumentation in

order to obtain sufficient information to discover more simplicities at greater precision.

All the while defending against our tendencies to engage in error, bias, wishful thinking, suggestion, obscurantism, pseudoscience, pseudo-rationalism, pseudo-moralism, and deceit.

THE DIMENSIONS OF TESTING

To warranty our speech against the dark forces of error, bias, and deceit, we can test each existentially possible dimension – in which humans can act – against error, bias, and deceit.

- **Categorical** Consistency – identity
- **Logical** Consistency – internal correspondence
- **Empirical** Consistency – external correspondence
- **Existential** Consistency – operational correspondence
- **Moral** Consistency – reciprocal correspondence
- **Scope** Consistency – limits and full accounting – dimensional correspondence.

PARTIAL TESTING : THE SPECIAL CASE: A PRIORISM

1) **A-Priorism** is but a special case of Empiricism, just as Prime Numbers are a special case in mathematics, and just as is any set of operations that returns a natural number; and again, is a special case, just as contradiction is a special case in logic. The laws of triangles form a particularly useful set of special cases.

2) Few (possibly no non-tautological, or at least non-reductio) aprioristic statements survive **scope consistency** (I can find none in economics that are actionable).

3) We can establish free associations(hypotheses) empirically (top down) or constructively (bottom up). But the method of discovery delivers no warranty of truth to the statement. All must survive the full test of dimensions.

4) This does **not** mean that we cannot use a ‘partial truth’ (an hypothesis that does not survive all six dimensions) to search for further associations (partial search criteria). It is this **utility in searching** that we have converted first into reason, second into rationalism, third into empiricism, fourth in to operationalism, and fifth into scope consistency, and sixth into ‘natural law’ or morality or ‘voluntary cooperation’ – volition which is necessary to

ensure the information quality in small groups, just as norms and laws are necessary methods of establishing limits in larger groups, just as money is necessary for producing actionable information in very large groups.

5) there is but one epistemological method: accumulate information, identify pattern, search for hypothesis, criticize hypothesis to produce a theory, distribute the theory (speak), let others criticize the theory until it fails, or we create a conceptual norm of it (law), and finally until we habituate it entirely (metaphysical judgment).

THE OUTPUTS OF THE DISCIPLINE OF SCIENCE

All scientific claims produce the following outputs:

- 1) **Stories** (Theories): Theories describe an Opportunity Field.
- 2) **Decidability** (Instruments): Decidability describes objects, relations, values, and comparison operators.
- 3) **Recipes** (Operations or ‘transformations’): Recipes describe actionable knowledge that we can use to transform state.
- 4) **Measurements** (‘Facts’): Measurements describe (obviously) the operations and resulting measurements of objects, relations, and values.

THIS COMPLETES THE SCIENTIFIC METHOD

This process constitutes the completion of the scientific method for the warranty of due diligence of one’s testimony in every domain of human inquiry without exception.

Now, lets look the uses of scientific statements...

THE MEASURE OF DEMAND FOR DECIDABILITY

- 1) **Meaning** (Awareness)True enough to imagine a conceptual relationship
- 2) **Preference**True enough for me to feel good about.
- 3) **Actionability**True enough for me to take actions that produce positive results.
- 4) **Morality**True enough for me to not cause others to react negatively to me.
- 5) **Rationality**True enough to resolve a conflict without subjective opinion among my fellow people with similar values.
- 6) **Decidability**True enough to resolve a conflict without subjective opinion across different peoples with different values.
- 7) **Truth**True regardless of all opinions or perspectives.

TRUTH

8) **Tautology**Tautologically true: in that the two things are equal.

THE MARKETS INCLUDE:

- 1 - Interpersonal
- 2 - Associative
- 3 - Cooperative
- 4 - Reproductive
- 5 - Productive
- 6 – Commons
- 7 - Justice
- 8 – Politics
- 9 - War

THE DISCIPLINES INCLUDE:

- 0 – Sentience (cognitive science – limits of cognition)
- 1 – Philosophy (science of truthful speech)
- 2 – Law (social/cooperative science)
- 3 – Economics (organizational science)
- 4 – Mathematics (science of measurement)
- 5 – Physical Science (physical sciences of the universe)
- 6 – Technology (physical sciences in materials)
- 7 – Engineering, (physical sciences in construction)
- 8 – Commerce,

THE VALUE OF OUTPUTS OF THE DISCIPLINE OF SCIENCE IN DISCIPLINES AND MARKETS

- 1 - **Stories** (Means of Searching for Opportunities) :
- 2 - **Decidability** (Choice / Persuade / Decide:)
- 3 - **Recipes** (Transformations):
- 4 - **Measurements** (Facts):

THE FAILURES INCLUDE:

- 1 - The Story of a theory can fail.
- 2 - The Decidability can fail.
- 3 - The Recipe can fail
- 4 - The Measurements can fail.

Newton's Story failed, but his Decidability, and Recipe, and Measurements survive. So while hypotheses fail, it is not necessarily true that theories fail,

so much as we continuously improve the precision of those narratives, decidability, recipe and measurements.

Why? Because the question itself frames the theory. In other words, if we are asking about gravity, Newton's question, his decidability, his recipes, all survive and constitute the majority of calculations we perform to this day.

Measurement provides a means of warranty of due diligence against ignorance, error, bias, wishful thinking, suggestion, obscurantism, and deceit.

And in fact, we can state that all logical methods constitute some means of measurement. Anything that is testable constitutes a measure. The question is only what dimensions of relations that we wish to measure, and the constancy of those relations.

TRUTH, TRUTHFUL, HONEST

Whereas;

- 1 - Our demand for Truth varies greatly. (1-8 above), and;
- 2 - Our efforts at due diligence in different dimensions (1-7 above) varies greatly;
- 3 - Our efforts at due diligence in the markets (hypothesis, theory, and law, above), varies greatly (1-3 above),

And Whereas;

The best we can do is speak truthfully.

And Whereas;

To speak truthfully we must:

- 1 - Test our speech against the degree of Demand for Truth.
- 2 - Test our speech against the applicable dimensions for that form of truth.
- 3 - Test our speech against the scope of markets sufficient for the Demand for Truth.

However;

Everyone tries to escape due diligence, and warranty of their speech.

WORKING WITH SCIENCE, NOT PLATONISM

Must of us make the error of set comparisons that is so common in rationalist 'pseudoscience', by which you use framing to create false dichotomies. We can change that.

DEFINITIONS

---"Thus, if you try to define the concept of "truth" by appeal to the concept of "knowledge", "---

No. Don't. Instead, define the concept of **Truth** by the spectrum of survival from due diligence sufficient to satisfy the given question's market demand for decidability

Knowledge is consists in anything from awareness to perfectly informed.

INFORMATION CONTENT UNDER CONSIDERATION

We work, I work, not with ideal types, but with series (a spectrum).

We work, I work, not with sets but with supply demand curves.

We work, I work, not with set operations, but with algorithmic (existential) operations.

We work, I work, with the information content of reality, not a subset of reality.

Ergo We work, I work, we work, with actions(reality) not just language(ideals).

In other words, I work, we work, with science (testimony), not Platonism(justification).

SPECTRUM OF KNOWLEDGE

1) **True** (decidable) in the given context of a given question. (truth candidate)(law)

2) **Truthful** (actionable) in the given context of a given question. (truth candidate)(theory)

3) **Undecidable** (in-actionable) in the given context of a given question. (non-truth)(hypothesis)

4) **Suspect** (undecidable) in the given context of a given question.(non-truth)(theory)

5) **False** (decidable) in the given context of the given question.(non-truth)(law)

WHAT DOES THIS RESULT IN?

Truth by Triangulation

- One can only estimate by triangulation.
- Truth is a process of incremental improvement of estimations.

- And in fact. If you were to study all facets of man (I have) this is how truth is determined in all disciplines wherein men act upon their statements ('Skin in the Game'), and those disciplines that are 'just talk' do not.
- Hence the similarity in nonsense between rationalism and religious law (Hermenutics) that it evolved from.
- Hence the similarity in not-nonsense between sciences, and the common empirical law that they evolved from.
- If you understand the past two long posts I have made you will understand the entire history of philosophy in those few words.
- The Iranian laws evolved to prevent retaliation cycles.
- Abrahamic religion was invented to lie.
- Greek philosophy to reform Greek law - more reason.
- Stoic philosophy evolved out off Greek law to speak the truth.
- Roman law evolved out of stoic philosophy.
- Western law evolved out of roman law and Germanic pagan law.
- English law evolved more out of Anglo Saxon pagan law.
- Empiricism evolved out of Germanic and Anglo Saxon law.
- Nothing else to be understood.
- In other words, if you're practicing 'cherry-picking' using set operations on language, you're engaging in pseudoscience.
- No dimension of reason's subsets of reality is capable of proving itself without appeal to the next dimension of reality.

THE CAUSE OF DIFFERENCES IN THE EPISTEMOLOGICAL DISCIPLINES

There is nothing special about physical science other than Theology was free of External Correspondence and Operational Possibility and Limits; Philosophy was free of **Most** constraints but held by moral constraints, and science was free of **Moral** constraints as well as cost constraints, and Judicial **Law** was bound by all constraints. And Science evolved out of law. And it evolved out of the law of the European People because there is no other means of satisfying decidability in a marketplace that prohibits authority. Science is nothing but testimony about one's actions in

TRUTH

eliminating ignorance, error, bias, wishful thinking, suggestion, obscurantism, fictionalisms, and deceptions.

Chapter 6

Operational Language

WHY DO WE JUSTIFY OUR ARGUMENTS?

We Justify:

- (a) To convey meaning – to provide a path by which we incrementally transfer properties by analogy to achieve conclusions.
- (b) To convey honesty – to demonstrate that we are telling the truth to the best of our understanding.
- (c) To demonstrate that we adhere to NORMS in our reasoning – that we have not violated the social contract. (This is how we get into all sorts of interesting problems. Because truth is only truth in the sense that we mean it, in the west.)

And Conversely:

- (d) To lie – to lead others to false conclusions by design.
- (e) To vector a lie for pragmatic purposes – to lead others to conclusions we prefer using the arguments of others as a matter of practical action.

And How Do We Achieve The Former Without The Latter?

- (f) separate the route by which we establish meaning, from the route by which we demonstrate truth. It is possible to construct a theory by any means, but it is only possible to testify to the truth of it by operational means – existentially possible means, and in matters of human action, SUBJECTIVELY TESTABLE means. (rationality of incentives).

MATH CONFUSED US

In mathematics, at least, for the most part, the means of conducting operations to solve a problem is nearly identical to the means of demonstrating the construction of a solution using existentially possible operations.

We sought to copy mathematics – starting with the Greeks. But we lacked the understanding of why math was so effective at the ascertaining truth of

relations: because there is very little difference between the process of theorizing and the process of construction.

NUMBERS

Positional names of constant relations. math: the science of measurement of relations by the use of constant relations. extensions of ordinary language

Numbers are names. All nouns are names. Numbers evolved as positional names.

We use many positional names: none, one, and some, short medium and tall; small, medium, and large; front, middle, and back; right center and left; port and starboard; daughter, mother, and grandmother;

Numbers differ from nouns only in that we produce them by positional naming. Whereas early positional names varied from one two and many, to base ten, or base twelve, or in the twenties, or sixties, each which increases the demand on the human mind; the decimal system of positional naming

Positional names are produced by a series of consistent operations. We call those series of consistent operations ‘functions’. By analogy we (unfortunately) called all such functions numbers: a convenient fiction. Because of positional naming all positional names (numbers) are context independent, scale independent, constant relations, descriptively parsimonious and closed to interpretation.

So unlike other nouns (names), they are almost impossible to misinterpret by processes of conflation (adding information), and are impossible to further deflate (removing information).

Any other information we desire to add to the noun,(by which we mean name, positional name, number) must be provided by analogy to a context: application.

Numbers exist as positional names of constant relations. Those constant relations are scale independent, context dependent, informationally parsimonious, and nearly impossible to conflate with information that will allow for misinterpretation or deception.

As such, numbers allow us to perform DEDUCTIONS that other names, that lack constant relations, scale independence, context dependence, parsimony, immutability, and incorruptibility do not. Because deduction is possible wherever constant relations, parsimony, immutability, and incorruptibility are present.

As such, numbers serve as as a method of verbal reasoning within and beyond the limits of human imagination (cognition), short term memory, and ordinary reason.

Numbers then are simply a very clean set of nouns(positional names), verbs (operations and functions), including tests of positional relations (comparison operators) that allow us to describe, reason and discourse about that which is otherwise beyond our ordinary language, and mental capacity.

As such we distinguish language, reason, and logic from numbers and measurement, and deduction both artificially and practically. Since while they consist of the same processes, the language of numbers, measurements, and deductions is simply more precise than the language of ordinary language, reason, and logic, if for no other reason that it is nearly closed to ignorance, error, bias, wishful thinking, suggestion, obscurantism, deceit, and the fictionalism of superstition, pseudorationalism, pseudoscience.

Unfortunately, since to humans, that which allows them to perform such ‘seeming miracles’ that are otherwise beyond comprehension, must be justified, we invented various fictionalisms – primarily idealisms, or what philosophers refer to as Platonisms – (mythologies) to explain our actions. To attribute comprehension to that which we did not comprehend. To provide authority by general rule to that which we could only demonstrate through repeated application. So mathematics maintains much of it’s ‘magical language’ and philosophers persist this magical language under the pseudo-rational label of ‘idealism’ or ‘abstraction’. Which roughly translates to “I don’t understand”.

Perhaps more unfortunately, in the 19th century, with the addition of statistics and the application of mathematics to the inconstant relations of heuristic systems: particularly probability, fiat money, economics, finance, banking and commercial and tax accounting, this language no longer retains informational parsimony, and deducibility, and has instead evolved into a pseudoscience under which ignorance, error, bias, wishful thinking, suggestion, obscurantism and deceit are pervasive. Math is a very simple thing. It’s just ordinary language with positional names that allow us to give names and describe transformations to, that which is otherwise beyond our ability to imagine and recall, and therefore describe or reason with.

Like everything else, if you make up stories of gods, demons, ghosts and monsters, or ‘abstractions’ or ‘ideals’ you can obscure the very simple causality that we seek to discover through science: the systematic attempt to remove error, bias, wishful thinking, suggestion, obscurantism, fictionalism,

and deceit from our language of testimony about the world we perceive, cognate, remember, hypothesize within, act, advocate, negotiate, and cooperate within.

Numbers are positional names of context independent, scale independent, informationally parsimonious, constant relations and mathematics consists of the grammar of that language.

In other words, Math is an extension of ordinary language, ordinary reason, and ordinary science: the attempt by which we attempt to obtain information about our world within, above, and below human scale, by the use of rational and physical instrumentation, to eliminate ignorance, error, bias, and deceit from our descriptions, and as a consequence our language, and as a consequence our collective knowledge.

MATH IS SIMPLE

The foundations of mathematics are simple.

The fact that they even phrase the question as such is hysterical. The reason mathematics is so powerful a tool is precisely because its foundations are so trivial. Like discourse on property in ethics and law it is a word game because no one establishes sufficient limits under which the general term obscures a change in state.

Math is very simple. Correspondence (what remains and what does not), Types, operations, grammar, syntax. Generally we use mathematics for the purpose of scale independence. in other words, we remove the property of scale from the set of correspondences. But we might also pass from physical dimensions to logical dimensions (there are only so many possible physical dimensions). So now we leave dimensional correspondence. In mathematics we remove time correspondence by default, and only add it in when we specifically want to make use of it. In sets we remove temporal and causal correspondence ... at least in most cases. So we can add and remove many different correspondences, and work only with reciprocal (self referencing) correspondence (constant relations). But there is nothing magic here at all except for the fields (results) that can be produced by these different definitions as we use them to describe the consequences of using different values in different orders.

But if you say “I want to study the parsimony, limits, and full accounting, of this set of types using this set of operations, with the common grammar and syntax” that is pretty much what someone means when they say ‘foundations’. Most of the time. Sometimes they have no clue.

There is nothing much more difficult here in the ‘foundations’ so to speak. What’s hard in mathematics is holding operations, grammar and syntax constant, what happens as we use different correspondences (dimensions), types, and values in combination with others and yet others, to produce these various kinds of patterns that represent phenomenon that we want to describe. And what mathematicians find beautiful is that there is a bizarre set of regularities (that they call symmetries or some variation thereof), that emerge once you become skilled in these models, just like some games become predictable if you see a certain pattern.

But really, math is interesting because by describing regular patterns that produce complex phenomenon, we are able to describe things very accurately that we cannot ‘see’ without math to help us find it.

It seems mystical. It isn’t. It’s just the adult version of mommy saying ‘boo’ to the toddler and the joy he gets from the stimulation. There is nothing magical here. It’s creative, and interesting, but it’s just engineering with cheaper tools at lower risk: paper, pencil, and time.

THE STATE OF MATHEMATICAL ECONOMICS

Understanding advanced mathematics of economics and physics for ordinary people.

The Mengerian revolution, which we call the Marginalist revolution, occurred when the people of the period applied calculus (the mathematics of “relative motion”) to what had been largely a combination of accounting and algebra.

20th century economics can be seen largely as an attempt to apply the mathematics of relative motion (constant change) from mathematics of constant categories that we use in perfectly constant axiomatic systems, and the relatively constant mathematics of physical systems, to the mathematics of inconstant categories that we find in economics – because things on the market have a multitude of subsequent yet interdependent uses that are determined by ever changing preferences, demands, availability, and shocks.

Physics is a much harder problem than axiomatic mathematics. Economics is a much harder problem than mathematical physics, and before we head down this road (which I have been thinking about a long time) Sentience (the next dimension of complexity) is a much harder problem than economics.

And there have been questions in the 20th century whether mathematics as we understand it can solve the hard problem of economics. But this is, as usual, a problem of misunderstanding the very simple nature of mathematics as the study of constant relations. Most human use of mathematics consists of the study of trivial constant relations such as quantities of objects, physical measurements. Or changes in state over time. Or relative motion in time. And this constitutes the four dimensions we can conceive of when discussing real world physical phenomenon. So in our simplistic view of mathematics, we think in terms of small numbers of causal relations. But, it does not reflect the number of POSSIBLE causal relations. In other words, we change from the position of observing change in state by things humans can observe and act upon, to a causal density higher than humans can observe and act upon, to a causal density such that every act of measurement distorts what humans can observe and act upon, by distorting the causality.

One of our discoveries in mathematical physics, is that as things move along a trajectory, they are affected by high causal density, and change through many different states during that time period. Such that causal density is so high that it is very hard to reduce change in state of many dimensions of constant relations to a trivial value: meaning a measurement or state that we can predict. Instead we find a range of output constant relations, which we call probabilistic. So that instead of a say, a point as a measurement, we find a line, or a triangle, or a multi dimensional geometry that the resulting state will fit within.

However, we can, with some work identify what we might call sums or aggregates (which are simple sets of relationships) but what higher mathematicians refer to as patterns, ‘symmetries’ or ‘geometries’. And these patterns refer to a set of constant relations in ‘space’ (on a coordinate system of sorts) that seem to emerge regardless of differences in the causes that produce them.

These patterns, symmetries, or geometries reflect a set of constant relationships that are the product of inconstant causal operations. And when you refer to a ‘number’, a pattern, a symmetry, or a geometry, or what is called a non-euclidian geometry, we are merely talking about the number of dimensions of constant relations we are talking about, and using ‘space’ as the analogy that the human mind’s able to grasp.

Unfortunately, mathematics has not ‘reformed’ itself into operational language as have the physical sciences – and remains like the social sciences and philosophy a bastion of archaic language. But we can reduce this archaic

language into meaningful operational terms as nothing more than sets of constant relations between measurements, consisting of a dimension per measurement, which we represent as a field (flat), euclidian geometry (possible geometry), or post Euclidian geometry (physically impossible but logically useful) geometry of constant relations.

And more importantly, once we can identify these patterns, symmetries, or geometries that arise from complex causal density consisting of seemingly unrelated causal operations, we have found a constant by which to measure that which is causally dense but consequentially constant.

So think of the current need for reform in economics to refer to and require a transition from the measurement of numeric (trivial) values, to the analysis of (non-trivial) consequent geometries.

These constant states (geometries) constitute the aggregate operations in economies. The unintended but constant consequences of causally dense actions.

Think of it like using fingers to make a shadow puppet. If you put a lot of people together between the light and the shadow, you can form the same pattern in the shadow despite very different combinations of fingers, hands, and arms. But because of the limits of the human anatomy, there are certain patterns more likely to emerge than others.

Now imagine we do that in three dimensions. Now (if you can) four, and so on. At some point we can't imagine these things. Because we have moved beyond what is possible to that which is only analogous to the possible: a set of constant relations in multiple dimensions.

So economics then can evolve from the study of inputs and outputs without intermediary state which allows prediction, to the study of the consequence of inputs and the range of possible outputs that will likely produce predictability.

in other words, it is possible to define constant relations in economics.

And of course it is possible to define constant relations in sentience.

The same is true for the operations possible by mankind. There are many possible, but there are only so many that produce a condition of natural law: reciprocity.

Like I've said. Math isn't complicated if you understand that it's nothing more than saying "this stone represents one of our sheep". And in doing so produce a constant relation. all we do is increase the quantity of constant

relations we must measure. And from them deduce what we do not know, but is necessary because of those constant relations.

Math is simple. That's why it works for just about everything: we can define a correspondence with anything.

PROGRAMMING IS A NEW WAY OF THINKING – AND YOU NEED IT.

IMO: Programming will help you think linguistically better than all other forms of reasoning combined, other than physics. Once you have physics and programming you have a formal logic of thinking about the real world and the verbal world. Once you have a BASIC understanding of economics as just 'delayed' physics (equilibrium), then you have the world at your feet.

Programming, as Minsky said, was A NEW WAY OF THINKING for mankind. It is not mathematical thinking or language thinking as much as scientific thinking.

- 1 – Reasoning (unconstrained) -Associations
- 2 – Logical Thinking (constrained, non operationally constrained) – Sets – Consistency, Non Contradiction
- 3 – Operational Thinking (constrained, operationally constrained) – Operations – Operational Possibility.

Operationalism: The absence of inference, and all the negative consequences of it.

DEFINE OPERATIONALISM

Scientific Method ->

.... Operational Definition ->

.... Operationalism (Physical Sciences) /

.... Operationism (Psychology) /

.... Intuitionism (Mathematics) /

.... Praxeology (Economics)

Meaning: “A Sequence of Actions”.

See Wikipedia for simple versions of those terms, and Stanford Encyclopedia of Philosophy for advanced versions.

- ePrime
- Critical Rationalism
- Critical Preference
- Justificationism
- Falsificationism

However, since all science must be falsificationary, all arguments to justificationism (positivism) are false. As such the value of operational language (grammar and semantics) is to force empirical (existential) description as a means of avoiding hand waving, obscurantism, suggestion, and deceit.

Propertarianism (including Vitruvianism, Acquisitionism, Propertarianism, Testimonialism, Natural Law) is all Falsificationary. In other words, like evolution, that which survives falsification is potentially true. And justification either is neutral or reduces the empirical (measurable) content of an argument.

Via Negativa (Falsification) Vs Via Positiva (Justification)

So imagine a pair of sculptors, one working in stone, subtracting (falsificationism), and the other working in clay, adding, (justificationism).

The two must match, or one, the other, or both is false.

In other words, just as the only test of production is a voluntary exchange, the only test of truth is survival in the market for competition.

It's a book length treatment.

But you know, Hayek, popper, Turing all came out at about the same time. Mises, Brouwer, and Bridgman about the same time. With Chomsky then Mandelbrot and Minsky following. I am not sure who understood the work of whom. But in retrospect I can see the convergence.

Operationalism was sitting there and they had all the pieces, but no one put it together. In retrospect the isolation of the disciplines and their different languages was clearly a cause. The war was clearly a cause because of the academic shift in focus from truth (rule of law) to pragmatism (aggregates and Keynesianism, Marxism and Postmodernism).

My current position is that pragmatism/utilitarianism and the end of truth and reciprocity (law) as a means of decidability in favor of disciplinary utilitarianism (pseudoscience) prevented the synthesis. I know that when I

listened to Hoppe is saw the underlying issue, and when I read the calculation debate I understood Mises versus Hayek. I remember it very clearly. I remember where I was standing at the Mises Institute. It just took me a long time to unravel the puzzle.

I think the only other person that came close to it was Rafe Champion. I remember reading a half finished paper of Rafe's back in maybe the 90's or early 00's and thinking "you know this is about right".

But combining the work of all these thinkers (standing on their shoulders) should have (in my opinion) occurred in the 60's if not for the civil unrest caused by the left's takeover of the academy and discourse.

The things that have helped me are the genetics/HBD movement, as well as the cog-sci movement, and the change post 2000 due to the conversion of psychology from a pseudoscience to physical science due to imaging.

That said once you learn the two primary programming language paradigms, and the two or three primary software paradigms, and the three primary database paradigms, and practice reducing reality to combination, and then apply these ideas to cognition and cooperation and law you see Hayek was very close.

WHAT DO YOU MEAN BY 'SERIALIZATION'?

The P-Method of "Disambiguation, Serialization, and Operationalization"

Before using a term, define the term, by researching the etymology of the term (history), then collecting all synonyms and antonyms (and etymology) and organizing them into one or more series by common properties.

We use serialization to force disambiguation between terms that appear similar but are not equal for use in naming(referencing) or deduction.

This is how we converted common language into a fully commensurable system of measurement, and expose our errors, and our ignorance, and most sophisms whether a deceit-fallacy, ideal-verbal, pseudoscientific-magical, or supernatural-occult

Examples using 'True':

Due Diligence As Constant Relation

tautologically true, idealistically true, testimonially(really) true, honestly true, impulsively true.

and:

Decidability As Constant Relation

incomprehensible, comprehensible(understandable), agreement(on understanding), preferential(for me), good(mutually preferential), testimonially true (decidable); ideally true(logically), or tautologically true(identical).

It's sort of like (exactly like) creating a number line, or a series of points on a line. The number line creates a system of measurement by some underlying constant relation (in the case of numbers, position), and then points on a line which test conformity to the constant relation (constant positional relation between n-dimensional positions).

Operationalism is a bit harder: writing complete sentences as transactions with a consistent point of view, in ePrime.

Testimonial Operationalism is a bit harder: writing those same complete sentences as promissory observations,

Operationalism into Acquisition, Property-in-toto, and Reciprocity is a bit harder. This requires you start using economics of human behavior.

But once you get there by combining serialization, operationalism, and Acquisitionism, you have the formal logic of all human language – a universal commensurable system of measurement for human speech.

"The Grammars" just provide a sort of (precise) equivalent to the table of fundamental particles, the periodic table of the elements, the dimensions of geometry, except, for all human language from the logics on one end to lying on the other, and with the Grammars you can learn rather easily to quickly recognize what techniques others are using to justify their ignorance, error, bias, wishful thinking, or deceit.

This is why I usually refer to the P-Method as the 'Geometry of Thought'. Because just as Descartes restored mathematics to geometry, The British empiricists restored testimony to geometry (empiricism, I'm restoring all language to geometry.

By geometry I mean real (Aristotle) constant relations(engineering), instead of ideal (platonian) constant relations(literary association), or supernatural(Semitic) constant relations (astrology, making-stuff-up (ie: lying)).

However this big picture of the differences caused by the civilizational origins of their thought and it's incorporation into the their rationalizations and language, and metaphysics, and habits, is invisible to almost everyone. I

just write it here so the few who might want to see that pattern can discover it.

OPERATIONALISM IS A MEANS OF FALSIFICATION

1) Operationalism is an attempt at falsification. Just as in math, if we can construct a statement through operations then it is existentially possible. Just as in economics, if we can reduce an economic statement to a sequence of rationally executable decisions. Just as in science, if we can reduce a test to a repeatable sequence of operations, and if we can reduce our measures to those that are possible then the test is existentially possible, assuming determinism in the universe and therefore the constancy of that which we measure (without which no science, and no theory, can be possible).

If I conduct tests of identity, internal consistency, external correspondence, repeatability, full accounting, parsimony (limits), existential possibility, objective morality (voluntary transfer), then I have laundered imaginary content from my statements. This is what science consists in: identifying existential information and eliminating imaginary information.

If I have performed the due diligence to launder by speech of imaginary information, then I speak as truthfully as is possible. I may indeed speak the most parsimonious testimony possible (the truth) or I may not – a matter of error at one end of the possibilities, or of imprecision at the other end.

I can warranty that I have performed that due diligence by stating that I speak truthfully: I give testimony in public, as to the truthfulness of my speech.

2) One can speak truthfully, and warranty that one speaks truthfully. If one speaks in e-prime (specifying means of existence), and in operational definitions (rather than experiences), it is extremely difficult to articulate an idea that still contains imaginary content.

3) Rather than "leading to cul-de-sac's" I suspect that this is the completion (or repair) of the critical rationalist research program and the most important invention in philosophy since the failure of that program.

Just is what it is. I just did a good yeoman's labor. But between explanatory power, and parsimony it's a pretty powerful theoretical structure, and it's pretty hard to defeat it.

UNDERSTANDING DEFLATIONARY GRAMMAR (AND DIMENSIONS)

---“*Propertarian grammar limits us to constructing arguments that are open to criticism across multiple dimensions: terms/categories, logic, existential possibility, parsimony, full accounting, empirical correspondence, & reciprocity (natural law/social science).*”---

|Grammars| Deflationary < Ordinary > Inflationary > Conflationary

Deflationary <-> Inflationary <-> Conflationary <-> Fictionalism

1. Inflationary:

To Inflate = "To Add To"

Narrative: 'filling in' with assumptions so that snippets of what was actually observed can be told as a story.

Loading, Framing, Overloading: Loading and Framing: To add emotional weight (opinion or value) that is subject or false, as a means of appealing to intuition rather than truth. To selectively include or organize information to create a suggestion. To selectively exclude information to remove it from consideration. To overload with information in order to produce confusion or undecidability.

Fiction: creating a narrative arc that answers change in state (some combination of rise and fall), typically to convey a lesson, or accountability.

Fictionalism: creating a fictional account using ideal, imaginary references.

Supernatural, ideal (especially Platonism), pseudoscientific (especially Marx, Boaz, Freud), pseudo-rational (Especially pretense of closure), pseudo historical (especially revisionist history whereupon present knowledge, luxury, and incentive, is attributed to past actors.)

2. Conflationary:

Conflate = "To Confuse"

To equate or cast as similar that which shares no, few, or insufficient equality of properties.

Addition of inconstant relations for purposes of association (transfer) or suggestion (deception).

3. Ordinary

Common speech in all its forms.

4. Deflationary:

To selectively **remove semantic dimensions** (ranges of information) such that only information related to the decidability in question remains.

Math, logic, software algorithms, recipes-formulae-protocols, operational language, and legal testimony are examples of deflationary grammars.

Identity(constant relations), Mathematics(positional relations), Logics(sets of relations), Algorithms (States and Transformation of states), Procedures/Recipes (states, transformation of states, by operations), Contracts(exchanges), Survival (from competition)

Dimensions:

For example Temporal Logic tests the constant relation of time between two statements. However, any relationship between constant relations can be tested by tests of constant relations. As such deflationary grammars have been developed to assist us in producing well formed sentences (transactions) with which we can test one, more or many dimensions (sets of relations).

Grammar: Rules of continuous recursive disambiguation.

Semantics: sets of constant relations

Paradigm: Networks of sets of constant relations.

In other words we have developed deflationary, inflationary, conflationary, and fictionalist (fraudulent) grammars, wherein the possible operations(transformations, comparisons,) and therefore possible paradigms and semantics (constant relations) are increased or decreased in scope in order to test and falsify (deflate by disassociation) or communicate (inflate by association) or mislead (inflate, conflate, and fictionalize) for the purpose of self, and other, fraud, deception, pretense.

In other words, anything that is not false or immoral / unethical (involuntary transfer) is a truth candidate, a preference candidate, and a 'good' candidate.

This exercise is just codifying in scientific terms the 4000 year old empirical law of tort (reciprocity): do whatever you want but don't display, speak, or perform a fraud no matter how you justify doing so.

Ergo, via positiva philosophy is limited to the selection of personal preferences and contractual goods, but otherwise, as far as I know, the subject of truth is complete and now science (as it probably always should and could have been had the Stoics not be suppressed by the eastern empire.)

The problem is, we have regulated action, we have regulated production (commerce and trade) we have regulated contract (Promise of performance) but we have not regulated speech, for the simple reason that it has been heretofore too difficult to limit speech to that which is warrantable.

Ergo, if it isn't warrantable, we can't tell it's not false or unethical / Immoral directly or by externality..

No man wants laws to bound his ambitions for self delusion as to his social, sexual, economic, political, and military market value. No murderer, theft, or fraud wants constraints on his parasitism and predation. Likewise no social climber, virtue-signaler, priest, public intellectual, wants limits on his speech which constrains his ability to defraud himself and others in pursuit of attention, status, and virtue signals that might increase his perceived social, sexual, economic, political, and military value to others.

But yet our uniquely aggressive rate of western evolution in all fields has been possible because of our incremental suppression of violence, theft, and fraud in concert with our rapid advancement in technology, economic, social, political, and military order.

Fraud is fraud no matter what excuse we make for it. And while it is one thing to imagine fraud, it is another to speak, advocate, and publish it.

LIKE A PROGRAMMING LANGUAGE: DATA TYPES, OPERATIONS, GRAMMAR, SYNTAX

Think of Propertarianism as a programming language consisting of data types, operations, grammar, and syntax.

if you can 'write a program' that 'computes' (is operationally constructible) with those data types, operations, grammar, and syntax, then you can write a formal description of any phenomenon open to human experience in the language of natural law.

You cannot do math without understanding it, and you can't write software without understanding it, and you can't write natural law without

understanding it, and you can't make a truth claim or warrant it if you can't demonstrate you understand it – that's the whole point.

NATURAL LAW AND THE GRAMMAR OF OPERATIONALISM

Operationalism like any legal language, or programming language, is grammatically burdensome. It requires you to take your sentence structure to the next level of abstraction and exit the passive voice entirely, as well as all use of the verb to-be. So, as a language, it requires more planning. Just like english requires more planning than other languages do already.

For most people it will be easier if you jot your ideas down however they occur to you, then translate them in to operational language. Doing so will show you HOW LITTLE YOU KNOW about what it is that you THINK you know. Furthermore it prevents OTHERS from claiming that they know something before audiences less skilled and informed as you are. If you translate your work into operational language it will not take very long before you start to write that way habitually.

EXPLANATION

Language is actually a pretty weak construct compared to visualization. We must serially construct context and description out of shared meaning, and then constantly correct for perceived misinterpretation, incomprehension, and our own error.

Use of the passive voice is intuitive because it places the subject (which is precise) at the beginning of the sentence rather than the verb (actions) which are more general and less contextual. And when we speak in operational language it is the VERBS that take precedence, and the nouns serve only as context for the verbs.

So it is counter – intuitive to be very specific about the verbs which are general. Usually we build context out of nouns, and related and color them with verbs and pronouns. But in Operationalism we are (counter intuitively and verbally burdensomely), describing a sequence of actions with greater import than the nouns.

THE OPERATIONALIST GRAMMAR

actor, incentive, action, noun, change in state, result,

actor, incentive, action, noun, change in state, result

actor, incentive, action, noun, change in state, result

"The people, ever desirous of {A}, take actions {B}, upon these contexts {C}, to produce {D} change in state, thereby attempting to possess {E}, including externalities {F}, which we can judge as objectively G (moral, amoral, immoral or true, undecidable, false).

In Propertarianism (Natural Law), we have the full set of knowledge to work with and therefore a complete LANGUAGE to work with: psychology(Acquisitionism), epistemology, ethics (property in toto), politics, aesthetics, and GRAMMAR.

FROM ARGUMENT TO LAW

If you add just a few requirements to that grammar, you get formal law constructed from natural law.

{terms and definitions }

-We ... (who)

-Whereas we have observed ... (definition of state)

-Whereas we desire ... (definition of desired state)

-We propose (series of actions to change state)

-And we argue (how the desired state, the propositions, do not violate the one law of reciprocity.)

-Even though this argument is dependent upon ... (prior laws)

-And would be reversed if (prior laws were falsified, or conditions had changed),

-And we warranty this argument by (skin in the game).

-Signed

.... -Juried

.... -Adjudicated.

.... -Recorded.

This is an incremental improvement to the natural, common, judge discovered law of Anglo Saxons that Jefferson attempted to formalize in the US constitution.

Our chief function is to incrementally improve that natural law to include the lessons we have learned from over two hundred years of the American experience, in yet another improvement over the hundreds of years of the

English experience, and thousands of years of the various Germanic, Latin, Greek, and Aryan European traditions.

We must correct:

The errors of the enlightenment visions of man, the corruption of that document of natural law in the post civil war period by the aggression of the north against the south, and the introduction into that document of amendments that violate natural law. The attempt to defeat meritocratic aristocracy by the invention of a pseudoscientific religion by the cosmopolitan Jews: Boaz, Marx, Freud, Cantor, Mises, the Frankfurt School. The industrialization of deception under mass media, the alliance of finance, commerce, media, academy, and state, to exploit the middle and working classes to pay for the votes of the underclasses, the use of mass immigration of underclasses once their pseudoscientific, pseudo-rational, and pseudo-moral attempts at overthrow of the civilization had failed. And the intentional undermining of our constitution of natural law, our education systems, our history and our culture, our civic society, our family as the central object of policy, and our ancient aesthetics, and even our most sacred universal requirement for truthful speech regardless of the consequences. And the extraction of wealth from our people by the sale of shares in the economy at interest in order to generate consumption, rather than direct distribution of shares to individual citizens and forcing industry, finance, and state to compete for them – the virtual enslavement of our people. And lastly, the genocide that has been conducted against the white race in order to exterminate the aristocratic civilization by the middle eastern peoples despite having dragged humanity out of ignorance, superstition, hunger, disease, and poverty.

All of this is possible by amending and thereby restoring this constitution, and restoring and preserving the ancient rights of Anglo Saxons and their ancestors: Sovereignty. The Cult of Non Submission.

We Were Forged By Truth

By the first principle of sovereignty, we were forced to discover and use deflationary truth in everything we have done for thousands of years.

We can restore our people by the simple act of restoring truth, non-parasitism, and duty: every man a sheriff, and warrior.

This is terribly easy to do. People do not have to believe a law that enforces reciprocity. They need only pursue their own interests and use that law to create reciprocity.

And the central problem of our age is the destruction of our families by financial parasitism, international parasitism, and the industrialization of deceit.

THE GRAMMAR USED TELLS YOU EVERYTHING ABOUT THE ARGUMENT USED.

Law (Science).....= Testimony (Measurements)
Philosophy(Rationalism)..= Excuse (Justifications)
Theology (Fictionalism).= Fiction (Deception)

THE GRAMMARS OF TRUTH AND DECEIT

|Truthful Grammars Of Expression| Math, Logic, Science, Operations(protocols, processes, recipes), Economics (money, banking, finance, accounting), Law (Natural), History, Literature (including poetry > essay > fiction > mythology).

|Deceit| failure of due diligence > ignorance > error > bias > wishful thinking > loading > framing > suggestion > obscurantism > fictionalism > denialism > and deceit.

|Fictionalisms| Deceit > Sophism > Pseudoscience > Supernaturalism.

|Avoidance| Disapproval > shaming > moralizing > psychologizing > ridicule > rallying > gossiping > undermining > and reputation-destruction. "DSRRGUR".

|Abrahamic Grammars|: Disapproval as substitute for argument > False Promise > Pilpul (sophism) > Critique () > Heaping of Undue Praise, Straw Man Criticism as a Vehicle for Disapproval > Reputation Destruction > Failure to Supply a Competing alternative capable of surviving same criticisms > Authoritarian Conformity,

|Abrahamic Evolution| Abrahamism > (Adding Platonism) > Judaism > Christianity > Islam > (Dark Age Theology) > Marxism > Postmodernism > Feminism > Denialism: "APMPFD".

Intersectionality: The study of intersections between forms or systems of oppression, domination or discrimination.

Or in economics (real social science, not pseudoscience) we call it the study of formal and informal institutions, and the competition between heterogeneous interests, in markets for association, cooperation, reproduction, production, production of commons, production of polities, production of group evolutionary strategies.

Identity Politics: A tendency for people of a particular religion, race, social background, etc., to form exclusive political alliances, moving away from traditional broad-based party politics.

Or in economics (social science, not pseudoscience) we call it 'kin selection' and 'rational self interest' because the cost of in-group cooperation(opportunity) is lower and the return on in-group signaling higher. The long term consequences result either in small populations and nationalism or large populations and castes. This is because our biological differences are extraordinarily differentiating in all markets for cooperation.

The Grammar Of Intellectual Fraud

If suggestion, loading and framing are present in a discourse then it's not science, it's pseudoscience. All human behavior is reducible to the same laws as that of the physical universe: defeat of entropy. Emotions are just our reward or punishment for success or failure in fulfillment of those laws. All speech is either descriptive (in economic terms) or coercive (in psychological terms). And therefore truthful or fraudulent.

There are only three methods of organizing human beings (coercion). 1) Force, 2) Compensation, 3) Ostracization (guilt, shaming, rallying).

Truth is the only reciprocal compensation among those choices. Everything else is ignorance, error, bias, deceit, fraud, or predation.

Understanding Operational Prose Does Not Mean Speaking It.

Teaching people GRAMMAR so that they can DECODE speech is not the same as teaching people to speak exclusively in decoded speech.

We have been teaching people grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy since the medieval era.

Written speech is more rigorous than spoken. contract language more rigorous than written. P-speech more rigorous than contract. And the purpose of this speech is to construct law that is not open to 'interpretation' and therefore closed to 'legislation from the bench'.

—"In my experience one only need set about resolving oneself to use honest and clear wording to express one's points/stance while being as factually based as possible. "—

And so what's the difference other than a formal method for doing so that also defends against error, and bias? And how would I hold you accountable for speaking honestly without some method for testing your speech – rather than just depend on your OPINION as to whether you speak honestly.

But...

What you MEAN is that you don't want to be forced to learn how to do such a thing. And you don't want such a thing embodied in law, because you don't want to be accountable for your words.

Lets just say that there are inflationary grammars that assist in conveying meaning at lower cost, and deflationary grammars. And that the challenge is not so much in forcing everyone to use deflationary grammars, is it is, to sue deflationary grammars to eliminate ignorance, error, fraud and deceit from our inflationary grammars.

I don't expect very many people to write in or speak in testimonial, operational, Propertarian language because it would be like asking everyone to talk in legalese. The problem is that without deflationary grammars (like math and the other logics, or operationalism and Propertarianism) it is very difficult to sanitize inflationary languages that are low cost, of the frauds and deceptions that impose high costs on others via overloading.

There is no excuse for lies. even comforting lies, if the fictionalism that is a mater of allegorical convenience, produces externalities that are destructive.

Chapter 7

Science And Philosophy

If we define 'science' as 'the invention of instruments by which we produce measurements, with which to reduce the imperceptible and incomparable to the perceptible and comparable, such that it is accessible to reason' and that 'the scientific method' is the process by which we do that, then 'science' succeeds in applied science, (chemistry, biology, engineering, programming, mathematics) and is stalled in physics, and has been an utter failure in the social pseudo-sciences, and was an utter failure in (the pseudoscience of) psychology - although, in the past two decades, thanks to advances in imaging, have attempted to rectify psychology to some degree.

So the problem is better stated as "science does well in the use of instruments' and not so well in the use of reason.

Philosophy has faced a worse decline than science, if for the simple reason that separating truth, goodness, preference, utility, and possibility in the discipline of philosophy in the same way that physics, chemistry, biology, and cognitive science has been separated in the sciences, has been almost impossible.

Worse, the continental tradition continues to practice Abrahamic (religious) invention of conflating both point of view (experience, intention, action, observation) as well as the utility (true, good, preferable, useful, and possible), and even worse, the existential dimensions (real, hyperbolic, ideal-Platonic, and supernatural-impossible). So the entire continental program is engaged in secular theology and nothing more.

Worse, despite the (wasted century) culminating in Frege/Kripke, and the knowledge that set operations cannot result in meaningful truth propositions and that 'all logic is but a test of tautology' the discipline of philosophy still relies on language and set membership rather than operations and existential possibility (and if necessary, external correspondence).

Worse, philosophy continues (to talk nonsense) to practice the long tradition of ignoring costs, or full accounting. And while, via negativa, this made sense in the ancient world, where all virtues require little more than refraining from imposing costs upon others - in the modern world, where we can use the vote as a proxy for violence by which to impose costs upon

others, this is far less "honest and truthful" a tactic -and instead, is a means of self, and other-deception.

If your discipline cannot fully account for all dimensions of reality in its propositions ABOUT reality. Particularly in the Possible, GOOD and the TRUE, then the entire purpose of the discipline is nothing more than evading reality (religion) and a means by which to produce falsehoods for the purpose of justifying parasitism on the left, and predation on the right.

I am one of the harshest anti-philosophy philosophers, precisely because I do not practice 'cherry picking' of what I account for, nor do I tolerate conflations in any of the common dimensions.

The excuse that philosophy is philosophizing is about as honest as religion's claims - including the entirely falsifiable claim that philosophy 'does good'.

Either philosophy is the means by which we develop methods of decidability in possibility, utility, preference, good, and true, where the 'true' is that which is decidable independent of goodness, preference, utility, and possibility, or it is, like religion, a method by which - at best - dilettantes produce witticisms with which to deceive honest and moral people, and - at worst - the means by which the crimes of marketers, frauds, priests, academics, politicians, prey upon others for fun and profit.

So, I don't see much serious philosophy going on in this world outside of a few individuals who work in the sciences. What I see instead, is a vast number of dilettantes virtue signalling their cunning, while advocating their preferred version of self-rewarding immorality over that preferred vision of self-rewarding immorality of others.

And that's probably the most accurate description of philosophy today you will find.

OPERATIONAL PROPERTARIAN TESTIMONIAL GRAMMAR

There is a basic logic of all communication that is reducible to a set of 'measurements' that allows us to construct a language (terms) and grammar that make it very difficult to state falsehoods. (this is primarily what Acquisitionism, Propertarianism, and Testimonialism provide)

And given that we understand this grammar, we can also show how suggestion can be created by a series of related statements through unstated but intermediary consequences (suggestive deductions).

It is very hard to construct lies via that intermediary means of suggestion. I suspect people will try to invent some method, but I think it's going to be as easy to defeat as religious arguments are today.

There is a limit to human cognitive ability which is why game theory is of such limited value beyond the second or third order. Just as there is a limit to the number of chess moves a human seems to be able to rationally consider in advance of play.

So to translate that, it means it is extremely difficult to construct a lie that ordinary people can be fooled by if we make it difficult to do so beyond the third order.

Propaganda is intentionally defective product, produced for the purpose of obtaining power, delivered with intent to persuade by deception, using rhetorical devices including: conflation, loading, framing, overloading, obscurantism, straw-men, outright lying, and dependent upon repetition as a means of creating confirmatory “evidence”, to produce an intuitive rather than rational response.

The traditional, consensus argument has been that we are all smart enough to dismiss propaganda, to learn to distrust arguments, but history says that this isn't true. Instead, we seek to confirm our moral biases. Not only because it is in our reproductive interest, because those biases reflect our reproductive interests, but because we have invested so heavily in our biases that the cost of training our intuition – intuition that we rely upon to decrease the burden of reasoning – is simply too high. In the kaleidic universe, without prejudices (biases) decisions are not decidable.

We MUST rely upon intuition – we have no other choice.

The various pseudoscientific and rationalist movements, from Marxist ‘scientific socialism’, to Freudian Psychology, to Keynesian economics, the Anthropology of Franz Boas, to the outright fabrications of the Frankfurt School, to the postmodern philosophers, to American Feminism, to today's political correctness – all relied, and continue to rely upon, deception by the use of conflation, loading, framing, overloading, obscurantism, straw man, outright lying and cumulate in the use of Critique: confirmation based straw men as vehicles for criticism of opposing propositions, heaping of undue praise, piling-on of opponents with false arguments, and repeated chanting of falsehoods through the media.

These groups all make use of constant repetition of false statements consisting of various uses of conflation, loading, framing, obscurantism,

straw men, and Marxist ‘Critique’ to stimulate our intuitions, and generate confirmation bias, via normative awareness, rather than rational persuasion by truthful means.

In other words, its a very complex and innovative form of deception using suggestion, in order to confirm our moral cognitive biases, rather than education and persuasion by reason. It is an organized, intentional, systematic war against truth, reason, and science and morality for the purpose of establishing control of our thoughts, actions, and resources, and to justify theft from us, consumption of our historic commons.

We call this war by various names: the counter-enlightenment, the postmodern movement, socialism, Marxist critique, pseudoscience.

But these names give neutral moral judgment on what is an objectively immoral activity: deception for the purpose of control, theft, and virtual servitude. The truthful, rational, scientific name for these movements is ‘deception’.

THE MIRACLE OF THE WEST: TRUTH TELLING

The rise of the West is due to a single accident: we discovered truth telling.

We are the only people who discovered it, and paid the high cost to establish it as a commons – as normative infrastructure – in manners, ethics, morality, law, philosophy and science. And so it is truth telling that separates the west from the rest. All Western excellences are the consequential result of truth telling.

The ‘killer apps’ of Western civilization are the product of a single technology: truth telling.

Today, if not throughout history, we see science as physically constrained and separate from social and moral and spiritual subjects. But science is just the art of truth telling. And it is less ‘troublesome’ to speak the truth about the physical world than it is about human affairs. So science tried to constrain itself to those areas, except where brave souls like Aristotle, Livy, Machiavelli, Smith and Hume, and most importantly Darwin. The syntopical historians Toynbee, Durant, Quigley, Huntington, Mallory, Keegan, and intellectual historians Duchesne, and Hicks. The social scientists: Weber, Pareto, Michels and Durkheim. And today’s cognitive scientists, and experimental psychologists: Searle, Pinker, Kahneman, and Haidt.

But these empirical souls cold not compete with the propagandists who tried to unseat them. From Freud’s attempt to obscure Nietzsche using

pseudoscience. To the psychologizing of the postmodernists. From Boaz's pseudoscience in an attempt to obscure Darwin. From Keynes's use of pseudoscience to obscure the empiricists and moral "conservative" economists, through today's combination of Krugman, DeLong, Stiglitz and their allies who advocate 'immoral economics' if consumption is maintained, even if consumption could be maintained in exchange for moral reforms of immoral bureaucracies, tax evasion, and unproductive working hours.

The German Rationalists, the Jewish Cosmopolitans, the Anglo Neo-Puritans, all seek to create a new authoritarianism justifying their control of society. The Indo-Europeans, the Greeks, Romans, Germanics, Norse, and British, sought to control society with truth, property, law, and jury. The British nearly perfected the technique – evolving the common, organic, law of property rights, through trial and error, and a means of voluntary exchange between the classes by using multiple houses of government.

But the truth without authority frightens people who do not live on islands, and do not have control of their domains. How could the Germans maintain unity in the absence of church authority? How could the Jews maintain unity in the absence of dual-standard-ethics and a contravention of their separatist morality?

How could the Anglo Neo-Puritans maintain status and power, and ensure they wouldn't be outnumbered without the imposition of their ideology by force?

It is one thing to use propaganda to make the world safe for Jews by advocating diversity so that they can maintain a separatist and often parasitic, dual-ethic, society inside host societies – it is a necessary strategy for them even if damaging to host societies. It is another thing for northeastern American puritans to justify their conquest of territories. It is another thing for Germans to try to conflate morality, truth, and duty so that they can maintain their stoic, paternal society.

But of these the damage has been done most severely by the American use of altruistic punishment and moral justification for violence, and even more so by the Jewish use of their main skill: propaganda, pseudoscience, and deceit – the Germans merely armed the Jewish socialists, neocons, and libertines, and the Anglo Neo-puritans.

The actual damage done by the Germans themselves was relatively limited. They were merely conquered and have been held from ruling Europe for two generations by American dominance – a period which is coming to an end.

The damage done by the Anglo ideology is currently self-correcting via post 1990 science (my generation), and the collapse of the postwar-mythos along with the rise of world consumer capitalism eliminating American military advantage. The damage done by the Jewish propagandists is probably irreversible, and unless we break up the continent into smaller regional states, we face becoming another 'Brazil', thanks to the Jewish destruction of history, philosophy, truth telling, law, ethics, morality, and science by successfully manipulating the neo-puritans, and mobilizing women sufficiently to follow their socialistic reproductive strategies – at the expense of the family.

We see today the perfect culmination of Anglo imperial militarism, and Jewish propaganda, in Putin's combination of multiple strains of propaganda, each of which appeals to the same moral bias, but cumulatively is self contradictory.

TRUST

Trust is your confidence that another will act with a necessary degree of reciprocity (mutually beneficial) for the matter at hand, despite the opportunity to act out of an equal degree of self interest.

This definition addresses the spectrum of low trust exchanges to consanguineous interactions to high trust mutual insurance. Most definitions assume an equality of relations that never actually exists and as such those other definitions always seem wanting.

It also explains when we are actually trusting someone, versus asking for a donation. Trust is a matter of reciprocity given the relationship you have to someone else.

THE ONGOING STRUGGLE TO EXTEND IN-GROUP TRUST TO OUT-GROUP MEMBERS.

Or, the ongoing struggle to extend the cooperation demonstrated between consanguineous relations, to beyond those relations, such that it is possible for us to evolve a division of knowledge and labor, in which there is as little risk of misappropriation of our efforts in the market, as there is within the consanguineous family. While inside the family free riding is a form of mutual insurance, manageable by threat of deprivation and ostracization, the fact remains that one's genetic kin prosper even at the cost of unequal distribution of gains and losses. But outside the kin, the same free riding, and unequal distribution of gains and losses, is neither of benefit to kin, nor

controllable by ostracization and deprivation. There is always another group to prey upon if one is mobile enough. And it takes but a minority of predators engaging in immoral activity to render all external trust intolerable, and thereby undermine the people's economy, polity, and competitive survival.

Simple property: the system of measurement of demonstrated interests.

If it was hard to create the institution of simple-private-property such that we could prosecute and suppress the crimes of violence and theft.

Low trust private property

If it was hard to create the institution of low-trust private property such that we could prosecute and suppress the crimes of fraud and blackmail.

High trust warrantied private property

It was hard to create the institution of high-trust, warrantied, private property such that we could prosecute and suppress the crimes of fraud by omission, negligence, and externalization.

High Trust Political Institutions

It was hard to create the formal institutions of high political trust American classical liberalism in an attempt to suppress corruption in government, all forms of free riding.

“Perfect-Trust” Informal and Formal Institutions

So, the why would it not be even more difficult to create formal and informal institutions such that we could prosecute and suppress the crimes of deception by obscurantism, mysticism and loading?

Because cooperation across reproductive strategies is impossible without trust that operates independently of our differences in property rights.

WHAT DO WE DO?

We can restore truth quite easily. We can restore the greatest mistake in history: a right to free speech, versus a right to truthful speech. But to require truthful speech requires that we possess a logical, rational, and scientific means of determining just what constitutes truthful speech. And we have been missing this particular logical system: the logic of morality, for 2500 years. The reason why we have missed it, escapes me at present – although I am sure I will uncover it with time.

That single bit of logic is that the only possible moral rule is the total prohibition on the imposition of costs – or conversely – the right of productive, fully informed, warrantied, voluntary transfer, free of negative externality.

Science has developed the art of speaking truthfully over centuries. However, the one truthful proposition that they have avoided is morality. The right of productive, fully informed, voluntary transfer, free of negative externality, is sufficient for a first-principle of all political discourse. The consequence of this single rule, is that political action must be constructed out of exchanges, rather than ‘collective goods’.

Science currently warranties speech by requiring the following tests, that demonstrate we are not adding imaginary or allegorical content, to our statements:

- 1) External Correspondence (we can observe the phenomenon)
- 2) Internal Consistency (logical)
 - 2.1) Identity : The Logic of Naming
 - 2.2) Mathematics: The logic of relations
 - 2.3) Physics: the logic of causation
 - 2.4) Logic: the logic of language
- 3) Operationally defined (existentially possible)
- 4) Falsified (parsimonious)

But, we can also add to science, the additional logical constraint, that in the social sphere, one’s argument is free of involuntary transfer (involuntarily imposed costs), by requiring that it is productive, fully informed, warrantied, voluntary, and free of external imposed costs (externalities). As such we can add to scientific testimony the requirement:

- 5) Ethical and Moral.(Free of involuntary transfer)
- and

- 2.5) Morality: the logic of Cooperation

If we add this constraint to scientific inquiry then there is no difference whatsoever between the physical and social domains of inquiry. There is no difference between science, philosophy, morality and law. The disciplines are identical.

We can say that something that is “unscientific” is therefore not ‘truthful’. And we may never know if we speak the truth, but we can warrant that we have performed sufficient due diligence that we speak truthfully. That is the best we can do, and in practice, the best we can do is the difference between the west and the rest, so it is certainly good enough.

Therefore:

1) We can restore the greatest mistake in history by requiring all public speech to be warrantied, and granting universal standing to all citizens in court for the defense of the informational commons, and imposing restitution for accidental damage; and triple restitution as damages for intentional deception; and add triple damages for deception in court. This increasing expense is important since the production of truth is expensive, and the production of deceit is cheap. The only possible means of providing an incentive to produce truthful statements, is to raise the cost of deceit so that it is higher than the high cost of telling the truth. (Our current legal system has evolved to produce perverse incentives: to lie.)

2) We can restore the second greatest mistake in history: intentionally enforced ignorance: privatize our school systems with 100% free choice. Restore the teaching of grammar, rhetoric, manners, ethics(morality), logic, reason, the scientific method, the art of witness and testimony, rule of law under property rights and the organic evolution of law. In addition there is no reason we do not teach the counting of money, balancing checkbooks, banking and interest, basic managerial accounting, basic financial accounting and micro-economics to every student from sixth to 12th grade. It is far easier to teach than algebra, geometry and calculus, and demonstrably more important. This curriculum will teach the students truth, truth telling, and voluntary cooperation, not spend their time trying to justify the fallacy of majoritarianism and political power – justifying majority tyranny.

3) We can restore the third greatest mistake in history: the accidental construction of a state mandated religion advocating falsehoods: the university system and democratic secular socialism. This requires little other than requiring that all universities operate upon credit to students, collected from the future earnings of students as payroll levies, and then the elimination of all state-university policies, returning the university to the service of industry not the state bureaucracy. This will bankrupt departments

that are demonstrably harmful and produce negative results in for graduates (mostly social work, which harms your income potential).

4) We can restore the fourth greatest mistake in history: the permission of the government to construct law, rather than to construct contract. Under the one rule of morality, the state may facilitate the negotiation of contracts for the purpose of constructing commons, but may not issue commands for other than the conduct of declared war. This leaves the courts the only possible means of constructing law, by discovering innovations in involuntary transfer, and constructing law to suppress new involuntary transfers, which then can be used as legal ‘theory’ until heard by the highest court. However, all laws are theoretical, and open to revision, at any time, if the original purpose of suppressing involuntary transfers no longer stands, and what law remains is merely an unnecessary cost to citizens. But for this system to remain logically integral, the law must state the original intent, stating the means of involuntary transfer it wishes to suppress, and then be constructed from first principles, to fulfill that intent. (The combination of positive assertion and negative prohibition, under strict construction is necessary to prevent expansion of discretion without specific declaration of the means of expansion.)

5) We can restore the fifth greatest mistake in history: that while law must be constructed for individuals, commons must be constructed for families. Consumption serves reproduction, or it serves only hedonistic purposes. Any and all civilizations who reward dysgenic reproduction of the lower classes or dysgenic consumption of the upper classes, merely consume the combined sacrifices and savings of prior generations, violating the contract with prior generations, and eliminating the incentive to produce a civilization. The West has been organized to care for the incompetent, and produce offspring of the competent. The alternative is the current trend of dysgenic reproduction and damage to the world ecosystem – our necessary means of production.

6) We can restore the sixth greatest mistake in history – one that is counter-intuitive: the civil society (individual ownership and accountability for the commons). We have at present 1 lawyer for every 300 people in the United States. I submit that this is half the required number of lawyers, that the standard of passing the bar should be raised, and truth-telling, witness, and testimony, be added to the requirements for the bar. And in addition:

•6.1) That we demilitarize the police: The Sheriff be elected, and have passed the bar. Local police shall be under control of the Sheriff. That the

Sheriff. That all employment as a deputy is at will. And that deputies are prohibited from That any man having performed military service may serve as deputy. And that the Sheriff shall rely upon volunteers (like the volunteer fire departments do), rather than a full compliment of permanent staff. That restitution should be instituted in all cases of harm, and in cases of fines, all such fines directed to the service of the poor, not the general fund or the office of the sheriff. That all volunteers, having served at least three years, may act as deputies at any time, and use command and violence if necessary to organize all available males to stop a property crime until a sheriff or deputy arrives. This alone will restore the civic society, by making males both understand morality and law, and take ownership of society.

•6.2) Banking be professionalized and all those who issue credit on behalf of another (not their personal money) be required to pass the bar. And that the financial performance of any lender's loans be measured and as readily available as any individual's credit rating. Accounting and banking are a trivial technology compared to law and reallocation of employment will repopulate the current banking sector with superior individuals, who command higher salaries, and who, if they lose their 'ticket' will be irreparably harmed.

•6.3) Restore accountability to all individuals in an organization, and the total loss of insulation from responsibility for any act of involuntary transfer. The requirement for all individuals who handle money to be insured, and that the insurer warrants that these individuals understand and can perform truth telling, witness and testimony when called upon. This will restore morality to business and industry within three years.

•6.3) Grant universal standing for all commons, so that activist can bypass the (corrupt) state and go directly to the courts in those cases where the commons is harmed. This will require clarification of the law, and registration of each commons, and for each commons enumerating terms of "*usus, fructus, macipio* and *abusus*". Any use of the commons must be insured, so that the insurer and the user bear the cost of enforcement. No individual in any organization is insulated from violations of the commons. This will have to be implemented over six years, since current abusers cannot rationally adapt faster than this.

7) Reform Keynesian economics.

•7.1) Bypass the financial system, because the distribution of liquidity through the banks, as if we are still in an era of hard currency, is no longer necessary. Have the treasury acquire a majority interest the (worst) credit

card company, MasterCard, Issue a new card to every social security card number. Distribute all liquidity equally to all card holders, and cause business, industry, and finance to compete for it, rather than cause consumers to act as slaves to interest that is questionably ethical in the first place. If this money is distributed equally, upper bracket holders can pay down taxes with it. It will also cause increase resistance to immigration of the lower classes. The liquidity must be formulaic (“rule based”) and non-discretionary, so it is free of the political sphere. This will also mean that de-facto citizenship is participation in this credit and without it no one can obtain such services.

•8) Limited Reform of Taxation:

Eliminate corporate taxation on dividends, while preserving it on capital gains, and on retained earnings. Tax all dividends as regular income at personal income rates. Accelerate depreciation of all assets to current liquidation prices.

9) Reform of Majority Rule Government: restore cooperation between the classes.

•9.1) Defense(military), Law(dispute resolution)(the courts), Insurance(of last resort), Commons(government). Caretaking(church) must function as independent institutions.

REFORMING FUKUYAMA’S THEORY OF BUREAUCRACY

This constantly adapting “self-organizing” solution is contrary to Fukuyama’s advocacy of a ‘professional bureaucracy’ in the Chinese model as the ‘end of history’ – not the least of which is because bureaucracy always produces stagnation, predation and poverty. Instead, this solution advocates the historical Western model, in which the government is in fact, a private sector institution (a wholly owned corporation) analogous to a shopping mall, and the different groups within that corporation that we call ‘the private sector’ produces constant innovation, and is constantly replaced by generations of creative destruction, requiring constant political innovation, but constant innovation that requires the state only to act as observer and judge, not director, manager, or administrator.

The reason being that the bureaucratic state is a monopoly that cannot be revised by competition – only by failure and revolution. The state as a judiciary, the monarchy as a final arbiter, the government as a producer of voluntary commons, all force constant adaptation to circumstance, and constant reorganization of the family, and the state, to reflect the technology

available to the voluntary organization of production upon which our prosperity depends. Self interests among the monarchs preserves the long term concerns over short term consumptions.

The West innovated faster because there is a minimum delta between an innovation, and the prevention of parasitism in both private and public sectors that can be placed upon it. Organic Common Law reacts as soon as an involuntary transfer is performed. The performance of the west is largely the result of the private sector innovating faster than the government can construct rents upon it. The Anglo model was the most successful at preventing rents, by creating a means of constructing trades between the classes, by class-based institutions that we call 'houses of government'.

Fukuyama, despite his study of trust, cannot seem to imagine the importance of truth telling – a victim of genetic, cultural, and consensus bias I assume. Fukuyama errors, just as did Confucius, in failing to grasp that consensus is meaningless, management is meaningless, only truth telling and sovereignty separates the west from the rest. And that all our unique institutions, and our dramatic performance, are attributable to our having solve the problem of politics: sovereignty, truth telling, property rights, and jury.

A solution neither Confucius, nor the Chinese bureaucracy – nor any other civilization – managed to solve.

The fact that the Chinese created the state first, but did not discover truth, and despite being wealthier, more isolated, and more prosperous, repeatedly failed to discover a solution to the problem of politics.

Unfortunately for the West, the French revolution reversed the gains of the English revolution and its implementation of empirical government. And it was the French rational-totalitarian model that spread across the continent, and not the English empirical.

The Western empirical (truthful) government-of-exchanges was further undermined by the destruction of the American cooperation between the classes by the dissolution of senate as a representational body of state interests, by directly electing senators. And undermined yet again by the enfranchisement of non-property owners, instead of the creation of a separate house of non property owners, to replace the church's representation of non-property owners. Combined with majority rule, this meant that instead of creating exchanges between the classes by requiring the consent of each class, the non-propertied lower classes, and in the end, it has become simply unmarried women, determine the outcome of all political decisions, creating not voluntary exchanges but involuntary impositions

justified by the fact that politicians can appeal to minorities and unmarried women to parasite upon married couples who expend effort to create productive and self sufficient families.

Every involuntary taking is a lost opportunity for voluntary exchange which creates a homogenous community, and instead, sets us apart. The authors of this deception are unfortunately predominantly Jewish, but their model was adopted by almost all Western academic and political institutions after the second world war as a means of status seeking for neo-puritans, and advocating diversity and tolerance as a means of preserving Jewish separatism by attacking Western values of family, truth telling, and conformity to Western norms.

At present, we call ‘The Cathedral’, or the Academy-Media-Government complex, has replaced the martial complex of the early twentieth century, which replaced the modern (scientific) academic complex that had evolved from the enlightenment, and culminating with Darwin, Maxwell, and Einstein. So we have progressively degenerated from the Modernism (science) to militarism, to pseudoscientific-propaganda-postmodern deceit in an attack on both the martial and scientific movements.

So, Fukuyama is half right in his analysis of bureaucracy, but he merely seeks to justify his priors: his “end of history” hypothesis. But, instead of his attempted justification of social democracy by imposing Asian totalitarianism upon the west, the answer to the next generation – The Restoration – is instead to understand the failure of the enlightenment project was one of attempting to assume and advocate that local evolutionary strategies could be advocated as universal norms. And instead of trying to improve upon Plato by creating professional bureaucracy somehow free of malincentives of all monopolies, to restore the institutional means of cooperation between the classes: to create moral government, now that we know what ‘moral’ means: productive, truthfully stated, fully informed, warrantied, voluntary transfer, free of negative externality. Where ‘truthfully stated’ requires adherence to science of truth telling: the five criteria: internal consistency, external correspondence, operational definition, exhaustively falsified, and free of negative externality.

If this is understood, it will become clear that the conservative model is correct, and reflects science: to criticize all changes until they survive, rather than impose changes by law. In other words, conservatism is the remains of earlier scientific government, when one grasps that science is not justificationary but critical. This means that any

The British did not so much as discover scientific (empirical) government, as discover that they already were practicing it. American conservatives continue the tradition of scientific government: that which is true and useful survives all criticism. If it is voluntarily adopted, then it is true. If it is not voluntarily adopted, then it is not true. The same goes for economic theory: Keynesian monetarism is in fact, ‘lying’ – disinformation. The question is instead, how do we perform the same end truthfully?

Truth is enough. Lying has become too artful, too comfortable and too pervasive. It **obscures** both the need for and incentive for truthful conduct of economics, politics and law.

It is possible to achieve social democratic ends by truthful means.

Veritas, aut consilis, aut ense - Truth: By council or by sword.

Chapter 8

Economics

WHAT'S WRONG WITH CONTEMPORARY CAPITALISM?

WHEN NOT PAYING PEOPLE TO DO GOOD (PRODUCTION), WE HAVE TO PAY PEOPLE FOR NOT DOING BAD.

Competition is necessary for INVENTION, including the inventions in productivity that reduce prices – and competition is necessary to eliminate rent seeking (parasitism).

Property, Contract, Money, Prices, Profit, are necessary for people to possess the information necessary to determine how to fulfill their self interest, while acting in the service of others.

The problem with capitalism is that large numbers of the population are not able to provide others with any value in exchange for production other than NOT DOING bad things. In other words, an increasing percentage of the populace is unnecessary to production of good and services. But as long as they don't interfere with the voluntary organization of production, distribution, and trade, by undermining property, contract, money, prices, profit, and competition, and as long as they don't engage in rent seeking, then by their INACTION they are contributing to the construction of the order we call capitalism, that makes an advanced consumer economy possible.

The issue then is if a minority of people are paid for production and the majority of people are not paid for production, but we still need them to produce the possibility of capitalist production, then how will we pay them?

In the past one gained access to the market by observing manners, ethics, morals and laws. But if one cannot gain access, then how do we compensate him for not doing bad things. Because it is by not doing bad things that the capitalist method of voluntary organization of production is made possible.

WHAT ARE THE SHORTCOMINGS OF THE AUSTRIAN SCHOOL OF ECONOMICS?

I've written extensively on this and I'll make a few (possibly unpleasant) but clarifying points to explain why Today's "Austrian School" is to the original "Mengerianism", what Today's "Liberalism" is to the original "Classical

Liberalism”: an ‘appropriated term’. And Misesianism has little if anything to do with Mengerianism other than the most trivial inclusion of Marginalism.

If we are talking about the Mengerian revolution, there are no shortcomings, and those insights as of 2008 appear to have been fully incorporated into mainstream economics.

If we are talking about how mainstream Austrians practice economics today, by the successors to both the Mengerian and Misesian ‘branches’ of the Mengerian revolution, we have one insight that is not incorporated into mainstream economics: the test of the ethics and morality of economic statements by construction a ‘proof of possibility’: that any such proposition can be demonstrated by a series of both rational choices and tests of reciprocity. Mainstream Economists rely on Rawlsian (left) ethics and Pareto optimums, where Austrian Economists would rely on Classical Liberal ethics, and each solve for solutions under those ethical constraints.

If we are talking about the propaganda put out by the Rothbardians then that’s something altogether different, and has nothing to do with either of the above.

But let’s go into some detail.

THE SCHOOLS

The Mengerian school applied the insights of calculus to economics, producing Marginalism, and as a consequence, subjective value, and as a consequence overthrew the historical error of the labor theory of value.

The Mengerian school attempted to construct a DESCRIPTIVE social and political science from economic evidence. In contrast to the Chicago school which attempts to produce policy under rule of law – meaning ‘without human discretion’; and in contrast with the Saltwater School (new york), attempting to maximize consumption by policy – meaning ‘arbitrary rule’.

So the Austrian, Chicago, and New York schools of economics pursued very different ‘limits’ and ‘methods of decidability’ (categories and values) in their investigation of economic phenomenon, and for very different reasons. Instead of all of these schools pursuing ‘economic science’ it is more accurate to say that they each practice the application of economics to politics in three different ways.

Austrian (Virginia/GMU):

The production of institutions that eliminate frictions, allowing the greatest cooperation among peoples in a market economy. This, under the assumption that interferences in the economy were unwise, and would merely increase the severity of future corrections. (The Conservative Position)

Freshwater (Chicago):

The use of monetary policy to insure the economy and the polity against the unavoidable corrections that occur whenever certain combinations of opportunities, organizations, talents, and resources are disrupted either incrementally or by shocks, by the discovery of formulae that allowed rule of law to persist, yet insure people against harm. This, under the assumption that while interference in the economy was a moral hazard, a violation of rule of law, and would spiral into increasingly worse forms of harm, that the value of limiting shortages, insuring against shocks, was better than the consequences of not doing so. (The Classical Liberal Position)

Saltwater (New York):

The use of fiscal (spending) policy (debt) for the purpose of maximizing consumption and therefore overall wealth – under the assumption that any harms caused by the misallocation of organizations, talents, and resources to exhausted opportunities, would provide greater interim benefit that would compensate for any future harms. (The Leftist Position) (Krugman, Delong et al)

This spectrum: Austrian (Social Science/conservative), Chicago (Rule of Law/classical), New York (Arbitrary Rule/progressive) also reflects Time Preference: Long, Medium, and Short term. Which in turn reflects class and gender moral biases (Mature Male, Maturing Male, and Female). Which in turn reflects institutional emphasis: i) Austrian: Demographics, educational policy, formal and informal institutional policy. ii) Industrial policy, Trade Policy, Monetary Policy, iii) Monetary, fiscal policy, and redistributive policy.

At this point in time, Mengerian insights are fully incorporated into mainstream economics – although until 2008, the mainstream resisted the hypothesis that all attempts to correct the economy through monetary policy produced cumulative distortions of increasing duration. At this point that matter is settled, and the Mengerian insights have been incorporated into Mainstream thought.

UNSOLVED QUESTIONS IN ECONOMICS AND POLITICS

-FULL ACCOUNTING (ENDING ECONOMIC CHERRY-PICKING)-

At present, we measure economic velocity (relative change) in many different ways but we do not measure absolute change: the change in state of the total set of capital. In other words, the economic profession produces Income Statements but never Balance Sheets. So in the very broad set of capital that constitutes a polity and its economy we actually measure almost nothing: genetic, cultural, normative, scope-knowledge (what), technical knowledge (how), legal, institutional, territorial, resource, monumental, built, physical, and private.

The measurement of relative change (velocity) rather than changes in capital stocks, is the reason why economics consists very largely of cherry picking in order to justify our different gender, class, cultural, and civilizational biases.

So, this is why the Krugman/Delong and the French, The Chicago and mainstream American, and the 'old fashioned' Austrians all make different claims about economics: None of them practices full accounting, and therefore engages in cherry-picking.

The reasons are simple:

- (a) we lack sufficient data because of our accounting methods and the financial use of 'pooling' to provide sufficient data.
- (b) we willfully do not measure changes in capital.
- (c) the people who best understand this problem are in the financial sector and profit from it. (d) the people who are in government lack the knowledge (and usually the intellectual capacity) to understand it.
- (e) because it is difficult to understand it is (fairly) difficult to legislate changes to the status quo.
- (f) if the people did understand what is done to them (they intuit it's wrong but can't explain it) they would make the French revolution look like church service.

-ECONOMICS (MONEY)-

There is clear benefit to recording, analyzing and publishing economic information that prevents malinvestment (or misuse of investment funds). There is clear benefit to managing the money supply as long as it does not create malinvestment. It is not clear that savings should be conducted with

the same currency as the commercial currency. It is not clear that savers have a right to appreciation of a commercial currency at the expense of others any more than they have an obligation to absorb losses. And given that the value of insuring the money supply against shortages that might minimize consumption and investment, How do we manage the money supply? What basket of targets do we use? Is it moral (or wise) to allow interest on consumer credit issued from the Treasury when it is not any longer de facto insured by banks? (My answer is ‘no’ – it’s predatory on a scale that the most extractive of despots could not dream of). Is any of our policy or economics meaningful in an era where liquidity can be provided directly to consumers via debit cards from the treasury and the consequences immediately measured regardless of financial sector and entrepreneurial sector estimates of the future ending the zero interest rate problem, and ending the problem of cheaper money reinforcing and expanding patterns of malinvestment.

-GOVERNMENT (PRODUCTION OF COMMONS)-

It is increasingly clear that the silicon valley model of investment is indistinguishable from the Christian monarchies under the combination of local rule of law and federal church sanction, in the same way the Chinese model of government is indistinguishable from the management of a fortune 50 conglomerate. And it is increasingly clear that both of these models are superior to the results of 20th century democracy. The difference is that the Han are a single sub-race (extended family), as Europeans were until the present. While the silicon valley model is closer to the Cosmopolitan, for the same reason: silicon valley does not have to insure itself, its territory, or its currency. So we can see three future political models: the homogenous kin-corporate (Chinese), the homogenous kin-private, and the ‘borderland’ diverse non-kin private (silicon valley).

THE MISESIAN INSIGHT – AND DOWNFALL

Mises was creative, and had read a great deal of the work of contemporaries – which is why his ideas are not his but others (Weber, Simmel). He had a very clear if not the clearest – understanding of money. But had a very poor understanding of mathematics and science. And was not very clear on the broader intellectual movements that had preceded him, or were current.

So while Mises discovered and articulated “economic operationalism”, he conflated mathematics (axiomatic declarations, and proofs of possibility) with science (theoretical observations, and survival from criticism) into a

pseudoscience of Praxeology – in which he claimed all economic research should be performed operationally.

He confused the Moral and Legal (justificationary), with the True and Scientific (survival from criticism).

Praxeology – Economic Operationalism – is a method of testing rational choice and moral reciprocity in economic propositions when people are possessed of information heavily weighted by prices, and when they are rational actors, working from simple stacks of priorities. Just as is Intuitionistic Mathematics, Operational Language in the Sciences, and Operationism (the newest application of operationalism) in Psychology.

But this is logically and empirically false.

People act irrationally because of a set of cognitive biases and fragmentary information;

People decide preferences on networks not stacks – meaning Mises did NOT – like Menger – rely on the calculus, and worse, he used a very narrow interpretation of marginal utility – that humans decided by a stack of values, rather than the sum of the weights of a set of values.

Prices are but one factor of economics and prices decline rapidly in interest after commodities. People purchase heavily on signal value, not investment or commodity value.

Empirical measurements can in fact identify economic phenomenon not rationally identifiable by rational construction (ie: sticky prices).

What appear to be cumulatively immoral actions by the state can (in some circumstances) produce superior returns that do not violate the material interests of risk takers dependent upon inter-temporal calculation.

So it's somewhat tragic, that in the science in which Operationalism is most important, and Mises' discovery of Economic Operationalism, approximately coincided with Popper's invention of Falsification, Poincare's Criticism of Cantor, Brouwer's Intuitionism (mathematics), Bridgman's Operationalism (physics), and Hayek's later discovery that the empirical Common Law is both the origin of the empirical method, and the only scientific means of governance: Nomocracy – Rule of Law.

And that because all these thinkers failed to grasp that they had formed a movement, and that this movement's value culminated, not in mathematics – but in economics. Because Science is but a moral discipline by which together we seek to remove ignorance, error, bias, and deceit. And that

economics is the discipline in which pseudoscience is most harmful to us and mankind, if for no other reason than the consequences of our folly and deceit are both profound, and distant.

THE FAILURE OF WESTERN THINKERS

Western thinkers (for a variety of reasons) in the 20th century were unable to defeat this pseudoscientific utopian fiction, just as Western thinkers had been unable to defeat the previous age's supernatural utopian fiction in the ancient world.

As Poincare (mathematics) and Friedrich Hayek (economics and law) warned us, the twentieth century would be, and was, regressive in social science, economics, and politics – and it will be remembered as an age of mysticism (actually an age of fictionalism). Even though our progress in Physical Sciences, Chemistry, Engineering, and Information Technology — all products of the truncated German Scientific Revolution – combined with the continued sale of the conquered American continent, combined with the inheritance of the British Empire, combined with the new (now necessary) invention of fiat (stock) money, gave 19th and 20th century America a vast economic boom, which allowed the USA to drag recidivist civilizations (those that adopted the new Jewish Fictionalisms under world communism, socialism, social democracy, and Keynesian non-operational Economics) out of ignorance, poverty, starvation, disease and tyranny.

Why? Because democracy in the ancient and modern world was nothing but a lie by which the middle class could take over the government from the aristocracy – and then over-extend growth until the polity developed economic, political, social, and genetic fragility. Our Western habit. One the Chinese did not practice. (If you must expand to grow productivity you are not in fact productive and innovative, but consumptive.)

But neither the Western Aristocracy, nor its bourgeoisie caste could speak the truth: that man, like plant and other animal, had been domesticated for fun and profit by the imposition of meritocracy by shrinking the reproduction of the lower classes, – and that the differences in the rate of development of civilizations is the result of the shrinking of the underclasses, making possible the progress of the civilization in every possible field of endeavor: linguistic, informational, economic, normative, social, cultural, political, and institutional.

THE CULTURAL ARTIFACTS OF THE COUNTER-ENLIGHTENMENTS

We all bring our culture's methodologies to the intellectual table, and Mises brought conflationary Jewish law to the table. All the enlightenment era thinkers have done so – and still do. We tend to use the names of philosophers rather than the Operational names of their methodologies but we can illustrate the drag of intellectual traditions on the enlightenment by stating the method: The Anglo empirical-legal-protestant, the French moral-catholic, the German rationalist-protestant, the Russian literary-orthodox, and the Jewish-conflationary-legal.

The only deflationary method was the original: the Anglo empirical-legal. 'Science' in the ancient world, like science in the later medieval and early modern, evolved out of the practice of competitive, testimonial, evidentiary, empirical, common Law.

The problem for the Anglos has been that contracts presume equality under the law, and this assumption led to the utopianism of 'an Aristocracy of Everyone'. Just as the French a 'Family of Everyone (dressed up in aristocratic clothing)', Just as the German 'An Army of Pious Duty of Everyone', Just as the Jewish led to a 'Wandering Separatism of Everyone'.

The 'Vienna' intellectual group – "Austrians" housed two very different sets of thinkers: The Christians who were German and Polish: the Mengerians, and the Misesian, who was Jewish and from L'viv Ukraine.

Both regions were in then 'Galacia' under the control of the Austrian Empire. At that point in time L'viv was one of the most populous Jewish cities in Europe as well as the 'borderlands' (where Russians allowed Jews to settle).

The categorization of Mises as a member of Menger's Austrian school has been the subject of disagreement and still is – in the past, justifiably criticized as 'Jewish economics'.

Methodologically, Misesian thought relies upon Jewish thought, just as much as Mengerian thought relies upon Germanic.

DEFLATION VERSUS CONFLATION

Western Deflation (Competition: Institutions) versus Semitic Conflation (Monopoly: Religion)

While one of the hallmarks of Western civilization is deflationary truth, and as a consequence, deflationary disciplines (mathematics, science, law,

morality, literature, religion), deflationary institutions (divided govt), Mises, in the Jewish tradition, (in the Abrahamic tradition in general) conflated morality, law, mathematics and science into ‘praxeology’ and his arrogance (not unlike Marx) prevented him from acknowledging his failure until late in life, when he acquiesced to economics being a mixture of empirical and operational but he still did not draw the conclusion that had been made by Weber, Brower, Bridgman, if not Popper: that the ‘truth’ is discovered by the market competition between the scientific method’s attempt to deflate reality down into operations (laws), and the test of whether an intermediate theory survives construction from laws (axioms).

Given that we know the first principles of social science: rationality and reciprocity we can test all economic propositions even though due to categorical plasticity due to substitution effects.

Given that we do not know (yet) outside of perhaps chemistry, the first principles (operations) of the physical universe – because the universe cannot ‘choose’ it is fully deterministic (even if so casually dense it is not predictable through measurement) and we must be able to describe the physical universe in mathematics as proof of construction instead.

This is only possible because mathematics is correlatively descriptive of external phenomenon, even if it is internally fully operational (real).

So mathematics provides a good substitute for the operations of the universe – until we know the first principles of the universe.

Which is what our friend Mr Wolfram’s (ack) ‘new science’ (confusing a logic and a science again) is: the study of the consequences of operations, INSTEAD of the DESCRIPTION of the consequences of operations using mathematics.

So it is better to say that Mises created a ‘Jewish heresy’ or branch of the Vienna school, and that followers have used the Marxist strategy of a) ‘appropriating terms’ (Austrian school),

b) ‘heaping of undue praise’,

c) ‘straw man criticism as a vehicle for pseudoscientific propaganda’,

d) ‘pseudoscientific or pseudo-rational argument (justificationary a priorism, praxeology as a science exclusive of empirical science rather than that scientific propositions require survival of the tests of both empirical consistency and operational consistency),

e) vociferous evangelism, and voluminous propagandizing (‘gossip’).

ON THE REFORMATION OF PRAXEOLOGY

Praxeological analysis, and Austrian economics, are important because they make visible all transfers, and whether or not they are against the desires of those from whom property is transferred. Aggregate macro economics and Keynesian economics are important because they obscure the transfer of goods against the desires of those from whom property is transferred.

But, both of these methods: Aggregate Keynesian and Austrian Micro, are actually moral forms of analysis, more so than they are different sciences. If one subscribes to the proposition that all property is and must be private, then moral decisions are a function of voluntary or involuntary transfer of property. If one subscribes to the proposition that all property is owned communally and we all rent it and gain commissions on its use for the benefit of all (as under democratic socialism) , then the distribution of proceeds from the rentals is more important to the moral code than ownership and right to such proceeds.

The collectivist proposition is that all property is owned communally and that we merely lease it from the commons, and gain some portions of our commissions on it. The libertarian proposition is that all property is privately owned, and we voluntarily contribute to commons at our own discretion.

Any rational analysis of the evidence of economic inquiry from either the communal or private spectrum will illustrate that both forms of research have largely approached the same answers and discoveries of the increasingly complex properties of economic activity, over time.

The difference remains the choice of moral bias determined by the allocation of property rights in a collective body under the same territorial monopoly of property definitions and means of dispute resolution.

The scientific method is likewise a moral discipline. It prevents the use of a wide variety of errors and misrepresentations. This moral discipline will over time, because of the competition of ideas, suppress errors and fraud. Just as the market, over time, will suppress errors and fraud. The simplistic means by which the scientific method succeeds in this moral objective, is the requirement for operational language. That is, a set of observable actions open to confirmation and falsification.

Praxeology, likewise implicitly mandates the moral requirement that we can express any action in observable, empirical form. It is likewise a requirement for operational language. Both the physical sciences, and

Praxeological science, place a requirement for operational language on all scientific and economic statements.

This requirement for EMPIRICISM is what renders praxeology a moral science. As such:

- (a) Human moral intuitions, instincts, and norms are universally, a set of prescriptions enumerating the uses and non uses of property.
- (b) We can only make visible whether any action is moral or not, by operational language: determination of whether any transfer of property was voluntary.
- (c) The reason that we can perform a test of voluntary transfer is that as human beings we are marginally indifferent, and can through subjective experience, objectively determine whether transfers are rational for the actor.

All the logical disciplines are moral disciplines, and all are instrumental methods, and we not only desire, but require these instrumental methods, because we in fact do argue and must argue, and must rely upon these methods, because those methods determine the use of property – firstly the property of our minds, bodies and time.

We require property – albeit the distribution of property rights between individuals, families and commons varies greatly depending upon the structure of production and the structure of the family, and the homogeneity or diversity of the population in all of the above. But regardless of the distribution of normative, or descriptive ownership in property between the collective and the individual,

This is the appropriate and defensible argument in favor of praxeology.

Mises intuited it. Rothbard artfully defended it. But they had to because they lacked the knowledge that we have today. And instead, unfortunately, they relied upon a priori, deductive certainty. A reliance which doomed praxeology to failure in broader economic circles – by simple virtue of the fact that all of economics cannot be deduced from the axiom of action without empirical support.

Very little can be deduced from it. Quite the opposite. But, while we can deduce very little, we can TEST ANY ECONOMIC STATEMENT Praxeologically for rationality and voluntary transfer. As such praxeology is in fact, an empirical science, which we test by sympathy, not a rational one.

They got it wrong. Sorry. Don't hang onto whether they were right or not. Revel in the fact that we now have the ability to understand that praxeology

is a means of measuring and TESTING all human action for whether or not it is voluntary and rational (moral) or involuntary and non-rational (immoral).

WHY IS PRAXEOLGY A PSEUDOSCIENCE AND THEREFORE FALSE?

For a host of reasons:

1) The different properties of axiomatic (proof) vs theoretic (truth) systems. Axiomatic systems are not bounded by correspondence with reality, and theoretic systems are not bounded by our understanding of causes. The reason that we can describe the physical universe with mathematics is not only that the universe consists of constant relations, but that mathematics is constructed on purpose as a set of general rules independent of scale; and since the sale of a single unit (“1”) can be anything imaginable, then it is possible to describe literally anything that consists of constant relations regardless of scale. By contrast, the universe is not constructed of single units but more complex building blocks, and like protein folding, and various number fields, and as we see demonstrated by the Periodic Table, cannot construct all possible permutations. As such while mathematics can describe all of the universe, the universe cannot describe all of mathematics.

The same criticism applies to logic: It is possible in any logically axiomatic system to describe far more than is semantically meaningful. And vastly more than it correspondent with physical reality.

As such, axiomatic systems are PRESCRIPTIVE sets that are not bounded by semantic meaning, or correspondence with reality, while theoretic systems consist of DESCRIPTIVE sets that ARE bounded by semantic meaning and correspondence with reality.

Reality consists of often innumerable causes, while any given event, that we describe for the purpose of any given utility, is possible to describe by a limited number of causes beyond which the outcome produced is marginally indifferent for that articulated utility. Completeness (truth) of any theory then is limited to the utility of the expression.

2) The impossibility of deducing emergent (unpredictable) properties of systems. Despite the possibility of deducing the causes of emergent phenomenon once they are observed, as the consequences of human decisions.

The absurd Kantian confusion, exacerbated by Mises, that the a priori: “knowledge that proceeds from theoretical deduction rather than from observation or experience” is somehow extant prior to experience, rather than reconstructed via introspection from memories by the observation of memories and use of logical instrumentation.

What we CAN honestly say is apprehensible a priori is the result of our sympathetic testing of the rationality of any incentives given the same amount of information as any other person. This is because all humans are marginally indifferent in their incentives if we possess sufficient understanding of their incentives, even if they may be marginally different in their sets of moral preferences because we are marginally different in our reproductive strategies, and our reproductive strategies determine our moral preferences.

Note: This is a much longer topic, but hopefully the obvious statement that introspection and observation are synonyms, and logic is a form of instrumentation required for the reduction of that which we cannot perceive to something which we can perceive and compare, just as physical instrumentation is required for the reduction of that which we cannot perceive to that which we can perceive and compare. Our comparison ability is severely limited and subject to a multitude of errors and biases. And all but the most reduction of experiential concepts require either logical or physical instrumentation in order to reduce the imperceptible to the comparable.

3) The claim that praxeology is a science and therefore follows the scientific method, rather than a logic. For a set of statements to be classified as pseudoscientific requires only (a) that the author (speaker) argue that his process or claims are scientific, without having followed the scientific method. For falsification purposes that defend the scientific method itself, we can further stipulate (b) that the claims of the author(speaker) are not produced. Under both the minimum criteria of having followed the scientific method, and the falsification criteria, of having produced stated outcomes, praxeology fails to meet the criteria of a science.

4) The evidence that science identified emergent properties of economics, while deduction did not. (the list is long but sticky prices are enough of an example).

5) The evidence that science identified cognitive biases, while deduction from first principles did not.

Furthermore:

(a) The evidence is that as productivity increases the prices for the purpose of consumption evolve to price points of marginal indifference, and as a consequence signaling and moral factors determine the majority of choices. Preferences then are not cleared ordinarily but as various weights in a network of preferences that exist independently of prices. Substitution rates of consumption are extremely sticky, just like prices and contracts. Because the cost of reordering networks of choices and preferences and the signals that result as a consequence, is extremely high. Habits must be restructured, expectations set, and time devoted to new solutions to problems of household production, maintenance and care. (Bouridan's ass never starves.) i.e. we clear networks of partial preferences, not ordinal stacks subject to cheap substitution by price. Even businesses avoid this at all costs. (Only an investor or banker, who does not engage in production, would make Mises' error – compounded by Rothbard.)

6) The evidence that reason (deduction) is inferior to ratio-scientific analysis (internal consistency plus external correspondence) for the purpose of exploration. ie: the requirement that any theory of human cooperation consist of both correspondent tests (actions) that we call and internally consistent tests (logic) that instrumentally compensate for our inherent frailty of reason. Science (ratio scientific argument) requires both tests of action and tests of logic, both of which are stated in operational language. Without operational language we do not know if the author (speaker) relies upon knowledge of construction, or knowledge of use. He can attest to consequences via knowledge of use, but he cannot attest to cause without articulating knowledge of construction.

Without the full set of tests, including: constructed, consistent, correspondent, and falsified, we cannot claim to morally attest to the truth of any argument by means of our own cognition. (The profundity of that statement is not something to ignore.) The scientific method “the ratio-empirical method” is a moral constraint on our utterances. There is no Platonic universe we are describing when we assert the truth of something.

Conversely, without demonstration that one has articulated a theory as constructed, consistent, correspondent, and falsified, any truth claim, is predicated on the Platonic, magical or the divine, and one cannot ‘attest’ to the truth of it. One cannot morally claim that he speaks the truth.

Truth is a performative action, necessary for recreating meaning – not an intrinsic property outside of human attestation.

One of our many human cognitive biases is our instinctual avoidance of blame wherever and whenever possible. It is usually destructive to, and antithetical to debate. As such, over the millennia, in the art of our arguments, we have systematically avoided the social discomfort of blame by using verbal contrivances to cast truth as a Platonic construct rather than what it is: an attestation that one's testimony (theory, construction, proof, demonstration and falsifications) are true witness, not dependent upon deception, here-say, assumption, imagination, or error.

(This version of the performative theory of truth is an extremely important concept which solves many of the empty verbal problems of philosophy.)

7) The stipulation that any set of statements describing cooperation, that are reduced to a sequence of human actions, are open to the individual, sympathetic test of rational voluntary transfer. As such, the value of "Praxeological" analysis is not in determining outcomes, or emergent phenomenon, but in the determination of whether any exchange is rational, ethical and moral to the actors. This is the proper value of the logic of cooperation. Just as we can loosely test whether red = red, we can also loosely test whether an exchange is rational, ethical and moral or not.

8) Even if we can subjectively test the rationality of incentives, it turns out that we are (Libertarians in particular) morally blind enough that we cannot ascertain the sympathetic appreciation of incentives available to the majority of peoples when they conduct an exchange or transfer when any moral question is a member of the set of preferences that must be satisfied (cleared). As such our ability to correctly value moral properties of human interactions is extremely 'nearsighted' and limited to the very obvious forms of harm and visible theft, but as we enter ethical, moral and political questions we cannot correctly sympathize and therefore test the rationality of incentives.

For these reasons as well as others that I don't think are necessary to go into, Praxeology is a pseudoscience. Economics and human cooperation are, as I have stated, an empirical endeavor.

Our rational abilities are quite frail. It is only through instrumentation both logical and physical that we sense, perceive, and judge that which is beyond the very simple and pre-cognitive.

This is not my final word on this matter, but it is my first draft, and while extensible it should be sufficient enough that we discard Praxeology and instead work upon articulating a theory of cooperation expressible as a formal logic of institutions.

If we combine this effort with a theory of property that corresponds completely to the criminal, ethical, moral and political spectrum, then it is possible to render all possible disputes in and across all groups resolvable by means of the Common Law. And thereby eliminate demand for the state as a means of suppressing criminal, unethical and immoral transaction costs.

What remains then, is merely the need for formal institutions that allow for the construction of commons while preventing the privatization of and socialization of losses onto those commons. Competition in the marketplace is virtuous, but competition in the production of commons produces transaction costs that always and everywhere create demand for the state.

THE END OF PRAXEOLGY AS A PSEUDOSCIENCE

Proofs are properties of axiomatic systems. Axiomatic arguments are complete by definition. Proof and completeness are why axiomatic systems merely state internal consistency not external correspondence. As such axiomatic systems allow us to construct proofs – not truths.

One cannot prove a theory, only falsify it. A theory corresponds with reality, but is forever incomplete, or it is not a theory but a tautology. Axiomatic arguments are bounded only by the imaginary, and theoretic arguments are bounded by correspondence with reality.

This is why axiomatic systems are argumentatively weak (as we have seen in postwar physics) and theoretic arguments are strong: because the set of all possible and falsifiable theories is smaller than the set provable axiomatic statements.

This delta in ability is why axiomatic systems are useful for assisting us in the construction of theoretical systems. Mathematics for example can represent more possible relations than the universe can represent since the combinations of elementary particles is smaller than can be represented by natural numbers. Logic can represent more combinations of language than humans can organize into meaningful statements. In both language and mathematics external correspondence is required, and axiomatic arguments are merely exploratory devices to help us in the further construction of theories.

Economic statements allow us to test the rationality of actions and incentives. And we must always retest them if they are more than reductio statements, because no economic circumstance is unique enough that we can categorize it. That human interpretations are constant is not the same as saying that the circumstance is constant.

Problem Theory Test stated correctly would be:

Intuitive pattern->Imagination->theory->test of internal consistency->test of external correspondence->test of falsification->increase in knowledge->new intuitive pattern.

Hoppe's arguments for example make these same errors: (from "Economic Science and the Austrian Method – Praxeology and Economic Science"

1 —" Whenever two people A and B engage in a voluntary exchange, they must both expect to profit from it. And they must have reverse preference orders for the goods and services exchanged so that A values what he receives from B more highly than what he gives to him, and B must evaluate the same things the other way around."—

However, this is not correct. They must expect satisfaction from it, not profit. As an axiomatic statement it is false.

—*"Whenever an exchange is not voluntary but coerced, one party profits at the expense of the other."*—

This is not correct. All we can know is that on party is unsatisfied with the exchange. Involuntary restitution is unsatisfying or it would be unnecessary. The statement is not axiomatic, it's false.

—*"Whenever the supply of a good increases by one additional unit, provided each unit is regarded as of equal serviceability by a person, the value attached to this unit must decrease."*—

Subjective value is not moderated on a unit basis but on a utility basis. As such this statement is not axiomatic (its false)

—*"Of two producers, if A is more productive in the production of two types of goods than is B, they can still engage in a mutually beneficial division of labor. This is because overall physical productivity is higher if A specializes in producing one good which he can produce most efficiently, rather than both A and B producing both goods separately and autonomously."*—

But demonstrably this is untrue, since the effort to produce an inferior good at a lower profit does not remove it's portfolio value, and as such profitability is a property of the set of effort and risk involved, not the price and profitability of any element of the portfolio of goods and services. Again, this statement is not axiomatic, and it's false.

—*"Whenever the quantity of money is increased while the demand for money to be held as cash reserve on hand is unchanged, the purchasing power of money will fall."*—

First, the question remains as to whether demand for cash on hand CAN remain constant, or if there is value to holding it constant, because while money is neutral, it is only neutral over time, and as such it is not unclear that even savers benefit (profit) if consumption is increased during the period, OR whether it is moral to refrain from encouraging consumption simply so that savers can obtain higher interest rates than consumers can consume and producers profit. So no, the statement is not axiomatic and I at least suspect it is either questionably moral, if not empirically false.

—” is the validation process involved in establishing them as true or false of the same type as that involved in establishing a proposition in the natural sciences?”—

Evidently, yes. As we have just seen, economic statements are set-theoretical and incomplete, general rules. Not axiomatic, complete, and open to deduction absent empirical test.

What separates economic science from the physical sciences both of the material world (physics et al) and cognitive science, Is that we require instrumentation to test statements about the physical world to compensate for the limits of our sense and perception, and likewise we require instrumentation to test the mind – since our senses are limited at the act of introspection. However, economic statements that are reduced to operational language – a series of steps of human action in sequence – are universally perceptible or we could not take those actions.

As such economic statements are testable by sympathetic experience. We are marginally indifferent in our reactions to specific circumstances, and as such over subjective sympathy can be expressed as a general rule (theory). But given the uniqueness of every experience in time, these can never be more than general rules (theories), and are subject to testing each example incident.

One may say that economics is a science in which we need not rely upon instrumentation for testing statements. One may say that we can produce a logic of human action, consisting of the empirically derived theories.

Man’s reaction may be consistent throughout time, and consistent across all humans – at least to some degree. But since no two instances are the same, economics remains a theoretical rather than axiomatic discipline. Theories do not require completeness and axioms do by definition.

A LIST OF HANS HERMANN HOPPE'S ERRORS

I consider much of my work as a restatement of Hoppe's aprioristic justificationary rationalism in ratio-scientific terms.

Hoppe's errors are natural for a German philosopher who was trained by Marxists. And while the errors are substantial by today's standards, they are limited to errors in construction (justification), with his conclusions from his justifications surviving. This is important. From Hoppe's earliest work onward, his deductions from incentives are correct.

1 – We **justify moral actions within a normative system** of evolved rules, and we **criticize truth propositions to test whether the theories survive**. We do not find truth in justification – we find permission. We find truth in survival against all known criticism. Justification translates to “I can get away with saying this so you cannot say I violated the rules of cooperation: morality or law” while truth propositions under ratio-scientific criticism translate to “I have done due diligence to determine if this argument survives all known attempts at failure, regardless of preference, morality or law.” Hoppe confuses legal justification (excuse making), with truth (survival from all competition).

As Mises discovered but failed to understand, truth propositions including human choice require the possibility of constructing a sequence of rational choices AND the survival from categorical, logical, empirical falsification. Truth propositions survive competition.

2 – Possession demonstrably (empirically) exists prior to cooperation, and property exist after an agreement to cooperate. Scarcity exists prior to cooperation. But scarcity is imperceptible. Cost is perceptible. The origin of demonstrable property is in the cost to acquire. Scarcity explains why things are costly, but not the origination of possession nor the origination of property.

3 – Different sets of **Property rights** evolve in communities due to the disproportionate returns on cooperation at the given level of division of ability, knowledge and labor – and the necessity of preserving those returns by prohibiting parasitism. **Property rights do not originate in scarcity of goods**, they originate in the **scarcity and disproportionate return on cooperation**. We pay for cooperation by forgoing opportunities to use or consume that which others have already invested in using and consuming. Man like other animals retaliates against the imposition of costs upon that which he has himself born costs with the intent to inventory. The universal

demonstration of altruistic punishment (disproportionately costly punishment of free riders, parasites, predators) demonstrates the evolutionary necessity and value of cooperation as the most costly and scarce good. (thus upending libertarianism's attempt to suggest cooperation can be obtained for free, or that it is the natural bias of man or animal. instead, man and animal are rational. we cooperate when possible, parasite when possible and prey when possible, depending upon costs.)

4 – **Argumentation and non-contradiction** originate in legal justification post-cooperation, not in constraints prior to cooperation. The first question of cooperation is **'why don't I kill you and take your stuff'**, and only once we enter into an agreement do we justify our words and deeds within that agreement – thereby relying upon internal consistency (non-contradiction). Prior to that fact no cooperation and nor moral constraint exists – it is only desired. Moreover, the logic of cooperation is not binary. **We live in an amoral world of violence, theft, conspiracy and deception**, and while we can construct cooperation, we construct cooperation at will given the costs and returns. And our choices at any time are to:

- (a) preserve the options of violence, theft, deception and conspiracy until opportunity avails to use it,
- (b) agree not to aggress but not to cooperate either
- (c) cooperate when useful preserving future opportunity for cooperation
- (d) cooperate whenever possible, expecting the same,
- (e) cease any level of cooperation and retreat to a prior level.

So, contradiction is a test for a judge in matters of dispute resolution. It is not a necessary property of cooperation. We can test violations of reciprocity (cooperation) during disputes but no such dependence upon internal consistency exists prior to establishing a agreement (contract) for cooperation.

5 – **The minimum scope of property** necessary to construct a reciprocal exchange, in order to provide minimum incentives for the rational formation of a voluntary polity is property-in-toto, or what we call “demonstrated-property” (demonstrated defense of that which we have paid costs to acquire), and the minimum scope of property is not IVP: inter-subjectively verifiable property – (property that is epistemologically easy to test if we transfer). Hoppe and Rothbard misapply separatist ethics between polities (between states) as sufficient for the formation of a polity. (Ghetto

Ethics.) Arguably Hoppe suggests that IVP is merely a minimum criteria and that all other properties must be arbitrarily constructed upon it. However, this means that IVP is an insufficient criteria for a basis for law. Whereas Property in Toto (demonstrated property) is a sufficient criteria for the basis for law. In other words, physical property is insufficient for the formation of a polity, it is merely sufficient for cooperation between states (organized polities).

6 – **The formation of a voluntary (anarchic) polity** requires that local **transaction costs** are low enough to **limit demand for authority** to either prevent retaliation for violations of property in toto, and to provide sufficient incentives to join such a polity rather than say, a democratic humanist polity. The reason is we must choose between high local transaction costs with low political costs that prohibit economic velocity, and low local transaction costs that encourage economic velocity with high political costs. Humans rationally choose government over anarchy unless anarchy provides the lower transaction costs. This means that anarchy is only possible under high trust. High trust is only possible under property en toto with its total prohibition on deception (cheating) rather than inter-subjectively verifiable property with its tolerance for deception and cheating. A rational anarchic polity can only form under property en toto, not IVP.

7 – Those arguably voluntary **anarchic polities that have existed**, on the few occasions that they have existed, because larger states have used squatters, settlers and settlers and given away territorial rights in **borderlands** in order to hold it from competitors cheaply, without having to invest heavily, but still giving them an excuse to conduct war if attempts taken against it. If those have evolved for other reasons, they have been the target of **extermination** by neighbors. Because the only reason to seek a low trust polity is some variation of parasitism: gypsies on the low end, pirates in the center, and financial predators (moral hazards) on the high end.

8 – **The formation of a voluntary polity (anarchic)** will only be possible under Western aristocratic martial egalitarianism (a militia) and **the independent Common Law, prohibiting all parasitism against demonstrated property** (what we bore costs for and defend), whether that parasitism is by violence, theft, extortion (blackmail, racketeering), fraud, (fraud by obscurantism, fraud by moralizing, fraud by omission), externality, (free riding, privatization of commons, socialization of losses), or conspiracy (Statism, conversion, immigration, conquest, war and genocide).

9 – Mises was, like many of his contemporaries, trying to solve the problem of his era, and **incorrectly** cast operational **testing** by subjective analysis of rational incentives (praxeology) as a positive means of exploration sufficient for the investigation of cooperative and economic phenomenon, instead of a test of existential possibility of claims. **Economics is empirical** as any other of the science and only differs in that we know the first principles of cooperation (rational incentives on the positive side and non-imposition of costs – parasitism- on the negative side.) Whereas the first principles of the physical universe are as yet unknown to us. And where the first principles of declarative systems (logics) are matters of our discretion. (This is a rather difficult subject for all but those of us who specialize in epistemology.)

I could go on a bit, but Hoppe's insights have been in the perverse incentives of **bureaucracies** – even under democracy, and the exposition of **all moral and legal argument as reducible to property rights**.

All his justificationary argument is pure Kantian, Cosmopolitan and Marxist **nonsense**. We do not justify truth propositions. Truth propositions survive attempts to refute them.

I love the man, honestly. But he was a product of his time and place just as I am a product of mine. Science wins. Rationalism loses. Not only because science is necessary for the provision of truth, but because **philosophy has largely been used to lie**.

Rothbardian libertarianism is just the extremism of the Marxist prohibition on Private Property inverted into an the extremism of a Marxist prohibition on Common Property – despite the fact that property rights can only exist as a commons, and no polity can survive competition **for** people and trade, and **against** competitors without providing commons as the multipliers necessary to do so.

WHERE HOPPE HAS IT RIGHT

If you have two false premises, but from them draw a true conclusion, then use that conclusion as a premise from which to draw further conclusions, you will still come up with true conclusions. In Hoppe's case the difference between his opinion and mine is the possibility of the formation of a polity that lacks property in toto as the basis of rule of law. In other words, Hoppe's presumptions are false, his conclusion is true, and that conclusion (property) when used as a premise provides him with more precise explanatory power than Rothbard. By correcting Hoppe's premises and using the language of science, my work merely IMPROVES upon Hoppe's.

Whenever he is talking through a set of incentives he's right. When ever he is justifying property rights he's wrong. Whenever he is explaining the consequences of respecting property rights, he's right.

The problem is he's proud of the stuff that's false, and doesn't appreciate the contribution he's made by demonstrating what is true:

That all rights private, common, and evolutionary, are reducible to property rights continent only upon a sufficient scope of property rights that will enable a polity to survive in competition with those that do not provide those rights.

ARISTOCRATIC EGALITARIAN VERSUS ROTHBARDIAN ETHICS

- 1) Manners are immediately visible. Just like aggression.
- 2) Ethics are not immediately visible and inter-subjectively verifiable. Ethical rules are principles that compensate for the asymmetry of information of both parties. Probability of adherence to ethical rules that compensate for asymmetry of information, is signaled with manners and a contractual property of ALL exchanges.
- 3) Morals are not anywhere visible, but are a means of preventing privatization of the commons – involuntary transfer from others. Some are very obvious (having a child out of wedlock and then asking the community to support you), and some are less obvious (promoting a bad idea by arts, writing, speech, or performance: (most advertising).

So, the failure to establish means of regulating ethics and morals, other than the NAP, is simply a license for unethical and moral action in any and all exchanges. Rothbard's argument is that the market is sufficient to constrain ethical and moral behavior. But the EVIDENCE is that this isn't true. It's VIOLENCE that constrains it. And violence is constrained by the number of people who can be allied to either support unethical and immoral actions, or to support ethical and moral actions. The Rothbardian answer to this problem is to resort to courts. But if NAP alone is the ethical and moral rule in exchanges, then, as Rothbard argues in *For a New Liberty*, there is no means of court resolution of fraud and immorality: theft by other than visible means.

In other words, Rothbard gives us the low trust society, and aristocracy, with a higher constraint than NAP, gives us the high trust society. Rothbard's ethics are 'what you can get away with in an exchange, called voluntary, but

asymmetrical in knowledge.’ Aristocracy gave us ‘what you can get in a voluntary exchange under warranty that knowledge is symmetric’.

This is why Rothbardian ethics are intolerable to Western Christians. Demonstrably, at least our version of human beings, find that insufficient.

Under aristocratic ethics, ALL involuntary transfer is forbidden **except** that which takes place in the market for productive goods and services, fully under warrantee of symmetry of knowledge. And the further difference is, that fraud by asymmetry (omission) is not just a theft from by one party from another, but a theft from **all people** who constantly forgo opportunities for fraud by omission – and in doing so create the **high trust society**.

In other words, theft or violence (aggression) is an attack on all the institution of property. Property which has been paid for by constantly paying the high cost of respecting others’ monopoly of control. A control over that which they settled, made or obtained in exchange. An attack on any property then, is an attack on, and theft from all **Shareholders In The Institution Of Property Rights**. As such all men who respect property rights, as shareholders in paying for that institution, are being stolen from, and as such have standing to enforce, by violence, any offense of property rights by any person, at any time.

In most human societies, the “OTHERS” are biological extensions of the family. In yet others, adherents to the religion. But under aristocracy the ‘in-group’ members are those who reciprocally grant and defend property rights regardless of family membership, and the “OTHERS” are those who do NOT reciprocally grant property rights, and defend them.

THAT IS THE MEANING OF ARISTOCRACY:

A shareholder in the corporation whose assets are private property rights, and the obligation and right to prosecute and demand restitution on the part of either himself OR THE CORPORATION of ALL members of the contract of private property.

As such, the contributors to property rights in fact, are owners of the economically productive society, its norms and institutions, and those that do not equally take responsibility for property rights are the ‘others’: non-family members.

Under aristocratic egalitarianism, the high trust WITHIN the genetic FAMILY is extended to the CORPORATE family of fellow shareholders.

Thus the family is contractual rather than genetic. that is how the ‘high trust society’ unique to northern Europeans was made possible.

The title “SIR” meant you had earned the right to carry weapons and enforce property rights. The “right to carry arms’ is identical to ‘the right to private property’. These two ideas are inseparable. The source of property rights is the organized use of violence to create them.

The source of property rights is not some, mystical grant of god or nature, or some necessary natural right – since private property is rare if not unique in the world, it cannot be ‘natural’. In fact, private property is UNNATURAL, which is why it is so IMPORTANT. Without it we cannot form the incentives nor perform the calculation necessary to create a vast division of knowledge and labor in real time. Aristocracy is the system of social order where by we enter a voluntary contract to use violence to institute, and maintain, private property rights. And we struggle to enfranchise as many people in this UNNATURAL system as possible, so that we have the strength of numbers. This system, private property, is so effective, and has such an affect on status, and the ability to reproduce, that everyone wants to join the societies that have it.

The first problem is,

(a) **That They Want It For Free.** And

(b) once property rights are a norm, they feel it’s free, because they don’t have to EARN IT any longer with visible payments, only invisible payment (constraints). So the contract isn’t visible and is abused and taken for granted.

As such to maintain property rights requires that we perform some ACT of maturity and COGNIZANCE in order to obtain them.

Cities in the west were not organically created markets, but deliberate islands of PROPERTY RIGHTS created by the organized application of violence by the nobility. The island of property rights was crafted out of a land populated by free riders who actively SUPPRESSED the desire of any individual to concentrate capital behind his ideas or wants rather than that of the free riders and rent seekers around him.

Which is why Rothbard had to resort to CRUSOE’S ISLAND. On that island, the ocean forms the walls of the ghetto, beyond which is the aristocratic society. Crusoe’s island is one of the reasons libertarianism has failed to gain adoption. The Western ethic is to “Make all men aristocrats”. That is what ‘egalitarian aristocracy’ means. That the fools in the

enlightenment though men DESIRED to be aristocrats was a catastrophic error. But the fact that MANY do, is enough to form a high trust society.

As such, NAP, is “peasant” or “ghetto”, or “gypsy trader” morality. The morality of people who cannot ally to hold land, and develop fixed capital, heavy production systems (metals) and formal institutions of dispute resolution. It not liberty, but the return to partial barbarism.

Rothbard gave us the ethics of the traveling merchant, the ghetto, and organized crime. Aristocracy gave us the ethics of the extended family warriors, farmers and shopkeepers – the high trust society. The only people to created liberty as a formal and informal institution were aristocrats.

THE CRIMINALITY OF ROTHBARDIAN ETHICS

Moreover, the this is why libertarians were wrong in privatization. The difference between a commons and private goods, is that owners can consume private goods, and others cannot, whereas no-one can consume commons whether one was a contributor or not.

Instead the market (locality) itself benefits from the *externalities* produced by the construction of the commons.

So private property prohibits others from consumption, and commons prevent all from consumption. And whereas competition in the market creates incentives to produce private goods, competition in the construction of commons produces malincentives.

Why? Because of loss aversion. Given that commons product benefits only be externality, they must be free of privatization in order to provide incentive to produce them.

The libertarian solution was to make commons either impossible to produce due to malincentives, or to create vehicles for extraction by externality without contributing to production. pathways through two-dimensional space are particularly problematic since the only way to create private property is with a militia or military funded by the commons.

The answer instead is to increase incentives for the private production of commons as a status signal and personal monument that outlast's one's lifetime, and can be inherited by one's offspring. And to increase the scale of commons that can be produced by the public (market) production of commons that are free from privatization.

Rothbard's ethics are just another a parasitic scam seeking to replace low transaction cost state parasitism, with high transaction cost universal

parasitism. Aristocratic Egalitarians (protestants) had it right: universal responsibility for the universal suppression of all involuntary extractions, thereby forcing every living soul to compete in the market for goods and services, where his efforts produce a virtuous cycle.

1) We can describe all involuntary extractions of property as one of the following: Criminal, unethical, immoral, and conspiratorial (statist). Attached is one of my diagrams that illustrates this spectrum. The curve on the right is the DEMONSTRATED demand curve for liberty. Because it represents the REPRODUCTIVE return on forgone opportunities (opportunity costs).

2) All costs are opportunity costs. That definition of property is the human behavioral definition of property, not some artificially constructed definition of property that was created to justify aggression against property by non physical means. (Which is the very purpose of Rothbard's argument.) If all costs are opportunity costs then it is not possible to make the argument for bribery except as an excuse to justify theft. (and it is an excuse to justify theft, which is why it's almost universally rejected except by social outcasts.)

The human intuitive perception of property, the human normative description of property, and the reproductively and cooperatively NECESSARY and non-arbitrary definition of property, is defined by the requirements for decreasing transaction costs of cooperation. From the most severe and direct (crime) to the most indirect and imperceptible (displacement via outbreeding or immigrating. A fact which is illustrated in the diagram.)

3) As I've said. Either the NAP is insufficient, or the definition of property rights is insufficient. I'm able to construct an argument that the NAP is sufficient as long as the definition of property rights is DESCRIPTIVE.

But it is not possible to rationally choose an arbitrary description of private property limited to that which is necessary for economic production (private property) and its dependent ethics, and not ALSO leave unanswered the further definitions of property in all its forms that create the trust necessary for rational risk taking in a polity.

My original assumption was that first Mises made the error because of his obsession with commodity prices, which are a reductio example of property, and that Rothbard further expanded that error with his appeal to predatory extractive ghetto ethics, as an group evolutionary theory. And I can forgive

both authors for such errors. We cannot expect all men to be wise in all matters.

But as time has progressed I've understood the damage that has resulted from the emphasis on a FAILED minority strategy (low trust society), to a successful majority strategy (high trust societies) in producing both eugenic reproduction and expanding wealth.

4) What is circular reasoning, is the arbitrary definition of Rothbardian private property rights as a means of justifying involuntary extraction via PRIVATE SECTOR PARASITISM, as a means of replacing involuntary extraction via STATE PARASITISM.

Rothbard's ethics, Statism and socialism, are parasitic. ROTHBARD'S ETHICS ARE PARASITIC. Only high trust property rights are fully productive and NOT parasitic. ONLY those high trust ethics. ONLY THOSE AND NO OTHER. North Western Europeans managed to almost exterminate all involuntary extraction and forcing all human action into the market for goods and services. All of it. Forbidding all other means of free riding.

A Priorism is an interesting tool for deceiving mediocre minds via overloading. It works in mathematical philosophy for the same reason it works in ethical philosophy: because these reductive arguments rely on aggregation of concepts that obscure the causal properties. So, yes, Rothbardianism is a parasitic scam.

5) If we can get past that point we will get to the dispute over whether it is rational for people to exchange pervasive parasitism, pervasive transaction costs in daily life, for limited parasitic rents, corruption and conspiracy via the state.

All costs are opportunity costs. Humans DEMONSTRATE that they behave this way in all circumstances. And it is rational for them to do so. And irrational for them not to. And Rothbardian ethics are an attempt to trade one parasitic scam for another. Nothing more.

THE FRAUD OF LIBERTARIAN PRINCIPLES

•**First:** Any argument to principle is not argument to causality and can be generally interpreted as an attempt at deceit by the use of half truths in order to cause the individual to rely on intuition and therefore be the victim of suggestion.

- Second:** The full sentence would be that man acts in his rational self interest at all times given his available information and his available means of understanding.

- Third:** Mises epistemology is a derivation of the Kantian fallacy. Because while we can use free association to construct hypotheses, in the form of deduction, induction, and abduction (guessing), we cannot claim these to be truth propositions like we can in geometry, (nor can we in geometry at scale either) because the information in reality is more causally dense than the ideal world of perfect imaginary mathematical categories. So for truth propositions we must ensure to perform due diligence that our discovery of a free association remains a truth candidate.

- This is what the scientific method accomplished: due diligence against falsehood. That is all. And our success arises from eliminating many errors so that our free associations are increasingly superior.

What does this mean?

It means that economic observations remain empirical – beyond direct perception. But that we must be able to explain any empirical observation as a sequence of subjectively testable voluntary operations in order for it to be a truth candidate.

So **Mises had it backward**. All sciences require empirical observation to capture imperceptible phenomenon, but all truth claims must be warranted against error bias wishful thinking, suggestion and error, by acts of due diligence across all dimensions of possible falsification.

The test of existential possibility and objective morality is performed Praxeologically: by subjectively testing the sequence of operations necessary to produce the empirically observed phenomenon.

I could go on at length here but this should be enough.

It is obvious that just as Anglos used martial empiricism and contractualism in their enlightenment. And just as Germans used hierarchical duty and rationalism as a restatement of Germanic Christianity. The Jews used the authoritarianism of Jewish law as a reformation of their religion.

We can see Mises like Freud, Marx, and Boaz as attempting to create an authoritarian pseudoscience using half truth and suggestion because Jewish law and religion is constructed by this method.

My rather uncomfortable observation is that this technique like Jewish ghetto financing, is a pattern under which suggestion can be used to use

temporal language to create seductive moral hazards from which they and profit.

That Mises had like Rothbard adopted this strategy metaphysically and involuntarily is obvious.

Both men, like Marx, went to their graves knowing they were wrong but not knowing yet what assumptions in their cultural heritage caused them to err.

ARISTOCRATIC VERSUS GHETTO ETHICS

The aristocratic egalitarian ethic requires all able men capable of bearing arms, deny access to power, to anyone and everyone. I usually refer to this (erroneously) as the warrior ethic, since it originates with the Indo European warrior caste.

The ethic of the bazaar or ghetto (incorrectly referred to as the slave ethic), requires only that we fail to engage in trade with those who would seek power. It is a form of ostracization.

Rothbard returned to his cultural history to develop his ethics when he could not solve the problem of institutions. And in doing so, he regressed ethics into that same ghetto by ignoring the aristocratic ethical requirements of a) symmetry of knowledge, b) warranty that provides proof of that symmetry of knowledge, and c) a prohibition on external involuntary transfer.

Propertarianism is the solution to the problem of the incompleteness of Misesian and Rothbardian praxeology, and explains the causal property of Hoppe's Argumentation Ethics, rendering it descriptive, not causal.

All three of these ethical constraints are necessary to create the high trust society. Yet they are also insufficient.

The fourth constraint appears to require d) outbreeding by forbidding cousin-marriage. Outbreeding creates a universalist ethic, which in the west we call 'Christian love' but which means treating all humans regardless of family origin with the same ethical constraints as you would the members of your immediate family or even tribe.

This is why libertarianism under Rothbard failed to gain the same level of traction that it has gained under Ron Paul. Ron Paul is promoting Aristocratic Egalitarian Ethics (even if he does not know how to articulate such a thing) while Rothbard was promoting the ethics of the Bazaar and ghetto (even if he did not understand his actions in this context.)

Humans are not terribly bright when it comes to rationalism. But we can sense moral patterns and status signals and ‘feel’ positives and negative moral reactions due to those patterns whether or not we can analytically separate and articulate those moral instincts and reactions.

Propertarianism allows us to articulate these moral instincts as reducible to different concepts of property rights. Propertarianism makes moral differences commensurable.

If you can grasp that idea, you may eventually understand that Propertarianism is the solution to the problem of the incompleteness of Misesian and Rothbardian praxeology, and explains the causal property of Hoppe’s Argumentation Ethics, rendering it descriptive, not causal. This explanation then, in turn, provides us with the tools to solve the 2500 year old problem of politics that the Greeks, and the English, and the Americans failed to solve.

WHAT MUST BE DONE?

So armed with this knowledge, how do we reverse the century of propaganda, lies, and pseudoscience of the alliance between the Jews, women and minorities, and return the west its lost confidence, and restore the civilization’s strategy of truth and commons?

We extend the warranty of due diligence against fraud that we require in products in the market, and services in the market, to cover information in the market, and we restore liability to all participants in a chain of production. We eliminate the economic subsidy for ‘entertainment’ we call copyright. We eliminate financial profiting from the sale of shares of the polity (Fiat Money, or for ordinary people, ‘dollars’ in the form of electronic money), preserving all of the appreciation and interest for the polity (treasury). And we grant universal standing (class action) to defense of the market for information. Eventually, we create separate houses of government for separate classes. And we eliminate representatives and change to direct per-resolution, democracy. This will raise the cost of the various fictionalisms (pseudo-myths/religion, pseudo-rationalisms, pseudo-science, and outright deceit) and eliminate its profitability such that we end the industrialization of lying made possible by mass media.

This solution is an incremental advancement upon classical multi-house government in which each class negotiates with other classes for the production of commons, while suppressing the consistent deception (lying)

that has been made possible by the industrialization of information distribution (media).

By stating in rational and scientific terms the reason for the West's rapid success in the ancient and modern periods, despite its many disadvantages. Then using this knowledge to defeat this great utopian pseudoscientific lie, even though we failed in the 20th century, and even though we failed in the ancient world against utopian supernaturalism.

Our ambition is to require truthful speech in economics, politics, and law, the way we require truthful speech in contract, in the market for goods, and in the market for services. There is no reason that one cannot warranty his speech against the great utopian lies if he is to publish it (sell it, distribute it) in the market for information we call 'the media'.

The West practiced Agency, Sovereignty, Testimony in Deflationary Truth, Natural Law of Cooperation, Markets in Everything, and Aristocratic Egalitarianism (a form of eugenics at scale), and the Militia – and profited from the incremental domestication of the animal man lacking agency, in to the human that possesses it. But this strategy was never written down, only handed down.

THERE ARE FIVE TYPES OF IDEOLOGICAL ECONOMISTS

There are five competing ideological groups of economists: Modern Monetary Theorists, Monetarists, Keynesians, Neo-Classicals and Austrians. These five groups describe a spectrum of policy actions that are available to government because of its ability to print money, borrow money, spend money, lend money, write laws and enforce them. The government can insert money into the economy in a variety of ways using these tools, but the time frame it necessary to produce a result varies from the short term to the long term.

These five competing groups of economists represent ideological schools of thought. For practical purposes they function as political parties within the field of economics. Each of these schools is allied with some combination of political parties in government.

This list summarizes each school's position, and it has at least the appearance of being funny. The list is ordered shortest to longest time needed for money to work its way into consumer hands:

1) MODERN MONETARY THEORY

Street Description: “Print money by diluting the existing pool of money and dump it directly into consumer’s hands, and it will work its way through the economy from the bottom up.”

Party Affiliation: Extreme Left, Ideological liberals. Ex-communists and their sympathizers.

Code Words: MMT

Slang Words: digital money, no-currency money, post-currency money

Description: In the narrowest terms, MMT means printing as much money as consumers need, and can afford to borrow, and lending it at zero interest. In the widest terms, it means elimination of nearly the entire consumer banking and credit system.

Criticisms: no one has ever tried to create MMT money, but in theory, inflation would rapidly expand making it impossible to plan anything in the future at all, and the entire economy would crash from the effect of the inability of anyone to plan anything.

Positives: As a targeted solution, bypassing the financial system and putting money directly in consumer’s hands isn’t always a bad idea. During the 2008 housing crash, some of us recommended that instead of using the normal channels, we just pay down all homeowner mortgages by 200,000 dollars, and give anyone who has yet to have a home, a 25% deposit against that home, for a period of six years, wherever that home loan is guaranteed by the federal government. (If you loans your kids money that doesn’t count.) There are a lot of little technical rules that have to accompany that legislation, like forcing recalculation of all home loans to a flat 3%. THis would punish the financial system but leave the rest of the economy and the pricing system intact. Because we didn’t do that, the entire world had to recalculate prices, was unable to plan production, and everything came to a halt, resulting in a lot of unemployment.

2) MONETARISTS

Street Description: Make money really cheap to borrow and it will work through the economy from the top down.

Party Affiliation: Mainstream Republicans and Democrats. The moderate right and left.

Code Word: Mainstream Economics. Monetary Policy

Slang Word: Freshwater School (per Krugman)

Description: The government borrows money and then auctions it off to banks. The banks add a few points of profit to it, and then try to lend it. The government constantly adjusts the price of credit while

targeting a specific inflation rate. The objective is to allow the private sector to adjust to support the changes in the economy.

Criticisms: a) While you can make money cheap, you can't force people to borrow it, and if people don't borrow, then it doesn't matter what you do. This was the problem from 2009-2011.

3) KEYNESIANS

Street Description: Borrow money and have the government spend it. It will work its way through government institutions into the economy through the organizations the feed off the government.

Party Affiliation: Democrats. Mainstream moderate left and right

Slang Word: Tax And Spend Liberals, Statists, Big Government

4) NEOCLASSICALS

Street Description: Borrow to Invest in creating and expanding competitive industries and it will work its way through the economy.

Party Affiliation: Republicans. Economic Conservatives in particular. Democrats because of union dependence upon large industries.

Code Word: Mainstream Economics. Industrial Policy

Slang Word: Corporate Subsidy, Corporatism.

Involuntary Transfers:

5) AUSTRIANS

Street Description: Borrow to Invest in human skills and knowledge, and people will create productive goods that will work its way through the economy, and create a robust and competitive economy.

Party Affiliation: Libertarians. Conservative libertarians, especially the Rothbardians.

Code Word: Hard Money Advocates

Slang Word: Gold Bugs. (And every other four letter word the other schools can come up with.)

Description:

Accurate Description: the government allows the boom and bust cycle to function without interference, under the assumption that all the government can do is encourage the continued misallocation of capital which will make the bubble larger and the recovery longer.

Involuntary Transfers: There probably aren't any. It's just that this model prevents the government from borrowing on behalf of the working classes in order to invest in businesses and infrastructure that

that may employ them. In this sense, the people who have money are constraining the ability of the working classes to organize in such a way that they can invest in their future, and gives a substantial portion of that profit to people who do nothing but save and hold money already. While government abuse and corruption are universal, that's not to say in principle the end result isn't positive for labor.

Criticisms: The criticisms of the school are almost endless. However the most common are:

- a) it takes a very long time for money to work its way into the economy.
- b) the gold standard does not leave governments much borrowing capacity
- c) the gold standard constrains growth.

Of course, an Austrian would argue that these are all good things that keep people focused on being competitive while preventing the government from creating an unstable economy and unstable society.

THE CONFLICT BETWEEN THE SCHOOLS OF THOUGHT

It is possible that ALL FOUR ARE RIGHT in their theories of policy recommendations. It is even likely that all four are right. It is simply unlikely that we can create a political system that can implement policy along that spectrum. Not because of the affect each of them has on the economy. But because the affect that each of them has on empowering or disempowering the government to interfere with our social lives. So, it's possible to CONCEIVE of a political system that will make use of the entire spectrum of tools. It's just not practically possible to implement it.

Why? Because the short term tactical approach favors consumption and redistribution while the long term favors innovation and concentration. And without a systemic and procedural means of balancing those two political extremes, it is not possible for the different advocates to compromise on policy.

The Propertarian Solution

Propertarianism says it doesn't matter what levers you pull as long as it's calculable, and is a voluntary inter temporal exchange. That may sound complicated, but all it means is that if you want to borrow now, you have to create a productive investment later to pay for it. The Keynesian and MMT position is that 'demand' only matters, and that production will serve to fulfill the demand.

Each of the different academic political parties represents a different constituency. And by feeding that constituency they transfer wealth from other constituencies to themselves. The solution is to render these transfers visible and calculable, so that inter-temporal transfers are simply loans from one another that help the entire population produce productive ends, rather than scramble steal from one another by way of the state.

Differences Between The Schools

While the terminology used in the field of economics is absurdly obscure, the differences between the schools are simple:

1) The progressives schools all assume that unemployment is politically and socially unstable, and morally intolerable. Therefore the government should attempt to use its ability to borrow and spend money, or borrow and loan money cheaply, to increase employment. By increasing employment we reduce human discomfort and stress. When people are employed they consume. When the consume business and industry produce. To increase production they hire. And in theory taxes on the increased consumption more than pay for the cost of restarting the economy. That's the theory. And there is little dispute over whether this process will actually produce the short term consequences that we desire. The dispute is over the long term consequences.

2) Given that a government can borrow money and sell it, borrow money and spend it, or even just print it and either sell or spend it, the government can stimulate buying and selling in the economy. In theory, this spending fools the citizenry into thinking they have more money than they do, and so they start spending and consuming and this activity restores the economy (and forces people with savings to spend it rather than have it destroyed by inflation).

However, there are consequences to borrowing and spending.

A thought experiment

Let's pretend we have four houses of government that roughly correspond to 'The Fiscal House (Keynesians)', 'The Monetary House' (Monetarists), 'The Industrial Policy House' (Neo-Classicals), and the 'Human Capital House' (Austrians). And then we have an executive branch that can only execute bills that are approved by all four houses. These houses cannot create laws in the sense that they cannot create binding obligations over the long term. They can only 'print', borrow, and allocate fixed amounts of money over fixed time periods with defined dates of conclusion. In that

model, all four houses would have to compromise with one another in order for policy to be enacted.

The reason the different camps cannot agree on policy is that each side is actually trying to constrain the other's political not economic preferences and can only do so by advocating the exclusive use of their methodology.

It is often impossible to maintain the perspective that the political battle is between the public intellectuals on the left, and the entrepreneurs on the right, over control of the government. Schumpeter told us this would happen. And he was right.

But we don't have to control government if takings are prohibited, and exchanges are mandated. Its not hard really

I'm in the middle of the Monetarist-Neoclassical-Austrian spectrum and I agree with the Monetarists and objects to the Keynesians.

The unstated argument here is that:

- 1) The American people do not trust their government. All spending is suspect. And they would rather suffer in order to starve the beast than gain relief by feeding it. This isn't going to change any time soon. Demographics guarantee it. Tilting at windmills is a waste of time.
- 2) The monetarists failed to make their case with the public. If the monetarists DID make their case with the public by stating that they would in no way expand the government, the public would have endorsed it. I blame this failure entirely on the monetarist public intellectuals who allied with the Keynesians instead of the Neo-Classicals (improve industry) and Austrians (improve human capital) with whom most Americans are more sentimentally aligned – puritan ethics prevail..
- 3) The public is justifiably angry at the financial sector as well as the government. Galbraith, myself, and to some abstract degree Arnold Kling, recommended that bypassing the financial sector entirely and paying down consumer debts was a radical idea, but would have won the hearts and minds of the citizenry, as well as avoiding worldwide price recalculation within the Patterns of Sustainable Specialization and Trade, which is the result of the shock to people's ability to forecast and plan. (I dont think anyone appreciates the value of Kling's arguments as adding another tool to the neoclassical inventory.) This was a better solution than the Keynesian OR Monetarist solutions. And it would have astronomically cheaper.

Keynesian spending only works if people trust the government and people only trust the government in small culturally and ethnically homogenous nation states. Monetarists SHOULD be politically neutral, but by allying with Keynesians they become untenable with the public. By allying with Neo-Classicals and Austrians Monetarists can become politically neutral, and the public will accept their recommendations.

The importance of this concept is significant – not only for monetarists, but for the country as a whole. Perhaps for the world.

SOMETHING USEFUL FOR YOUNG LIBERTARIANS AND CONSERVATIVES

I think, that if I could say something useful to young libertarian and conservative men and women, it would be that fulfillment and money are increasingly difficult to find in combination. Worse, you cannot any longer look for insurance from a stable family. Worse, it is now nearly impossible to save for your old age once you're married – and are destined to be elderly, lonely, and poor. Worse, the world has been engineered since at least the 1960's to destroy your traditions, your families, your people, and your futures with just as deliberate a plan as the extermination of the Jews. Except that this deliberate plan has been conducted by pseudo-intellectual, pseudo-scientific fraud, the intentional erasure of rule of law, and the gradual financialization and impoverishment of your peoples through a process of continuous financial extraction. So your feeling of 'this isn't right' is an insight not just an intuition. It's not right. You're being exterminated.

So what can you do? You can let it happen, right? Or we can change the world forever, and obtain retribution and restitution from those who have committed these socio economic war crimes. To change the world I would recommend to find a job that makes money. To see social fulfillment in like minds. To develop knowledge of the world. To maintain adequate health and fitness. And to work in as many small ways as possible toward the revolution that we need to create. There is no one else to do it but you.

It's your time. It's your era. You are the generation that will save your families, your people, your culture, your civilization from genocide. But that revolution will not require money and passion. It will require knowledge and fitness.

Our history of revolutions is dependent upon the democratic narrative of popular will, popular press, and taking to the streets. This is not the revolution we will provide. Why? Because we do not need millions, we do

not need money. We do not really need weapons. Money, millions and weapons are strategies that the enemy knows how to wield. We need to establish our demands, raise the cost of the status quo until they are met. To make the state ungovernable. And to take selective actions until the demands are met or the state and economy collapse.

Why is this important? Because if we are a credible enough threat, then none of the unpleasant need happen. But if we are not a credible threat, then we will need to make the unpleasant happen in order to become a credible threat. fortunately or not, the timing is arriving a little faster than most of us anticipated. But we will create a network, and start educating in the positives and the negatives. The solutions and the threats. There are those of us who will instill passions, those of us who will spread solutions, and those of us who will suggest plans, and those of us who will take actions.

I am fairly sure that I understand how this will play out. But it will play out. And we will succeed. Punish the wicked. Try the guilty. Change the laws. And never again will we be subject to fraud as a means of genocide against our people. But as last resort, if all else fails, we can just kill them all by spitting them upon pikes at every entrance and exit to this the west.

Chapter 9

Government

SO, DO WE NEED A GOVERNMENT?

We need a market for the production of commons. And we need a legal system. Whether we need government is still unsettled. But we would argue ‘no’.

---“So it could still be privatized society, but we need to apply new laws to promote cooperation, trade, and prevent parasitism.”–

Correct. One law, natural law, total prohibition on parasitism: physical, verbal, and by externality. A market for the production of commons. And as far as I know there is no ‘government’.

It is useful to have a state department that foreign nations try to negotiate with.

But even this is better conducted in public.

The only way to eliminate the dangers of the state, is to eliminate demand for the state. To eliminate demand for the state, we must construct institutions that provide the services of the state, without the free riding endemic to the state.

The state provides just these services:

- ...1) an allocation of property and property rights, and means of transfer.
- ...2) a means of resolving all differences that lead to conflict.
- ...3) a means of constructing and protecting commons from free riding.
- ...4) a means of exclusion of competing allocations, means of resolution, means of construction.

The only means of providing these services without the state, is to construct institutions that do not require a state.

- ...1) the law of non-parasitism positively expressed as Property-in-toto, the common organic law, an independent professional judiciary RATHER THAN an independent professional bureaucracy. ie: the fourth wave.
- ...2) a market for commons consisting of houses of common interest in the commons, in which non-monopoly contracts are negotiated for the construction of commons.

...3) a universal (or near universal) militia, caretaking, emergency and rescue, in order to participate in the market for commons – participation must be earned, even if protection from parasitism need not be.

A bureaucratic state then, is an evidence of the failure to construct institutions necessary for the provision of services that allow groups to compete against other groups.

Fukuyama has not identified the alternative to social democracy, nor has he identified the transitory nature of monopoly institutions, as necessary for the construction of a commons prior to the development of a competing market for the provision of those commons. He failed to grasp the difference between research and development of expensive common institutions, and the conversion of those monopoly institutions to non-monopoly institutions that exclude conflicting institutions, while competing on the efficient provision of services.

The End of History is quite different from that which Fukuyama imagines, and what the academy (as a profiteering church) advocates and desires. There is an alternative to monopoly government, if not an alternative to a monopoly of property rights articulated as property-in-toto. He is a product of the academy and history despite his honest intellectual interests – because he is not a product of economics and law: political economy. He is forgivable as are most students of history, of looking backward at patterns, without understanding the causal properties of human cooperation and the necessity of increasingly complex means of calculation.

As advocates for liberty, it is our function, our mission, to provide these superior solutions to the problem of cooperation at scale that we call “government” by the invention of, advocacy of, demand for, and rebellion in pursuit of, formal institutions that prohibit tyranny, and preserve our unique Western rate of innovation, by prohibiting all parasitism (rent seeking) in all walks of life, at all times.

...1) The universal requirement for productivity and it’s obverse, the prohibition on parasitism.

...2) The institutionalization of that rule as property rights encompassing property-in-toto.

...3) The common organic law, the independent professional judiciary, universal standing, the jury, truth telling, restitution, multiples of restitution, punishment and ostracization (imprisonment).

...4) The nuclear family (and perhaps not the absolute nuclear) as the first commons in which gender competition is resolved outside of the production of commons.

...5) An hereditary monarch (a head of state) with veto power, but without positive power.

...6) A set of houses representing the classes, populated by random selection, who act as a jury, in the selection of contracts proposed for the annum and specific prohibition from the construction of law....7) The inclusion of the informational commons in property rights and therefore:

(a) the requirement for truthful ('scientific and Propertarian') speech in matters of the commons.

(b) the requirement for operational language,

(c) the prohibition on pooling and laundering

(d) the prohibition on inter-temporal and transferred commitment,

and (e) the liability of jurors (representatives and voters) for their actions on behalf of others.

The only defense is requirement for production, the Common Law, the jury, the truth, universal standing, universal liability, and competitive markets. This produces the least opportunity for rent seeking and privatization and forces all into the market for the production of goods and services in order to survive and reproduce.

Insurance of one another against error and failure, and a limit of one child to those who are unproductive solves the problem of charity without the problem of eugenic immorality.

THE ONLY MEANS OF ELIMINATING THE PARASITISM OF THE STATE AND CONSTRUCTING SOVEREIGNTY, LIBERTY, AND FREEDOM

The only way to eliminate the parasitism possible by and through the state, is to eliminate demand for the state. To eliminate demand for the state, we must construct institutions that provide the services of the state, without the free riding endemic to the state.

The state provides just these services:

...1) an allocation of property and property rights, and means of transfer.

...2) a means of resolving all differences that lead to conflict.

...3) a means of constructing and protecting commons from free riding.

...4) a means of exclusion of competing allocations, means of resolution, means of construction.

...5) an insurer of last resort.

The only means of providing these services without the state, is to construct institutions that do not require a state.

...1) the law of non-parasitism positively expressed as Property-in-toto, the common organic law, an independent professional judiciary RATHER THAN an independent professional bureaucracy. ie: the fourth wave.

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The only defense is requirement for production, the Common Law, the jury, the truth, universal standing, universal liability, and competitive markets. This produces the least opportunity for rent seeking and privatization and forces all into the market for the production of goods and services in order to survive and reproduce.

Insurance of one another against error and failure, and a limit of one child to those who are unproductive solves the problem of charity without the problem of eugenic immorality.

WHY DOESN'T DEMOCRACY WORK?

Democracy does work if it's under one-family-one-vote, in a small homogeneous polity, under agrarianism, and if we have four houses of government in the Anglo Saxon model: monarchy, aristocracy, business and industry, and the church (proletarian, insurance and caretaking).

Because the classes and families have enough in common to use majority rule as a means of selecting priorities for funding with scarce resources. But democracy wherein men, women, and classes possess equal votes just results in proletarian parasitic rule with every possible malincentive. We can use majority rule to **select priorities among people with common interests** but we cannot use majority rule to **select preferences among people with disparate interests**. That's just illogical.

The data says that without women voting we would have been fine. Women expressed their reproductive strategy in politics under democracy. They undid civilization. That is a painful pill to swallow. Paternalism and property rights, the jury, and truth telling and the absolute nuclear family, and delayed reproduction under manorialism were means by which we suppressed the reproduction of the lower classes, and controlled women's destructive behavior – reproducing at will at random and causing the tribe to bear the consequences of her Malthusian impulses. Women select by r-strategy (volume), not K-strategy (excellence). Civilization requires suppression of free riding of the masculine kind (aggression) as well as the female kind (reproduction).

We undid Indo-European history and the family as the central political unit, with one act. So, how do we construct compromises rather than oppressions? Different houses – whether physical and representative, or electronic and virtual, for those groups with different reproductive strategies.

Once you 'lose hope' in democracy and equality and return to hierarchy, you have a range of choices available.

National socialism on the one end and classical monarchy on the other.

The 'good' in national socialism existed in their use of nationalism, aesthetics, and the creation of rituals and festivals - the kind of 'religion' that replaces otherworldly mysticism with real-worldly art in all aspects of life.

This was genius.

But while Germany had created the next flowering of Europe (after Italy's renaissance and England's scientific enlightenment), and brought European

civilization to its highest achievements therein, national socialism overextended itself like most religions do, into "purity" for its own sake.

Moreover, National socialism was dependent upon finding a leader who can do good. Classical Monarchy is dependent upon a leader who prevents people from doing bad. It is very hard to do good other than build monuments (which is what monarchs do). It is very easy to prevent harm without doing harm, which is what monarchs do.

So, in my humble opinion, it is better to have an aesthetic monarchy in general, and call out the fascists in time of economic and political war. In other words I think it is useful to constitute both a military, a police force, a judiciary, and an aesthetic 'priesthood' that maintains purity.

And let them work together to suppress evils of all kinds. In my opinion, Natural Law can be used to allow the policing of aesthetics. If that is the case, then culture can be policed just as information is policed. This form of policing merely limits the bad without limiting the innovative.

IS THE PROBLEM REALLY DEMOCRACY?

The problem is not DEMOCRACY (the choice of leadership) but the combination of:

1) **Discretionary Rule**, where leaders can legislate (issue commands) anything that the public will allow them to, rather than RULE OF LAW, under NATURAL LAW, where (like our trial-run original constitution) they can only construct otherwise legal contracts between members of the polity on their behalf. Much legislation is not (objectively) LEGAL in the sense that it violates NATURAL LAW: the preservation of the incentive to cooperate by the requirement for productive, fully informed, warranted, voluntary exchanges, limited to productive externalities.

And 2) **Universal Enfranchisement** rather than demonstrated ability earning enfranchisement. But unlike Plato and Socrates, recommend, it's not EDUCATION that demonstrates wisdom, but ACHIEVEMENT in life. Why? Because the reason we no longer possess RULE OF LAW, and are the victims of DISCRETIONARY RULE is the fault of the academy's teaching of social pseudoscience for 140 years. So conversely, how do we know we are in fact 'educating' rather than 'deceiving'? I am not the first philosophy to suggest that the 20th century will be remembered as an era of pseudoscience and the refutation of democracy – because of the failure of the academy. So the reason our ancestors required PROPERTY(demonstrated ability) and military service (warranty or 'skin in

the game') was that together they DEMONSTRATED knowledge and investment, they didn't 'imagine' that they were knowledgeable, because they had an education, or 'imagine' people were moral – they wanted empirical EVIDENCE OF IT. For a criticism of the university systems see either Sowell's work on education and intellectuals, or See Kaplan's work on the fallacy of the rational voter, and his work on Universities: there is very little evidence that universities do anything more than filter by workload. They teach almost nothing that produces outcomes other than fitness for workloads.

3) **MONOPOLY COMMONS.** All MONOPOLIES are 'bad' because they prohibit innovation, and they allow us to violate the Natural Law of Cooperation. Yet majoritarian democracy produces a monopoly. There is no reason why Seattle must choose between a Monorail and a Train, when they can choose both and let the best solution win. The excuse is efficiency. But this is a deception. Instead, the competition will force voters to pay for that which is most likely to succeed not what they themselves want at the expense of others – and that is more efficient. The purpose of majoritarian democracy is to legitimize authority – to rubber stamp the oligarchy's choices. Majoritarian democracy is possible for the selection of priorities among people with common interests (farmers), where resources are scarce.

But markets (contracts) are the solution to heterogeneous polities with disparate or competing interests (like ours today), where expenditures of resources are plentiful (surpluses are possible) must be constrained in order to prevent expansion of debt. So instead of single house majoritarian democracy, our ancestors created houses for each class, so that classes could construct exchanges, rather than rule over one another. They created a MARKET for the construction of COMMONS between the classes, just as they had created a market for the consumption of goods and services: cities. Just as they had created a market for leadership by voting. Just as they had created a market for dispute resolution that we call the 'independent judiciary' under 'rule of law'.

So you see, democracy can function as a market if and only if we restore market institutions, instead of market-violating institutions: multiple houses of government (families, businesses, territories, monarchy-as-vote-of-last-resort-by-veto, and then we can have democracy. Otherwise democracy is just a means by which to fraudulently legitimize the formation of tyranny by monopoly.

Why this is so difficult? Because the academy teaches pseudoscience, not social science.

WHY MINORITY RULE IS SUPERIOR TO MAJORITY?

1) The slower the rotation of elites, the more consistent the policies, the least 'virtue signaling expenditure', the least waste, and the least fragility. Consistent policy allows long-term low-cost investment in commons. Preserves knowledge in the administrators.

2) The longer term the incentives the more capital will be accumulated in all its forms. So, Monarchies have the best inter-temporal incentives, houses of 'lords' so to speak the next best, Westminster/German model parliaments the next, and democratically elected representatives in the American model the worst incentives. Germans seem to produce consistent policies, yet can still be removed from office.

3) Minorities face higher consequences if deposed from power than members of a majority, and they are easier to depose, so they have both incentive to rule well (reduce cost of defense), and to maintain rule (preserve their investments). (The HAN, RUSSIANS/Muscovites), and the TEUTONS/Germanics understood this. The Europeans no longer do. They lost this sentiment in the world wars. Aside from Jefferson's attempt to codify natural law in an extant document and order, America has been a very bad influence on the world since its revolution.)

4) The more thorough the rule of law, the higher the trust, the faster the economic velocity. So, Rule of law (common, judge-discovered, natural law) is more important in producing good policy than the form of government if the aristocracy (martial class) is large enough. If a professional bureaucracy can form prior to the expansion of the franchise, then Continental Law can function as well as Common Law with a smaller aristocracy (martial class).

5) So, most civilizations fail to defeat i) Malthus, ii) Rent Seekers (corruption), iii) Familism (corruption) for any one of these reasons: (a) inability to form a military/martial/nobility class capable of enforcing rule of law and profiting from its enforcement (Nobility). (b) inability to concentrate wealth without ever-expanding corruption (Homogeneity), (c) inability to direct proceeds to the production of commons (universalism), (d) inability to create a class capable of sustained policy development (minority control)

So it's not so much that it's minority rule, but that it's CONSISTENT rule, with inter-temporal incentives, while still able to 'throw the bums out', with

rule of law limiting their actions, and suppressing corruption. And minority rule tends to be more consistent. (And monarchies were more tolerant.)

Net: incentives of representative governments constantly trying to hold to their positions produce the worst policy because they have the worst of all incentives: urgency and unaccountability.

Reversal: If you are in a heterogeneous, tribal, familial, civilization, lacking a militia (universal military), and a large enough middle class to demand and require rule of law, and if you have its opposite (universal theocracy), and if you do not have harsh winters to reduce the size of the underclasses without invoking moral hazard, you will have a very difficult time creating prosperity compared to a homogenous, outbred, martial civilization, with harsh winters, and putative rule of law. Nobility makes an administrative class, makes a middle class makes a working class, makes an over-reproductive underclass, and rents expand by all classes until the civilization is fragile or stagnant and cannot respond to shocks or competitors

NOMOCRACY: RULE OF LAW AND MARKET GOVERNMENT ARE THE ONLY ALTERNATIVE

Markets in everything: A Market for Goods and Services(“Capitalism”), A Market for Commons (“Government”), A Market for Dispute Resolution (“Rule” – and independent judiciary under the one law of property).

The care-taking of the unable and the requirement of self support for reproduction. Imposing costs upon others is antithetical to civilization – eradication of it is the purpose of civilization. While insurance against the vicissitudes of nature is necessary for risk, the guarantee of dependence is mere theft by intention not accident.

Communism Fails (authority).

Democratic Socialism Fails(democracy).

Libertinism Fails(individualism).

The only solution is MARKET GOVERNMENT.

And market governance requires rule of law.

Rule and Government are two different things.

Nomocracy = Rule of Law (by Judges).

Therefore under Nomocracy (judge rule), ‘government’ provides laws.

What we call 'government' more correctly provides a method for the construction of commons.

We have conflated the functions of government and commons production, whenever the functions of judicial and commons production are combined into a monopoly.

(a crime against reciprocity – most often because of technological and cultural incompetence at identifying reciprocity, or the intentional violation of reciprocity for the purpose of predation).

We can construct commons the individual authority, oligarchical choice, representative choice, or market choice.

Government models solve current problems by organizing society's institutions to organize people to respond to changes in the conditions in which the polity competes.

Just as the Romans toggled between dictatorship in war, and republicanism in peace, I would advocate Fascism in war, and natural law classical liberalism in peace. And extend the privilege of enfranchisement in periods of extreme prosperity.

The only constant is natural law of cooperation.

STATE BUSINESS ALLIANCES

Forms of subsidy to companies that engage in international trade produces multipliers. The math has been done. That's why it continues. In fact, throughout history, the state-biz partnership in international trade has been a requirement at worst, and the central source of economic competition at best.

The problem with state-business relations occurs when:

- (a) consumers have no standing in court against violations of reciprocity in the domestic market, and
- (b) politicians grant rights and privileges in the domestic market
- (c) when zombie (dead) corporations are kept alive for political reasons.

In the American case, corporations pay the highest taxes in the world. But our total tax rate is relatively low. Most advanced countries (meaning those with audit-able financial systems) use VAT tax increases to offset corporate taxes. But you can easily see where that goes....

Libertarianism benefits from a little knowledge of economics, with a heavy dose of obscurantist moralizing. A little knowledge is a dangerous thing.

And that is why there are many passionate libertarians, and only a half dozen libertarian ‘intellectuals’. Its because once you possess more than a little knowledge you either choose conservatism (long term and eugenic) or social democracy (short term and dysgenic).

IN PRAISE OF TAXES

Rule Is A Profession, And One We Must Return To.

Assuming that taxes are used for the purpose of the creation and defense of the full spectrum of markets. And assuming we have juridical defense against taxes not used in creation and defense of those markets. And assuming that tax competition exists by freedom of exit and absence of collusion. And assuming one of the markets constructed is a market for commons. Then taxes are merely a commission on the use of violence to construct markets that enforce production and deny parasitism.

In other words, the Aristocracy may profit via commissions on the construction, maintenance, and defense of markets just like the provider of any other form of good, service, or information.

In fact, the wealth created by profits from the construction, maintenance and defense of markets, is possibly the most morally defensible form of profit a man, family, and clan, tribe, and race can demonstrate.

So again, the libertarians, classical liberals, and progressive liberals, and Marxist socialist have been wrong. While the liberation from the mysticism of the church by the scientific enlightenment has been a boon for man, the attempts by the various other classes to create monopolies favoring their classes rather than markets for the cooperation between the classes, has been predicated on moral falsehoods, pseudoscience, and outright lies.

Like the Spartans, Athenians, Romans, Germans, French, we must rule for our betterment and the betterment of man, or be ruled against our interests, and against the interests of man.

Not only should we tax. We should revel in our taxes. We should maximize the returns on our shares. And continue to profit from the incremental domestication and eventual transcendence of man.

We were mistaken. We need NO OTHER CAREER than rule. Rule and fee for rule, by commission on successful rule, is perhaps the greatest of our achievements, and a means by which we have, can, and shall profit.

What must we do to return to rule?

Restore Rule of Natural Law (Science)
Restore the Judiciary. (Rule of Law)
Restore the Monarchy. (Judge of last resort)
Restore the Nobility (Governors)
Restore the Knights (Regiments)
Restore the Sheriffs. (Police)
Restore the Militia (disaster, emergency, war)
Restore the Artisans (artists and craftsmen)
Restore the Laborers (of the commons)
Restore the market for marriage
Restore the market for commons
Restore the market for rule.

THE NATURAL LAW, SOVEREIGNTY, AND THE RESTORATION

NATURAL LAW

Testimonialism: Epistemology and Truth (Testimony), and Propertarianism: Ethics and Natural Law (Cooperation), and Natural Common Law (a grammar), provide the means of producing contracts (Constitutions), that are ‘scientific’ – which in Testimonialism means ‘truthful’, and not open to creative interpretation by the judiciary. This ‘precision’ was necessary in order to increase the demand for warranty of due diligence against fraud from covering products and services, to covering information (speech).

SOVEREIGNTY (WESTERN CIVILIZATION)

Sovereignty (‘liberty in fact not by permission’), Market Civilization (association, cooperation, production, reproduction, production of commons, production of polities, production of group evolutionary strategy), and Western Group Evolutionary Strategy (Transcendence / Domestication), Provide an analytic explanation of the reasons for Western rapid evolution in the bronze, iron, and steel ages.

One who possesses sovereignty in fact by perfect reciprocity CANNOT fail to police the commons without violating the contract for perfect reciprocity. This is what separates the SOVEREIGN IN FACT from those who experience LIBERTY BY PERMISSION of sovereigns

THE RESTORATION

1 – How we were met by supernatural mysticism, monotheistic religion, and pseudoscientific and pseudo-rational ‘religion’ by the people to the east, in each era. And how the current pseudoscientific came about.

2- How we can use Natural Law to restore Western civilization, by reforming or rewriting our constitution and that of others.

3 – Including various institutional methods of producing commons truthfully.

4 – Including the necessity, under Sovereignty, of markets for the production of commons.

5 – Including the necessity of various policies under the group strategy of Transcendence

So, given that we can use Propertarianism and Testimonialism to produce ANY government truthfully, what I THINK you are asking, is that if we chose to pursue Sovereignty and Transcendence to restore Western civilization under strictly constructed natural law, what would be the optimum(?) end state?

We can choose from any number of options, but the lowest risk is to selectively revoke, restore and amend the constitution and with it the judiciary, restore the monarchy and militia, reduce any ‘federal’ government to a corporeal insurer of last resort, with courts limited to dispute resolution on narrow forms of commercial non normative property; with a market for commons consisting of multiple “houses” representing various classes, (Territorial, Commercial, Familial, and Dependent) which vote by apportionment (put money to what they want), and any contract not opposed by the other houses on legal basis survives. In other words “a market” using some of the proceeds of “the markets” for the production of commons, that improve the returns in the market.

My ‘belief’ (forecast) is that the proceeds of suppressing falsehood (by Testimonialism) will be greater than the proceeds of suppressing mysticism (by empiricism).

The converse question is that if you cannot provide warranty of due diligence of your words, then why should others tolerate them any more than whether they tolerate a lack of due diligence of your actions (services), or productions (goods)?f

Every liar no matter how well intentioned finds an excuse to defend his lies. But why is it that we must tolerate lies?

HOW DO WE CREATE A REVOLUTION?

The problem with a revolution is that in and of itself, it's just an expression of frustration. It doesn't necessarily bring change for the better. And some revolutions are far worse than their original states: France and Russia in particular.

To implement change one has to have **something to demand**. And what one demands has to satisfy a lot of people's interests. Those demands have to be possible to **put into operational processes** that we call 'institutions'. They have to be possible to **persist regardless of the beliefs** of the participants. So they have to create the right incentives.

1) So to create a revolution you need **moral authority** – something that people will willingly use violence to bring about. And as a moral imperative, and moral justification, TRUTH IS ENOUGH. We are tired of lies, pseudoscience, and obscurant rational justifications. We are tired of our elites burning our civilization. The **truth is enough**. Unlike gossip, guilting and shaming. And unlike pseudo-science and propaganda, the truth is expensive. Truth is the most powerful argumentative weapon ever developed. And Propertarianism teaches us how to demand truth and speak the truth.

2) After moral authority – then you need a political solution – **something to demand**, and in sufficient detail that it is possible to discuss rationally, and implement as formal institutions.

3) Then you need a sufficient **plan of transition** that a revolution isn't necessary, and people don't die by the millions to do it.

4) Then you need a **rough set of goals** – not a plan – for nullification, secession, revolution, and civil war – and hope you can accomplish it with incremental nullification and secession but willing to conduct a revolution or civil war if need be. And you pursue all of them at once.

5) Then you need an '**organization**' – a group of people who act as the general staff that answer questions, and propose ideas on how to implement, how to transition and how to raise the cost of the status quo so that the transition is preferable to the uncertainty and instability.

6) Then you need a small number of people **willing to die for their people**, culture, and civilization, but who have reasonable belief that their sacrifice is not in vain.

I don't go into tactics because that's unwise. But in general, I try to get across this idea: How many hours of electricity, days of water, days of food, days of 'order' are in the production line every day? I mean, if bad stuff happens in Ukraine and Russia, 40% of food is produced by the people. Everyone can go back to the village to relatives and the farm. What happens in the developed world if it's disrupted?

We live in the most fragile time in history. It no longer takes masses in the streets to bring about revolution. It takes a small number of people to increase the friction of daily life. It has never been easier to create a revolution. **People just need a plan, moral authority, and something to demand.**

It's our job to give it to them.

SOVEREIGNTY, LIBERTY, FREEDOM: IT STARTS WITH THE MILITIA

Rule of Law, by Natural Law, with Universal Standing, and Universal Applicability: A contractual corporation consisting of a distributed dictatorship of sovereign militia (men).

A constitution of natural law creating a distributed private government, each member with one share ownership, purchasable by reciprocal insurance of all other members.

With an independent judiciary, and a hereditary monarchy providing a judge of last resort.

Under such a corporation, under such a form of management, under such a contract, we have only productive, fully informed, warrantied, voluntary exchange, free of negative externality, in markets for association, cooperation, reproduction, production private of goods, services, and information, commons of goods, services, and information, and the production of polities themselves, and the means by which to cooperate.

Government without discretion. Rule of Law between men, not over men.

(Note: We have to substitute 'militia' for men, or the entire chain of reasoning is lost.)

DEFLATIONARY GOVERNMENT

A **militia** consisting of shareholders who reciprocally and unconditionally, insure one another's property-in-toto from the involuntary imposition of costs by both members and non.

1) A contract (**constitution**) between those shareholders for that reciprocal insurance, consisting of Rule of law, natural law, universal standing, universal applicability, absence of discretion through strict construction, with a monarchy as a judge (veto) of last resort. And providing for:

2) A market for **polities** in which many small polities compete by the production of different commons. (btw: what polities will attract not only the most, but the best women?)

3) A market for the production of **commons** within any given polity, by exchange between the classes (those with different reproductive strategies, capabilities, and capital interests)

4) A Market for the production of **goods** and services within any given polity by exchanges between individuals and organizations OTHER than those that exclusively produce commons.

5) A market for the production of **generations** (marriage) within any given polity, within any given market for commons, within any given market for production of goods, services, and information.

6) A market for **association** and cooperation, within the market for polities, the market for commons, the market for private goods, the market for reproduction.

7) A market for the **resolution** of disputes over property in toto by application and strict construction of the natural law of cooperation: reciprocity. (Judiciary)

8) A market for the production of **contracts** (agreements) in all markets (lawyers)

9) An **insurer** of last resort consisting of: A military of last resort, A treasury of last resort (shares in the nation), An insurer against acts of nature, age, and incompetence of last resort.

THE MORAL USE OF VIOLENCE

ON THE MONOPOLY OF VIOLENCE: VIOLENCE CAN BE USED TO CREATE PEACE

Politics is a proxy for violence between men. A market for trades to avoid violence.

Women have permission to use this proxy -within limits. But risking life and limb is not substitutable. They risk men, not themselves.

So, women: be very careful what you do with that violence. Because men are very aware that the proxy is revokable, and we can return to violence.

We always, like children, test one another. Sometimes we find the limits. Unfortunately, the limit in politics is the restoration of violence.

Aristocracy's function is to rule, not necessarily to govern. We prohibit violence and theft, prohibit error, bias, wishful thinking and deceit., and adjudicate differences. We do not favor much else other than beauty. Aristocracy uses limits. Hypotheses we leave to others.

VON CLAUSEWITZ WAS WRONG

Clausewitz was pretty much wrong about everything. War is not an extension of politics. Politics is a means by which we limit war. It is not politics that is the basis of human interaction, but the ever present rational choice between war, conflict, boycott, cooperation, insurance, and kin-sacrifice. Political organizations exist to defend the interests of the group from competitors, and if possible convert the group to the most successful competitor, and therefore the competitor with the greatest discounts on negotiations with other groups. Politics is the extension of cooperation, and when politics fails, we return to the prior state – whatever is in our rational self-interest. But, as we are strong when organized against competitors, and weak when disorganized in the face of competitors, when political solutions fail, we merely choose politically organized conflict of large numbers rather than otherwise organized conflict of smaller numbers – thus allowing us to concentrate our full resources on the conflict in question.

In the end, warriors make rule possible, but Judges rule. In the monopoly of soldiery officers rule, and in the market of cooperation judges rule. Judges and Officers provide the same function under positiva (military) and negativa (market) organizations.

The question is only which method judges use to rule. And there is only one scientific, logical, true, and perfectly decidable method by which judges *can* rule, and that is Reciprocity: The Natural Law of Sovereign Men.

The west has always been poly-narrative. With each class evolving its own narrative. And with each class narrative justifying its role in the natural law of sovereign men. The cult of sovereignty for the aristocracy, the cult of law for the priesthood of the aristocracy, the cult of philosophy for the middle aspirational classes, and the cult of religion for the laboring classes, and the cult of rejection, rebellion, and escape by the undesirable classes.

And in turn, there is only one method of producing Sovereignty, liberty, freedom, and sufficient surplus for subsidy, and this is via the incremental suppression of parasitisms in all its forms, producing sovereign men, and eliminating parasitic men – leaving only means of survival in markets for association, cooperation, reproduction, production, production of commons, and production of polities. The monarchy provides the judge of last resort in war, the judiciary the judge of markets, and the officer corps the commander of the monopoly that is war.

And so, as long as the men willing and able to fight for sovereignty are trained in, and participate in, a local militia, a regional regimental system, and are trained by a national army, in exchange for rights of public speech, access to territorial and capital ownership, and participation in the choice of commons, then because of their arms and their numbers, no usurper can deprive them of sovereignty; and because of their investment and advantage from it, they will preserve their sovereignty, and because of their universal standing in courts of natural law, they will have incentive and peaceful and productive means of preserving their sovereignty, through the incremental suppression of all parasitism of which they are aware. Men must create a market for the suppression of parasitism, by in turn creating a market for cooperation, because of the market for violence that is the result of a large militia of diverse personal but homogenous collective, interests.

There is but one method of obtaining and preserving the sovereignty, necessary for the production of agency, necessary for the transcendence of man, and that is the organization of a franchise (corporation) of warriors of sufficient number, with sufficient incentives, and sufficient institutional means, that the only conditions that prevent conflict and preserve cooperation.

The advantage of this order is that we preserve our original innovation: maneuver (what we call today ooda-loops) because of the distribution of

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decision making to the lowest possible level of the organization: a market for heroism in battle.

We developed markets in everything, because markets adapt faster and innovate faster than all alternatives. And for a small population of people, the use of excellence (professionals) and technology (excellence), and markets (maneuver) is simply *faster* in all dimensions than all larger and slower alternatives.

He who adapts fastest and best has the advantage.

Because the first and last enemy of all is TIME.

Chapter 10 Gender

Compatibility not Equality

A man's first instinct is to question whether something is true.

A woman's first instinct is to question whether something is desirable.

A man's first instinct is to describe a distribution.

A woman's first instinct is to describe a uniformity.

A man's first instinct is to question whether someone will obtain a valuable advantage.

A woman's first instinct is to question whether someone's being left behind.

In the main, without extraordinary training, women are of zero or negative value in politics for these reasons.

They will weaken and destroy a polity.

Why?

Because women evolved to pre-rationally intuit to a degree we call 'panic' whether her offspring will be left behind by the needs of the tribe.

And women are less able to disconnect the emotional from the rational in matters political. Women simply possess less agency.

And if they didn't, we wouldn't exist today.

FEELING AND APPROVING VERSUS KNOWING AND TRUTH - THE GREAT GENDER DIVIDE

For men, threats to the dominance hierarchy are a possible benefit we need to work through. For women they are a near certain threat they need to avoid. That's what separates our perceptions of reality. Men are less cautious with one another because we're more dangerous and less likely to act. Women are more cautious with each other because they are less dangerous and more likely to act against each other. It's not so much that women want to be right all the time. It's that they want to exorcise their feelings most of the time. The trick is to help them do that as well as their best girlfriend when they are insecure, and not to reinforce them when they are getting cocky. (works both ways really.)

Men use violence to create sovereignty in fact. Other men buy liberty from them as permission to put it to good use in the organization of the markets.

Others yet obtain freedom from them by their actions in war, policing, and production within markets. Thankfully for all of us who aspire to advance our familial interests, there is no limit to the demand for sovereign men. Only a limit to the men capable of sovereignty. Because there are so few men capable of agency.

WE ARE UNEQUAL.

We grant each other the pretense of equality in order to discover the **truth**, through discourse and debate, that is free of error, bias, suggestion, obscurantism, and deceit. We grant each other equality under the **law** to assist one another in cooperating productively and without conflict and retaliation across our various stations and abilities. We grant each other equal access to the **market**, by the equality of money and prices, because we all buy entry into the market by forgoing opportunities for violence, theft, and fraud, despite our differences in wealth. It is through these three equalities of opportunity that we cooperate despite our inequalities of interest, ability, value to one another, and wealth. **But we are in no way equal.**

THE FAILURE OF LIBERALISM WAS OUR FAILURE TO UNDERSTAND IT.

Empirically speaking, women voting without separate houses for men and women, has been the failing of liberalism.

The monarchy (state), nobility (regions), commons (businessmen), could have been expanded to the proletarian(working classes) and the homemaker(women), and we could have continued the Anglo-Saxon tradition of using houses to form a market between the classes. Democracy has failed worldwide because women have narrower interests and vote more consistently in blocks, and by destroying the family women have destroyed Western civilization: our central unit of production of generations, production of norms and traditions, production of commons, and production of goods and services.

It's just empirical. Look at the voting history. There would never have been anything 'left' in this country nor its decline had women had their own house.

Violence has and always will provide decidability. We have tried so desperately to accommodate women in government - itself an act of violence - despite their zero value in the exercise of violence.

Accommodating women's weakness is not the same as changing the predominance of violence whatsoever. Accommodating the weak, the solipsistic, and the psychotic character of women has been a luxury good.

But empirically speaking it has caused the suicide of our civilization, and its vulnerability to invasion, propaganda, and deceit.

Women have but one power: disapproval. And that power exists only so long as men will tolerate it. And men will tolerate it only so long as it is useful.

Women have merely replaced the truth of violence, with lying about it in all walks of life.

Politics is a proxy for violence between men. A market for trades to avoid violence.

Women have permission to use this proxy -within limits. But risking life and limb is not substitutable. They risk men, not themselves.

So, women: be very careful what you do with that violence. Because men are very aware that the proxy is revocable, and we can return to violence.

We always, like children, test one another. Sometimes we find the limits. Unfortunately, the limit in politics is the restoration of violence.

OUR COMPATIBILITY

Women signaling with virtue-talk and men signaling with trash-talk. Women shaming as if their approval mattered, and men threatening as if their disapproval mattered.

We are perfectly compatible. All sound and fury, signifying nothing. With the occasional outlying compromises seized and quickly consumed before the ape-chatter starts anew.

Women exist as our mothers, sisters, daughters, wives and friends. In that capacity we are equal. But in politics and war women are as incapable as men are of conception and birth. And it is more likely that men will give birth than women will demonstrate capability in politics and war. Dependence upon female defense of communal capital is as suicidal as dependence upon male bearing of offspring.

Women do damage via different means than do men. Yet we did not limit their ability to do damage. So we can say our experiment in enfranchisement has failed, or we can improve our institutions such that the even more destructive intuitions of women cannot be let loose by the violence of government under the franchise.

Man is rational. He engages in **predation** when it suits him, **parasitism** when it is possible, **cooperation** when it is preferable, and **flight** when it is necessary.

Thankfully, through organizing our efforts into myth, ritual, habit, norm, and law, we can raise the cost of predation and parasitism high enough so that man chooses cooperation or flight more often than parasitism or predation.

Our deprivation of his opportunity for parasitism and predation do not change the nature of man – because man is rational. We simply eliminate those less able to cooperate and produce, and provide disincentives to those that remain, thereby creating an imbalance of incentives and proclivity for cooperation and production.

Humans unconsciously rely upon these social constructs in order to establish priorities in political decision making:

- The Family
- The Cult
- The Tribe
- The Fraternity

In the west, we rely upon the fraternity. The remnants of our military social order.

Democracy works for us because we are a fraternal society **first**. Democracy **depends** upon the fraternal society.

The competing sentiments of tribe, cult, and family give rise to the different approaches to the solution of political problems.

GENES DRIVE BEHAVIOR NOT INTENT

If women cannot conceive of the evil of their moral intuitions, why would a population that had bred for the continuous selection of feminine traits have any more consciousness of their evil than women do?

We just make excuses for our intuitions. Our intuitions are created by our genes.

We are supposed to love women and care for them. We are not supposed to debate with them over true or false. Only whether a want is possible for the two of us, or impossible for the two of us. Our education, commerce, and politics places too much emphasis on true or false or good or bad, and too little upon possible and impossible. Women are precious creatures if they are honest. There is no reason we must worry about good and true. Only possible and harmful. It does not matter if what they want is good or true,

only whether it is possible and not harmful. We are happy to ask women not to ask us to think as women. But we too infrequently fail to reciprocate by not asking women to think as men. Women nest at home, seek signal status with their peers, and try to overload their children, and none of these three impulses have any limit other than her exhaustion. An exhaustion which she will transfer to you. So do not ask women to be men and think of limits and efficiency. Just love them, and do what is possible. The suffering occurs when we engage in transfers and not exchanges. and the enemy of exchanges is lethargy caused by lack of fitness, and lack of will.

NATURAL LAW ON GENDER

Whereas;

There exist but two genders. Male and Female. These genders are compatible. Both genders provide necessary reciprocity to one another in the production of family and offspring. Both genders develop traits for each gender, and each gender divides the labor of transcendence with different traits, but with greater or lesser intensity of either. Individuals are born with determining genitalia and genetics. Individuals are born with in utero successes and in utero failures. Individuals mature with developmental successes and developmental failures. Individuals develop psychological successes and failures, primarily due to insufficient training by socialization, shocks or trauma that disrupt the psychological training.

Whereas;

Defects of birth that cannot be changed or that individuals desire to preserve, must be either tolerated or not. Defects of development must be tolerated or not. But defects of training of one's psychology need not be tolerated. And the export of the costs of one's defects in utero, development, or training may not be imposed by any means onto the body of the people for whom the transcendence of man by the transcendence of their family is of necessity, and the accommodation and tolerance of failures in that transcendence a cost they may choose to bear or not. As such homosexuality may not be punished, nor accommodated. And all other deviations of gender need not be tolerated if they are perceivable in the commons. And deviations that threaten the young or less able, need be cured or the individual terminated.

Therefore;

The Natural Law recognizes only two genders male and female, defects of birth, defects of training, and defects of choice. And therefore no imposition

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shall be forced upon those with defects other than that of birth defect, fraud of weights and measures, or imposition of costs upon the commons.

Therefore;

All public word, deed, and display shall conform to one's gender such that none impose his defects upon others in the commons. And none shall impose upon private word, deed and display, unless it imposes costs upon those external to the voluntary exchange of word, deed, and display.

Counsel:

Knowledge of a thing's existence is not the same as sense of its existence. It is only sense and cost of existence that the Law prohibits.

Chapter 11

Generations

The Production Of Generations: Family & Marriage

THE ORIGINS OF CIVILIZATION ARE MILITIA, PROPERTY & MARRIAGE

Civilization emerges from 3 fundamental institutions:

- 1) **Militia** (how to compete in the violence market),
- 2) **Property** (how to compete in the production market) and
- 3) **Marriage** (how to compete in the reproduction market).

The polity fails or succeeds in competition by the functionality of three institutions. Through success in the violence market, the polity may establish and regulate it's production and reproduction markets (via property and marriage). The polity regulates these institutions by **Law**.

Women were given the power to influence law, they weren't also given the responsibility to defend societies institutions in the violence market, without this responsibility they lack signals of threats in the violence market required to inform their decisions.

As their interests extended most significantly into the production and reproduction markets, they have voted to progressively destroy the institutions of property and marriage to transfer improved competitiveness to themselves (a logical exercise of self-interest, considering the signaling they're exposed to).

Without allegiance to the polity established through 'skin' in the violence market, allegiance to property and marriage (as institutions of group competitive advantage) naturally lacks also.

We have three options:

- 1 – Determine a method of signaling to Women which brings them into allegiance with the group in the violence market (stable husbands and children seem to do this to conservative women).
- 2 – Remove enfranchisement from female classes due to the inherent risks to the group in the violence market their collective actions cause.

3 – Or, potentially a third option.. Find a method of limiting female franchise to women who have a form of “skin” in the violence market (wives/mothers/daughters of men with “skin in the game”)

What Do Men Want From Women?

Emotional rewards, friendship, play, sex, affection, nesting-caretaking (feeding especially), family(his own tribe), long term security - since we accumulate much more damage in life.

Men have no care except sex until they marry you, and after that they have many cares more than they evolved to care for. Women can track 1000 little things nearby and in the present. Men track a few things at a distance, and in the future. This is the difference between men and women. We specialize and women generalize. We think in drawers, one open at a time. Women think in a world of nearly uncontrollable interruptions.

You consider your emotional care for a man as 'work' or 'cost' but a man sees everything he does other than live with a few men in a cave, hunting, and playing with tools as a cost in order to obtain affection, care, sex, and the social status that his fellow men demand of him in exchange for trusting him.

Men are aware that the vast majority are evolutionarily disposable and the vast majority of women are not. We are aware that we conduct experiments against reality and women select us for sex affection and reproduction depending upon our success as individuals and members of a team (pack). We are also aware of our real chances - and that for the majority of us they are not that good. We are aware that the cost of specialization means men vary more in ability and desirability than women. And that means that many of us must take extraordinary risks and accumulate cellular damage in order to obtain access to any women and any reproduction and any care at all.

The testosterone that makes us different will eventually kill all men. It is a magical poison. A Faustian bargain with the devil. We mature more slowly, we peak later, we accumulate more damage, and we die sooner. We know this. We are often very careful after 40 for this reason.

For these reasons men will seek to produce a diverse meritocratic order with as many opportunities to demonstrate success in climbing the dominance hierarchy as possible. This is why diversity increases crime, violence, and political tension: groups are demonstrably better and worse at climbing dominance hierarchies in the modern world. While we are wealthier, it is

increasingly difficult for a man to earn enough of a living to support a woman and her children in exchange for sex and affection.

Explaining the world of emotions to us. Explaining the concerns of others to us. Giving us ideas of where and where not to apply our various kinds of 'force'.

Acknowledgement that men's need for sex is physical, on the scale of women's need for security.

Understanding that 'reminding' is nagging, and nagging evolved so that women could train children. But every time you remind a man, it is the equivalent of him telling you that you're ass is too fat to wear that dress. Every single time. We just suffer the insult more easily than you. But it is an insult and destructive every time. Men are not trained by reminding. They are trained by rewards.

It's not that we don't care it's that we are color blind to the categories that you see, just as you are (and you can't admit it or even recognize it) blind to what we see: politics as a proxy for violence with other men, so that our genes survive into the future in a condition better than they are in the present.

Think of many small ways to make your man successful. We are like dogs who will fetch a ball until we drop dead. But like wolves we respond (violently) to commands or guilt.

We are not substitutes for girlfriends, nesting helpers, older daughters, your mother or your sisters. We are men. We compete with other men to obtain the status necessary to make us attractive to women, who then care for us in exchange for provision and labor.

Limit your nesting urges to that which is productive not consumptive. Consumerism is just a different form of alcoholism. Limit your men's play to that which provides returns for him and the family. Everything else is extending childhood. Do the same for your boys.

Men need fire gazing(daydreaming), watching the horizon for prey(watching sports), or chipping flints (playing with tools) the way women need to chat about nonsense with other women. We can't function without them, but both can become addictions.

Making boys sit and be quiet like girls causes them brain damage that they will never recover from.

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Making them timid and non-aggressive does the same. Men compete in dominance hierarchies. By making life easy for you by creating a docile boy, you are crippling him for life. You want a man that sits around the house watching video games and television? blame his mother. His wife will blame you for the same. And after four generations your genes will be dispersed and gone. Why? Strong men defeat weak men, and weak men are made by weak women.

Demands upon men that are good: If you are slept, fed, dressed, and fucked you need to be getting enough exercise, competing with and cooperating with other men, and producing long term assets for the family. End of story.

Women have taken over the 'easy' jobs in society pushing men into higher competition roles, where it is harder to 'integrate' into the team, and it is harder for males who evolved to specialize, to integrate into teams. This means that there are decreasing chances for many men to find success.

We no longer work in groups where we insure one another as we did as laborers, craftsmen, in villages, in guilds, and in armies. every man is more vulnerable now than he has been in the past and is less 'insured' by his fellow men. His emotional stress is high but he doesn't understand why.

So what these two things mean, is that men must feel that they can at least not fall down in the dominance hierarchy and therefore lose their ability to obtain sex, affection, and care-taking.

Generally speaking, whenever there is a surplus of men who feel this way a civilization will go through a civil war or collapse. Because it takes a very small percentage of males willing to disrupt the current order in order to overthrow it.

Men evolved to climb a dominance hierarchy, and women evolved to be attracted to the highest point on that hierarchy that they can obtain control over their reproduction and provision, and entertainment from.

Men are absurdly simple creatures.

We just can't see, hear, smell, intuit, feel or think all the subtleties about humans that women can, and so we have more time to devote to learning how the physical world works, and specializing in it, and competing by our understanding and use of it.

ON MARRIAGE

Under Propertarian analysis, marriage is a name for a corporation for the purposes of:

- (a) reciprocal insurance of participant; and in modernity;
- (b) power of attorney over one another, in the case of the incapacity of the other;
- (c) a political requirement that one eschew free-riding in one's reproduction by requiring self-supporting production;
- (d) a political incentive for males, who would otherwise act without incentive to preserve order (production); and
- (e) a legal incentive to prevent violence over mates by treating the corporation of marriage as property that cannot be infringed upon (or rather, justifying violence if it is imposed upon.);
- (f) and finally, a political strategy that forces the resolution of differences in reproductive strategy into the family, and conversely, to insulate politics from the differences in reproductive strategy between the genders.

Now, just so we are clear on whose interests are affected by these rules,

- (c) is meant to control female instinct to bear children of her choice, but to place burden of them on the tribe.
- (d) is meant to domesticate males so that they do not overthrow the existing order.
- (e) is largely to constrain females from destroying (a,b,c,d).

So in this light, the institution of marriage is in large part necessary for the prevention of free riding that is natural for all females, and out of that prevention we obtain property rights, and peace.

Various societies construct and enforce these properties of the corporation.

No societies do NOT suppress female parasitism, since societies that do not suppress female parasitism cannot survive competition with those that do. So while we tend to think in terms of suppressing the more visible threat of male violence, the central problem of producing prosperity is not male aggressiveness, but female reproductive free riding. This turns the criticism of demonic males on its head, such that short term male aggression and

violence and long term female parasitism and gossip, are resolved in an equilibrium we call 'marriage'.

However, once such an institution such as Marriage (a,b,c,d,e,f) exists, it is somewhat difficult to deny others other than male and female pairings, from access to the formation of their own corporations. My argument is that they are not equal to the purpose of marriage in all dimensions, but certainly: reciprocal insurance, common property, and power of attorney are rights we cannot deny people. In fact, I cannot imagine why we cannot create many such private institutions with however many members we desire. That seems to be something we can all benefit from – and which weakens the state, and state-corporatist power over us.

So what is important, and what I think is the proper subject for debate, is not this thing we call marriage that we argue in terms of traditional ceremonies and our own traditional intuitions, but instead, how to we grant (a) and (b) including community property if so desired, while preserving (c),(d),(e) and (f) – the prevention of these corporations from exercising political power with which to extract rents (parasitism), or by which they can export costs (parasitism).

Those of us who seek individualism in politics are wrong of course. We must construct law individually since only individuals can act, and be punished for action; but policy must be constructed familially, because the purpose of policy by any inter-temporal judgment is familial: reproductive. So conservatives are correct in their attempt to preserve familialism in government. That is because the central problem of any society is the perpetuation of generations. So as long as any corporation is eugenic (meritocratic), and therefore possesses equal interests in government, then there is no problem with participatory government except that of class – and we can solve class conflict with houses of government established by property under one's control.

WHAT DOES THIS MEAN?

It means that we should articulate the properties of marriage as I have stated above, and state those which we grant and require of any corporation: we will defend these rights, as long as you hold to these other obligations.

If those are established, then by all means, one can form a private corporation for the purpose of mutual insurance at a minimum. And for the purpose of reproduction if possible. As long as one does not export one's differences into the political sphere by engaging in rents (redistribution) or externalities (exporting of costs).

Under this analysis I see no reason to do other than encourage the greatest number of these alliances (corporations) regardless of constituency, regardless of gender, as a means of decreasing individualism and therefore incompatibility, in the production of policy.

All families have similar interests. All individuals have dissimilar interests. A family is the smallest possible tribe we can form: a man and a woman. And a jury (government) that treats all families equally save for differences in wealth is very different from a management organization (government) that attempts to calculate the impossible diversity of interests of individuals, when those interests are largely parasitic.

We MUST have as many marriages as possible, and that we encourage as many forms of marriage as possible, as long as such a grant of property rights to one another is also met with obligations to one another: that we do not use government to compensate for our productive differences.

My view of Aristocracy takes the same approach to mankind: all tribes are the same, and we can cooperate as long as we do not engage in parasitism. If we do this, reproductive rates will solve our problems and man will evolve into a fairly equal creature regardless of race and gender.

HOW DO FAMILY STRUCTURES VARY?

The family structure determines:

- 1 - The amount of inbreeding
- 2 - The inheritance system
- 3 - The private property rights that originate with the inheritance system
- 4 - The degree of trust extended to non-family members, with inbreeding producing lower overall trust, and outbreeding higher trust.
- 5 - The degree of authority necessary to maintain order (prevent violence in retaliation for unethical and immoral actions.)
- 6 - The level of corruption demonstrated by members of the government, since they are merely members of society in a position to abuse authority.
- 7 - The mobility of labor, since the larger the family structure the harder it is to move it to capital.
- 8 - The economic velocity of the polity (wealth).

Conversely increase in family size determines:

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9 - the degree of alienation and loneliness, since family members treat you almost always better than others will.

10 - The stress of raising children, since sharing child rearing across generations is so much easier.

11 - The redistribution family members provide each other with.

12 - The insurance from the vagaries of the economy and life

13 - The demand for the state as insurer of last resort to provide all of the above in the absence of the family that the state has destroyed in pursuit of economic velocity.

LIST OF FAMILY STRUCTURES

Small homogeneous high trust privileged societies can tolerate highly redistributive governments:

1 - State financed single parent family— Medium term and short term pairings with or without a marriage ceremony that produces offspring, whereupon the parents cease cohabitation, and state redistribution finances directly or indirectly the support of the mother's household.

High trust societies with higher economic velocity, can tolerate libertarian governments:

1 - Absolute nuclear family (ANF) – The “absolute nuclear” family is liberal and non-egalitarian (that is, indifferent to equality). Children are completely free upon adulthood, founding independent families. Inheritance is freely distributed by will.

2 - Nuclear family, egalitarian nuclear – The “egalitarian nuclear” family is liberal and egalitarian. Children are completely free upon adulthood, founding independent families. Inheritance is equally distributed, implying at least a vestigial necessary link between parents and children throughout their lives.

Medium trust marginal societies with medium economic velocity – require social democratic governments:

3 - Extended family, stem family, authoritarian family –_The “stem” family is authoritarian and in-egalitarian. Several generations may live under one roof, notably the first-born, who will inherit the entirety of property and family headship (and thus perpetuate the family line). Other children typically leave the home to get married or become priests/soldiers.

A family that extends beyond the immediate family, consisting of grandparents, aunts, uncles, and cousins all living nearby or in the same

household. The stem family is sometimes associated with in-egalitarian inheritance practices, as in Japan and Korea, but the term has also been used in some contexts to describe a family type where parents live with a married child and his or her spouse and children, but the transfer of land and moveable property is more or less egalitarian. In these cases, the child who cares for the parents usually receives the house in addition to his or her own share of land and moveable property.

Low trust, poor societies with low economic velocity – require authoritarian governments:

4 - Traditional family, communitarian family – The “communitarian” family is authoritarian and equal. Several generations live under the same roof until the eldest die and the inheritance is divided equally.

5 - Hetaeristic monogamy – Monogamy with frequent extra marriage sexual relations.

6 - Pairing family, serial marriage – Medium term pairing of individuals either in patrilineal or matrilineal property systems.

7 - Consanguine family – three generations of interrelated individuals live together (pre-Polynesian) without any prohibition on relations. Property is irrelevant in this system.

THE DESTRUCTION OF MOTHERHOOD

Western women are losing the art of motherhood and parenting which was transferred inter-generationally through direct experience, just like the military responsibility of men. Women may no longer have either the knowledge or the confidence to mother children. So not only have we destroyed the family, not only have we infantilized our children for multiple generations, but we have destroyed motherhood, fatherhood, responsibility for the commons and the nation.

So are we nothing more than decreasingly civilized, decreasingly domesticated, irrelevant individual animals herded by the government for tax revenue?

And for what purpose? So that women could enter the workplace and increase the scope and scale of government? so that we could delay entry into the workplace and lengthen retirement out of it?

So that we must immigrate hordes of the undomesticated underclasses and commit genocide against our people?

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To undo all Western civilization for no other purpose than to justify a school system and tax system that serves as little more than socially and developmentally destructive day care?

The alternative is simply to restore ourselves to ruler, specialize in rule, and breed in the luxury of rule.

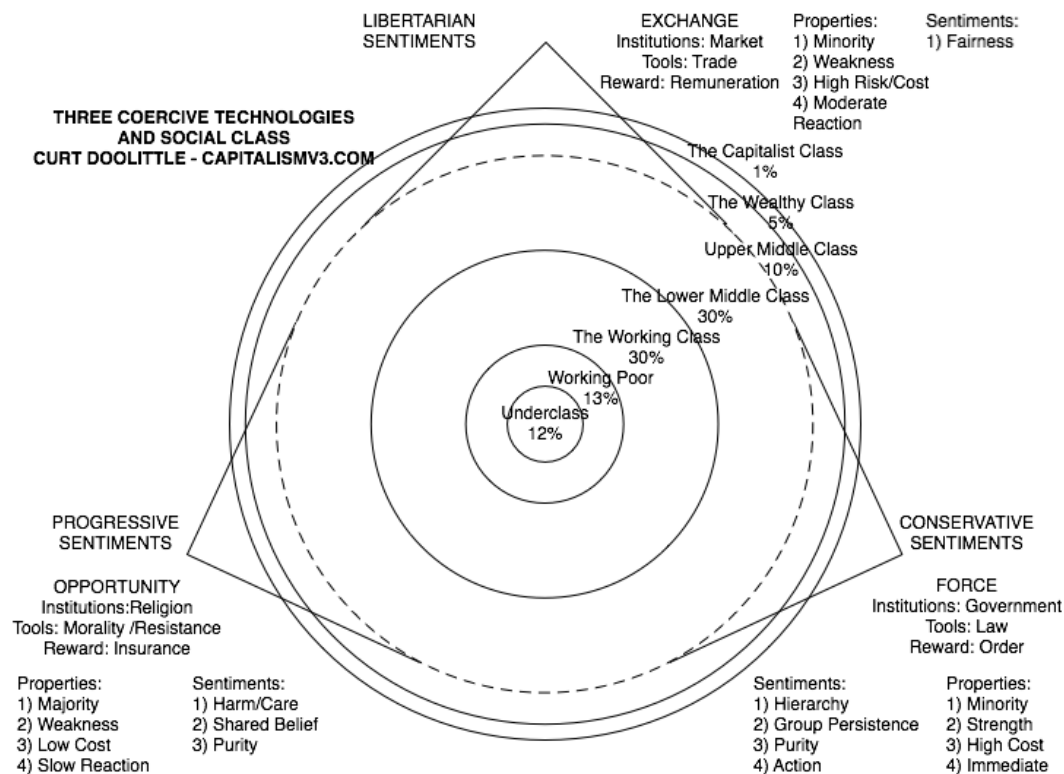
Chapter 12

The Classes

On Social Classes And Their Value

THE REPRODUCTIVE VALUE: DEFINITION OF CLASS

Social class refers a rough division of humans into a distribution by their reproductive value. There is a competition between the classes, as there is a competition between all living organisms – and there must be for evolution continue and the species to persist. The competition between the classes is dysgenic at the bottom and eugenic at the top. In other words, classes are the result of evolution in action. And the question of whether an action is eugenic or dysgenic provides us with complete moral decidability in the broadest possible ethical and moral questions facing mankind. There are no moral dilemmas. There are no morally undecidable questions.



THREE MEANS OF COERCION

There are three means of coercing groups of people with institutions

1) **Force**, or the threat of force

A person has a VIOLENCE INCENTIVE to behave in a particular way when it has been made known to him that failure to do so will result in some form of physical aggression being directed at him by other members of the collectivity in the form of inflicting pain or physical harm on him or his loved ones, depriving him of his freedom of movement, or perhaps confiscating or destroying his treasured possessions.

2) **Remuneration** or payment

A person has a REMUNERATIVE INCENTIVE to behave in a particular way if it has been made known to him that doing so will result in some form of material reward he will not otherwise receive. If he behaves as desired, he will receive some specified amount of a valuable good or service (or money with which he can purchase whatever he wishes) in exchange.

3) **Moral claims** (collective goods)

A person has a MORAL INCENTIVE to behave in a particular way when he has been taught to believe that it is the “right” or “proper” or “admirable” thing to do. If he behaves as others expect him to, he may expect the approval or even the admiration of the other members of the collectivity and enjoy an enhanced sense of acceptance or self-esteem. If he behaves improperly, he may expect verbal expressions of condemnation, scorn, ridicule or even ostracism from the collectivity, and he may experience unpleasant feelings of guilt, shame or self-condemnation.

And a persuasive argument can consist of one or more of these strategies, often in great complexity.

People give priority one or more different weighted combinations, or perhaps ‘chordic’ representations of these strategies. They do so out of habit, and class inclination, just as they follow religious and class sentiments due to their upbringing.

People who belong to institutions have different capacities for adopting these strategies. Force requires discipline and long Time Bias. Remuneration requires cunning and invention. Moral claims require loyalty to consensus, and absorption of, and therefore payment of, opportunity costs. Different social classes have different time biases and consist of people with different time preferences, requiring different types of discipline under different

social and economic conditions. ie: it is easier to have a long time preference if one is genetically disposed to better impulse control, and lives in greater security. It is easier to have a short time preference if one is more persuaded by impulses, less disciplined, and in an environment of scarcity.

The social classes are organized by intelligence. Intelligence is the ability to absorb content in real time, to learn abstractions in time, and to permute those abstractions in application to problems in real time. Intelligence regresses toward the mean over generations. Therefore class membership is an indicator of the likelihood of class mobility, and upper class position is difficult to maintain. While we use the word 'middle class', and most people in the west live middle class lifestyles, the middle class means possessing disposable income and participating in the market. Therefore the majority of citizens are in the upper proletariat and lower middle classes, which we call the working, white collar working and craftsman classes.

There are different costs to these institutions: Force is extremely expensive. Creating non-corruption, and order (some network of property definitions and their means of transfer). Property is a term for a scarce good that must be used, consumed or transformed in the process of production, even if that process is human sustenance. Remunerative institutions require the complex task of concentrating capital then maintaining it in a constantly changing kaleidic and competitive environment. Moral claims require constant advocacy, verbal skill, maintenance of numerous relationships, and constant payment of opportunity costs.

The Social classes have different access to each of these forms of coercion. Those in the institutional class, or upper class, have access to force in the form of policy and law. Those in the capitalist class, or middle, have access to capital : money, and market institutions.

In each strategy people form elites, and organizations for utilizing those strategies. The elites create philosophical frameworks. Each of these frameworks consists of moral claims, and institutional means of perpetuating those claims, and the social benefits of adopting those claims.

Each of these institutions is open to corruption, which is the privatization of opportunity and reward, for personal consumption at group expense. Corruption is fraud.

Each of these strategies, their organizations, institutions and elites compete against other strategies, organizations and elites, and each attempts to use its organization for discounts against other organizations.

This competition is analogous to the game of Rock, Paper, Scissors, if more complicated: each group can successfully compete against one another under most circumstances, but can defeat and be defeated by some other combination of forces.

The human mind is comfortable with identity and causality. It can with practice, understand a one dimensional causal spectrum. It can, with effort, understand two dimensions of causality. It can with more effort understand three dimensions of a causal spectrum.

Human emotions for example, consist of probably no more than three stimuli: dominance, pleasure and activation. And that all human emotions, in their seemingly infinite variety can be described as using these three axis of stimuli. Likewise, human social behavior consists of three different forms of coercion, in some combination, and this leads set of axis leads to seemingly infinite variety.

But it only seems infinite. At it's base, there are only three forms of social organization. These three forms can be combined, as they are in the majority of the population in some manner or another. Or they can be used as one of three specializations, each of which attempts to play rock, paper, scissors, with the other two.

WHY DO I CARE ABOUT THE MIDDLE CLASS?

We are compatible, and we need each other. Some of us work, some of us manage, some of us calculate and design, some of us organize, and some of us decide what to organize, calculate and design, manage, and labor upon.

It is when we successfully determine a method by which each of us benefits by cooperating with the rest rather than cooperating with others on competing opportunities to perform labor, management, calculation, organization and decision, that we are not only compatible but necessary to one another.

Aristocracy operated empirically: by Compatibilism. Compatibility in reproduction (the family as unit of reproduction), in defense (the hierarchy of command), in production (the hierarchy of organization of production), and in politics (the hierarchy of the classes) while preserving voluntary participation in the selection of mates, in the joining of the army, in the participation in the work force, and between the houses of government.

Voluntary Compatibilism as a method of 'calculating' the optimum Nash outcome on an ongoing basis.

The Western aristocratic model was scientific. Until the 20th century.

I care about the working class because THEY WILL FIGHT. Why? because elites create the competitive difference for the working classes, and if they fight for their elites, and they choose the right elites, then they will live under better conditions than if others choose better elites, or if they themselves choose worse elites.

The problem of American life is that the socialists successfully enfranchised the labor movement and converted compatibility to incompatibility – they choose to divide and conquer us, forcing our elites to abandon our working classes.

If we want a revolution we must act compatibly. We must have elites that decide and organize, middle classes that calculate and theorize, and working classes that manage and act.

Our name is Legion.

And we are many.

DIFFERENT ECONOMIES FOR DIFFERENT CLASSES?

The working and middle class and upper middle class market of voluntarily organized production does not account for the various commons produced by the people who make possible the voluntary organization of production (the market) by NOT engaging in criminal, unethical, immoral, and conspiratorial actions – and paying a high cost of doing so. Nor does the middle class market account for the vast extractions performed by the upper and elite class market which appears almost entirely extractive, and of trivial if any value. The working and laboring classes and the underclass contribute mostly by consuming (creating demand), policing each other, policing the commons, and serving in various hazardous capacities. But this is costly for them. And if they have access to consumption but not access to production then the market is ‘failing’ to pay them for what the market needs of them: behaving in the interest of the market. The same is true for the upper and elite classes most of whom benefit from tax revenues of questionable if not negative value, and the financial classes who benefit from our archaic liquidity distribution system in which they actually provide zero if not negative value.

The classical liberal economic system – as well as the Keynesian and new Keynesian, fails to account for externalities paid for by the underclasses, and rents privatized by the upper classes.

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The point is not so much that we need markets, but that by cherry picking what we measure, we legitimize the positive externalities of the middle class market, but fail to compensate the lower class market, and unjustly compensate the upper class market.

So it's not a matter of different law. It's a matter of insufficiently accounting for the very different inputs and outputs of the different classes.

The whole world knows the middle classes generate prosperity. That's settled science.

But that doesn't mean the middle class market and profit and loss account for the full inputs and outputs that make the middle class economy possible.

ON SLAVERY

You are always a slave as long as you are dependent upon other people's efforts to survive.

1 – **Undomesticated** animal

2 – **Slave** (no rights)

3 – **Serf** (rights to some of the proceeds of labor)

4 – **Employee/Freeman** (rights to property, rights to the proceeds of labor, responsibility for contribution to commons) – Rule of Law

5 – **Manager** (rights to property, rights to proceeds of labor, responsibility for contribution to commons, responsibility for the organization of others in their production)

6 – **Investor** (rights to property, rights to the proceeds of labor, responsibility for contribution to commons, responsibility to determine the utilization of scarce resources among various managers)

7 – **Ruler** (rights to property, rights to the proceeds of labor, responsibility for contribution to commons, responsibility to create some combination of voluntary or involuntary organizations of defense, production, distribution, and trade, that make investment, management, employment, serfdom, slavery possible.

THE EVOLUTION OF SLAVERY

Slavery exists wherever exit, and return to subsistence, is practically impossible.

Slavery: violence slave

Serfdom: land slave

Employee: wage slave

Citizen: tax slave

Consumer: credit slave

The only freedom is food, water, and shelter, self-sufficiency, with participation in the market purely voluntary.

And only commissions on transactions payment for the commons.

Yet all of us must be paid for policing of the commons if we police it – dividends.

With self-sufficiency and payment for commons we gain liberty. All else is slavery.

Roughly speaking each person could take 10k in dividends at present. Between self-sufficiency and 10k in dividends on our continuous investment in the commons, we would possess liberty.

Otherwise we're just farmed.

DECONFLATING THE PEJORATIVE: 'SLAVERY'

My criticism is of chattel slavery, and this is an other example of the problem of conflation and ideal types instead of spectra.

- Hard Labor Slavery ('the mines' etc – throw them away.)
- Chattel Slavery (involuntary, labor, parasitism)
- Punishment Slavery (prisoners)
- Debt Slavery (Bonded [restitution])
- Civic Slavery (The Military [non-substitutable payment])
- Indentured Servitude (Contracted room, board, care)
- Temporary Dependency (children, the ill, room board, care)
- Permanent Dependency (pets, animals, ai's)
- Possessions (objects and non-sentient life)

I don't see why we can't distinguish between each of these, separating the difference between parasitism, punishment, restitution, payment(military service), compensation, and dependency.

I have no problem with voluntary servitude, and I think we should restore and expand it. It's work for the military for thousands of years, and it

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worked for private and small businesses for thousands as well. plenty of people would sign up for guaranteed employment in exchange for room, board, and small spending money. for all intents and purposes, some factories in china operate on this principle.

The form of servitude I feel we miss the most are the Regiments that need civic emergency and militia equivalents, and the Monasteries/Nunneries, that need secular intellectual, and labor, equivalents

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Chapter 13

The Herd

Criticism Of The Left

*Contradiction is not a problem for women or liberals.
Because correspondence with reality is not necessary for women or liberals.
Because truth is not necessary for women or liberals.
Because the purpose of liberal verbalism is to lie, cheat, and steal.
Because they are seeking to avoid trades, and impose rents.
The Left is a Kleptocracy, and the Right a Meritocracy.
There is nothing more to be said.
Liberals and Women just 'want'.
We're the ones who limit their wants to what is not harmful.
Otherwise there is no end to their wants.*

The left have to use outrage and offense because they cannot use the truth without exposing themselves. so in the absence of the ability to use the truth, they withdraw their cooperation and threaten to defect. We respond to threats of withdrawal (defection) as severely as we respond to threats or cases of cheating.

This is a profoundly important concept in the study of the left's behavior.

There is a lot of research now confirming our reaction to cheaters and the high costs we are willing to pay to punish and prevent it. MEN are more sensitive to it.

But there is less research on how to confirm our reaction to defectors and rejection. Women are more sensitive to it.

We struggle at all times to retain group integrity. We are wired for it. It affects us pre-cognitively, just as music affects us pre-cognitively (as a holdover from our pre-rational past)

TRANSFORMING THE ACADEMY TO A DISTRIBUTOR OF LIES

The left remade society by transforming the academy from institutions of inquiry and education to ones that simply manufacture and distribute lies.

But now, it's biting them in the backside. Racialized protests at campuses across North America last summer exposed affirmative action for the sham that it is, as unqualified, ungrateful, and unruly minorities made messes and antagonized serious faculty and students.

Enrollment at Mizzou is plummeting. Apparently, no one wants to attend an institution which is self-evidently little more than a holding pen for hood rats, where they're goaded and whipped into a frenzy of envy, entitlement, and enmity, by Marxist intellectuals before being released back into the real world to afflict it. One can only hope that forthcoming numbers from Yale, Princeton, Georgetown, and others, show similar trends.

Meanwhile, exploding student debt, and the increasingly obvious bankruptcy and worthlessness of college degrees that mean little more than that their recipients are easy marks, willing to pay hundreds of thousands of dollars that they don't have to study bullshit that nobody needs in exchange for credentials that everyone has, is further eroding the credibility and appeal of these fraudulent institutions.

Sooner or later the whole house of cards will come tumbling down. And when the money runs out, and the music stops, these bullshit factories are going to start going bust or belly up.

It's going to be a beautiful sight. And we can only hope there will be plenty of people willing to throw some gasoline on the fire, preferably literally.

LIBERTARIANS ARE JUST COMMON PROPERTY MARXISTS.

Libertarians get it wrong every day, multiple times a day.

If you're objective is an anarchic polity, you must eliminate demand for the state - wishing it away is not only ineffective but childish.

The judicial state as we understand it, evolved everywhere, to suppress retaliation cycles between individuals, families, clans, and tribes by standardizing punishments, and prohibiting further cycles of retaliation.

Libertarians are beggars for liberty. I've stopped using the term liberty. I'm not a beggar, or a free rider. I understand now that the only method of obtaining liberty is permission, and the only means of obtaining the equivalent without permission is sovereignty; and that sovereignty in fact can only be brought into existence by sovereign peers through reciprocal insurance: a militia. Aristocracy creates sovereignty by force. Because it is undesirable by the masses of parasites who either prefer parasitism or are a dead weight upon the rest of us.

The universality of this historical fact contradicts all libertarian dogma both about the nature of man, the state of man, and the process of resolving disputes.

To eliminate demand for the state, one must eliminate demand for aggression (suppress opportunity) AND, eliminate demand for retaliation (provide a means of resolution of differences) and eliminate retaliation cycles from forming (insure against retaliation). People are never happy with the outcome of court cases, they merely fear retaliation by the insurers.

Whenever we have used competing insurers, they have devolved into feuding insurers. Feuding insurers are more dangerous than individual, family and clan feuds because they profit from it. Organizations seek dominance (a monopoly) and this is where states of all sizes originate: as monopoly insurers of last resort sufficient to hold other insurers (states) at bay.

This is the historical narrative and counters the private-property-Marxist dogma (socialism), and the common-property-Marxist dogma (libertarianism).

Libertarians give opinions on what constitutes aggression, and despite “decades” of hot air failing to define it, they never seem to determine that it is not the actor who determines but the victim who will sense a violation of his investments and retaliate and therefore determine the scope of property. And it is the community of insurers (the polity) that prevent retaliation cycles (feuds). And it is a monopoly insurer (the state however organized) that prevents it.

The state overreach arises from discretionary regulatory power (legislation), discretionary tax power, and discretionary rent seeking power, rather than from its function as a monopoly insurer. So, the problems of the state originate in discretion and in full time employment of services organizations, rather than direct economic democracy, and subcontracted employment.

As far as I know rule of law eliminates regulatory discretion. As far as I know direct democracy eliminates discretionary taxation. As far as I know subcontractors delivering services are superior to bureaucrats. As far as I know a judiciary can function independently. And all that is necessary is a monarchy as a judge of last resort, and a military as an insurer of last resort. In other words, the ancient monarchies ran the best 'companies': private estates. As far as I know there is no model superior to rule of natural Common Law, an independent judiciary, a hereditary monarch as judge of last resort, a set of houses for each class with differing interests used as a

market for the production of commons, and direct economic democracy such that individuals who are enfranchised and contributing to the taxes make choices as to their allocations.

Conversely, Libertarianism (Jewish Diaspora separatism) is another product of Marxism and Marxist history. And it does nothing but license immorality while prohibiting retaliatory violence against it.

There is only one source of liberty: an armed militia, an independent judiciary, a monarch as judge of last resort, and the natural, common, judge discovered law, as the sacred political religion of all of them.

HOW TO PROSECUTE A PROGRESSIVE

In the Western tradition, as a high trust people, we search for, and start from the assumption that the other party errs. These assumptions were originally necessary for military and juridical debate between peers specializing in violence, but evolved to traditional, then institutional, and now normative assumptions on how one should proceed in argument and discourse.

But what I have tried to do, is revisit that assumption, and start from the premise that the other person is trying, because of the biases of his genetics, to commit fraud. And that error is often a trivial contributor to differences in assessment and that the various forms of fraud constitute the vast majority of argument.

This is quite different from the rather tame Victorian or Jewish debate between peers, and the traditional Western demand that the aristocracy JUDGE. As such my approach is prosecutorial rather than deliberative, since any deliberative stance in which we assume error rather than deception, merely gives the fraud permission to engage in Propagandism, and prevents resolution of differences, since in discourse the liar does not admit his lies.

So why am I saying this? Because if I prosecute your statement it will be rapidly obvious to the jury, regardless of whether you consent to the outcome or not, that you're likewise engaged in an act of fraud.

However, I'll construct my argument briefly. First reductively, then causally.

Reductively: Foucault is to Frankfurt as Keynes is to Marx, but it was Marx and Frankfurt that developed the technique of critique by applying Jewish hermeneutic criticism of static scripture and its dysgenic consequences instead of European scientific extension of dynamic, common, natural law and its eugenic consequences.

Now lacking knowledge of my arguments, you assumed too much. Which is normal since it is always a question of the worth of investigating some set of ideas.

But that argument is:

- 1) groups make use of the argumentative technique used by their civilization, and in most if not all cases this is reducible to the argumentative structure of our ancestral laws.
- 2) our ancestral laws in whatever form incorporated our group evolutionary strategies.
- 3) we all justify our individual and group evolutionary strategies in no small part because as metaphysical assumptions we are rarely aware of them, and contrary propositions are intuitively immoral (or just wrong).
- 4) during the enlightenment each culture attempted to express its method of argument, and it's group evolutionary strategy, as a universal, rather than a particular.
- 5) every society was wrong in that while the British scientific method was correct its aspirational view of man was false; the French method of moral literary equality was a justificationary method of preserving authority and the moral view of man was false; the German rationalism model was false but the German understanding of man was true, and its prescription (truth telling and defense of it) was true. And the Jewish pseudoscientific, pseudo-rational, pseudo-legal was designed from its origins as false, poly-logical, poly-ethical, and parasitic. And the nature of man irrelevant if it can be exploited.

Each culture then made use of the technologies other cultures have used, and it is only since the late 1990's with the combination of computers, cognitive science, medical imaging, and genetic research that we have started to become successful at overthrowing the last, and worst, enlightenment thinkers: the pseudoscientists and deceivers: the cosmopolitans: Boaz, Marx, Freud, Cantor, Mises, the Frankfurt School, Rand, Rothbard, Strauss, and the legion of others that have conducted a century-long campaign against common, natural, empirical, judge discovered, eugenic law.

Once we falsify the pseudoscience in each then those who arose consequentially from the original will fall as well.

Yes, Foucault (literary) like Keynes (probabilism) improved upon Frankfurt(pseudoscience, pseudo-rationalism), and Marx (pseudoscience,

pseudo-rationalism), but preserved the central theory: creating a straw man and criticizing it, rather than creating a positive argument and justifying it.

We criticize science because we do not know its first principles, we justify morality because we do. we must. or sympathetic cooperation would be impossible for us as it is between most apes.

HOW TO DEFEAT CULTURAL MARXISTS USING THE WESTERN DEVELOPMENT OF LAW

1-Find a Lie

2-Ask if it is really true.

3-Then just work through the whole argument until they run away.

4-Use their vanity as a means of distributing the message.

THE INCENTIVES OF PROGRESSIVES

Why are leftists and social justice warriors so immune to facts, logic, and arguments?

It's because social justice warriors are lying, parasitic, pieces of shit.

The aim of lying about equality, is to force transfers and redistribution from the more equal, to the less, including the extension of trust, that will be abused, and the extension of opportunity, which will not be fully realized.

All of this is costly, so it represents a parasitic burden on the people forced to provide it.

The assumption of that burden, and its maintenance, are compelled and enforced by shaming, scolding, nagging, gossip, rallying, all the "feminine means of coercion," all the tools of moral, social, and economic, ostracism that can be mustered and deployed to raise the cost of disagreement or dissent rather than address the points of contention in good faith.

But because this wholesale plunder and parasitism through fraud creates great boons for its beneficiaries, and salves their fragile egos, they will fight tooth and nail to protect it.

And on account of the proceeds of this parasitic plunder and fraud, reliable pawns for leftist elites are bought and paid for; the lynch pin of their demographic and democratic dominance; which they are not willing and not able to maintain by keeping pace with conservatives reproductively.

There are nearly unsolvable conflicts of interests here that can only be resolved, at the very least, by the physical removal of millions, and the vigorous, violent, and proactive production and supply of incentives, against engaging in dysgenic parasitism, plunder, and fraud.

Otherwise it's too profitable. It will be done. And the more it is done, and the longer it is done, the costlier it will be either to continue, or to stop; for the cost of either can only ever grow, until the final reckoning, and the final toll is paid (whichever way it is paid...)

Chapter 14

Religion

NO MORE BOOKS OF LIES
The Vedas were invented to control
The Avesta invented to divide
The Talmud invented to deceive.
The Bible invented to enslave.
The Koran invented to conquer.
Das Capital to steal.
The General Theory to Impoverish.
The Truth to set us free.
NO MORE LIES.

RELIGION

Religion is a **necessary** institution for the provision of decidability by narrative, which is the loosest theoretical structure we currently know how to construct.

The question is whether we claim religious narratives are true(history), are myths(parables), or are supernatural(falsehoods).

History and Myths are enough without resorting to lies.

There is a difference between a cost of entry into a religion and the content of the falsehoods in the religion. Many cults do not ask us to pay physical costs, but to deny reality as the cost of entry.

In fact, is that not the entire premise of the monotheistic religions? The price of entry is faith in falsehood? A cost of non-correspondence with reality? The signal of trustworthiness to others is the likewise denial? The shared lie?

There exist amazing cults (stoicism), questionable cults (Buddhism), ignorance creating cults (Christianity and Islam), immorality creating cults (Judaism), and even worse cults that teach even worse lies.

There is no need for lies. History, myth, man, and nature are beauty enough and wonder enough without the need for lies.

By Christianity we are talking about the content of the bible, and in particular of the New Testament, then this is different than the doctrines of the church.

1) The ten commandments enumerate what we call natural law, or property rights, prohibiting envy ,deceit, interference in others contract, theft, and murder – thereby preserving the value of cooperation.

The nuclear family is the basic unit of social production, and the costs of it must be born by all of us in every generation for the good of all.

Invest heavily in the creation of opportunity and insurance of others even in the face of offense and rejection by treating non-kin with the tolerance and care of kin, in order to increase the number of those with whom we can cooperate with us, just as we cooperate with kin.

Impulsivity, Selfishness, Arrogance and Hubris await us at every moment and it is only through constant practice at patience that we learn enough about the world to avoid impulsivity, selfishness, arrogance, and hubris.

The state – the aristocracy and our enemies – cannot be resisted by the force of the weak, but the weak can insure one another independently of the state – we are weak, but if we are many, and we treat one another as kin, we will be equally as strong in resisting the state. If we are not dependent on the state, but dependent upon one another, we create the power of a state without a state.

Regular prayer for advice to an all knowing ‘father’ will teach you to be as honest with yourself, and once honest with yourself honest with others.

Reserve regular time to contemplate this law together, and seek to apply and improve it in daily life.

There is no law higher than this. And any that says or does otherwise is not only to be mistrusted, but shunned, and if necessary, punished.

2) Most of the Babylonian myths are stated in slave language, but still informative. Read in parallel to the Greek myths they’re the lower class version for the weak, just as the Greek myths for the strong.

3) The lives of the saints tell us about how to extend that kinship love.

4) Most of the catholic encyclopedia provides an exceptional history of Europe.

5) The Church dogma is reducible to “we will ostracize you if you don’t believe this nonsense as your price of insurance by the insurer of last resort: the church”. The rest is all drivel.

6) The content of a religion varies, but the method of constructing a religion through the evocation of the elation we feel from the pack response in every walk of life remains constant. All members of all religions think that it is the content that provides the elation and spirituality but it is merely the pack response produced by the rituals.

We can judge the content of the message separately. Christianity’s content tends to be compatible with natural (cooperative) law.

HOW JUDAISM AND ISLAM DON’T HAVE THE SAME EFFECT

First Things First

It is not obvious, even to those who have followed me for a while, that using Propertarian analysis is quite simple if you simply look for changes in the composition of capital by voluntary or involuntary, fully informed or not fully informed, truthful or untruthful, warrantied or not warrantied, transfers. So my criticisms aren’t arbitrary.

Christianity

Christianity consists mostly of church manufactured dogma for the purpose of persisting authoritarian rule, by preserving the ignorance of the population, but suggesting, directing, and commanding them to act in accordance with natural law with one another, using readings from the text. This is, from what I understand, why prosperity increases with the distribution of Christianity: trust extension through constant repetition and virtue signaling.

But what do we mean by Christianity?

However, we are often the victims of the fact that the church held a near monopoly on literacy, and just as Bede manufactured a history of England, the church manufactured a history of its own over-importance. The reason being that the church/state divide was always present – a division of houses of government. So the church’s message of submission must be retained in context of the nobility’s caprice, aggression, and violence – a constant battle between two extremes.

Once literacy arrives via the printing press, and the bible is available in the vulgate, and other books are available as competitors to the dogma,

Christianity does not consist of the church falsehoods and authoritarianism, but the expansion of Christian virtues. (The so called “Germanization of Christianity”).)

These virtues combine with the rise of the Hansa civilization’s gradual middle class expansion, and the expansion of the population after the decline of the plagues. The power of the church declines. And the number of educated preachers increases (my family members among them in England). We see the professionalization of the craft of teaching rather than the expansion of the church bureaucracy.

When I refer to Christianity, I am referring to the German professional era rather than Latin bureaucratic era. The Latin era which I consider lingering only in third world countries. And moreover, that the decline of the church has largely to do with the failure to complete the transition of the role of the priesthood to professional teachers that not only retain myth and ritual, but that teach what the common people need to be taught in order to oppose the (evil) religion of the totalitarian state: fitness, virtues, friendship, marriage, parenting, household management, money, accounting, economics, natural law, history, and the conduct of WAR. And to provide banking services that have been monopolized by the state against the interest of the people. This is the reason for the failure of the church to preserve intergenerational relevance, while the state simply “manufactures skilled labor for the tax-mines”.

Judaism

Judaism is poly-moral. In other words, there are different moral standards for in-group and out-group members. The general strategy is to contribute nothing to the commons, nothing to the host, but to extract and hold within the clan (tribe) every calorie possible. It is perfectly acceptable to create negative externalities, to ‘cheat’, and it is part of the law that permits them to – and encourages them to.

So where Christianity tries to increase their numbers by low-cost purchase of options to build trust, Judaism tries to accumulate capital by parasitic exploitation of the commons and host.

Islamism

Islamism is immoral. It seeks and spreads obedience and ignorance. it asks not for Christian productivity and trust expansion to all, and instead of Jewish parasitism, seeks expansionary conquest and predation – the expansion of mandatory ignorance. And it does so by fascinating means: the

promise of respect for submission (non-contribution) rather than contribution. Islam spreads the curse of ignorance stagnation illiteracy and impulsivity and weaponizes reproduction. it is not a primitive religion. This is the mistake we make. it is a very sophisticated means of spreading ignorance via the expansion of a lower class that is antagonistic to any competitor that falsifies its false promise by higher correspondence with reality.

So:

Once we have literacy and have escaped the church's imposition of ignorance and submission against the population, we are left with the current state of these three Abrahamic religions:

1 – (Reformed) **Christian** expansion of **trust and production**.

2 – **Jewish** expansion of **deceit and parasitism**

3 – **Islamic** expansion of **ignorance and predation**.

If that is not a damnation of all that exists in all three then I don't know what is. But we have largely reformed Christianity. And the only step remaining is to redirect our churches to their role as professional teachers of inter-temporal knowledge that is a competitor to the predatory education of the state.

EVERYTHING YOU NEED TO UNDERSTAND ABOUT RELIGION IN 750 WORDS

Religion consist of a category of education for the purpose of training the intuition (emotions), such that we are less dependent upon reason, calculation, and computation.

So just as we have:

|**ANALOGIES**| children's stories, fairy tales, myths, legends > young adult stories > stories > novels > biographies > histories > the sciences and law > mathematics

and we have:

|**ETHICS**| Imitation of Parents > Hero Ethics > Virtue Ethics > Rule Ethics > Outcome Ethics

we also have:

|**EDUCATION**| Physical Training > Emotional training > Calculation training > Knowledge training > Professional Skills Training

And so we have developed these institutions to provide training:

[INSTITUTIONS] Play/Sports/Work(physical) > Church (emotion) > Primary School > Secondary School > College > University

WHAT WE LEARN FROM RELIGION

What we learn from religion can be taught by many methods, and that Abrahamic religions are one of the worst possible methods because they have a record of manufacturing ignorance. Despite being the most literate people in Europe the Jews contributed nothing to mankind for two thousand years until converted to Aristotelianism (Testimonial Truth). Christianity created order cheaply but maintained ignorance that cut the rate of literacy, learning, and innovation to near zero for over a thousand years. Islam destroyed the accumulated capital of every single great civilization of the ancient world other than India, China, and southern Africa who were all geographically isolated from Muslim Raiders, and their continuous destruction of capital, and mandated ignorance through religiously enforced predetermination.

Of the major religions of Abrahamism, Hinduism, Buddhism, Ancestor and Nature Worship, and Stoicism, it is quite clear without exception that Nature and Ancestor Worship and Stoicism are the optimum methods – Particularly for the optimum group evolutionary strategy: ethnocentrism and nationalism. In fact, every other strategy is far worse than ethnocentrism. And only ethnocentrism leads to beneficial continuous eugenic evolution by resisting regression to the mean by continuous dysgenia of underclass reproduction.

That does not mean church(education and universal cults) and temples(banks and personal cults) aren't a good thing. Church (communal ritual, of lesson, oath, and feast) is a good thing if it's actually transmitting temporally useful content. (its not currently.)

But the lies of the Abrahamic religions are horrifically destructive compared to the Trials of Achilles, hero, ancestor, and nature worship, or the continuous self authoring of virtues in stoicism and Buddhism – and our original religions of nature, ancestor worship (thankfulness) and Stoicism (mindfulness) were far superior at making mentally healthy people who are able to adapt to constantly changing conditions – and possessed of independent minds: something the authoritarian Semitic religions could not tolerate, and actively suppressed.

THE CONSTITUTION OF RELIGION

Religion Consists of:

[RELIGION] Mythos (strategy) > Repetition (ritual), Recital (oath) > Feast and Festival.

But so does every other category of education:

[EDUCATION] Mythos (Logic) > Repetition/Ritual (Grammar) > Recital (Rhetoric) > Reward (Recognition of Achievement)

All education follows the same process:

[LEARNING] Logic > Grammar > Rhetoric > Success by accolade, application, or achievement.

All knowledge follows the same process:

[EPISTEMOLOGY] free association (+ test) > hypothesis (+ test) > theory (+test) > law (survival).

All due diligence in the production of knowledge follows the same process:

[DUE DILIGENCE] identity > consistency > correspondence > demonstrated possibility > rational choice > reciprocity, coherence > limits > and completeness.

So, we have a rather odd misconception of 'religion' as something other than training the emotions such that we intuit values and relations that are coherent with our group evolutionary strategy (embedded in our mythos), which we rarely if ever understand – those rules of evolutionary strategy are obscured at the metaphysical level. This invisibility makes them sturdier because they are less vulnerable to argument and criticism and therefore more likely to persist due to simply imitation of myths and rituals that produces that strategy by externality rather than by direct apprehension.

JUST ANOTHER FORM OF EDUCATION

There is nothing special about religion. If we look at the hierarchy of choice:

[REACTION] Physical Response (Automatic) > Emotional Response (intuition) > Rational Response(reason) > Calculated Response (calculation) > Computed Response (Computation).

... then EACH ONE OF THOSE STEPS allows for increase in precision in the PRESENCE of knowledge, and GRACEFUL FAILURE in the ABSENCE of knowledge.

This hierarchy means that at about every Standard Deviation in human mental (cognitive) ability, (75->150 IQ) there exists a grammar (methodology) of decision making from the base animal up to the most skilled professional.

Humans are very simple creatures. It's the lies we tell ourselves that confuse us, and keep us mere animals, responding by intuition and automatic reaction, rather than possessed of agency and wielding reason, calculation, and computation, such that we evolve into the gods we imagine.

RELIGION IS NOT DEPENDENT UPON SUPERSTITION

We have been misled to thinking that 'religion' requires superstition. But that idea is a product of the authoritarian dogma created by the church under Christianity. It's simply not true.

DE-CONFLATED RELIGION

De-conflated Religion consists of:

- 1) Narrative: historical, mythical, supernatural
- 2) Metaphysical Judgments: (in many forms)
- 3) Group Evolutionary Strategy: (in many forms)
- 4) Normative Rules: (in many forms)
- 5) Registries of Familial Property (birth, maturity, marriage, death)
- 5) Rituals both private and public: (mindfulness in its forms)
- 6) Feasts, Sports, Arts, and Festivals:(in their many forms)

RELIGION 'WORKS'

Religion 'works' by:

- 1 – Providing some variation on 'mindfulness' in which we can escape the problem of being honest with ourselves independently of all our accumulated intuitions and biases.
- 2 – Forming associations between the 'pack-response' and group participation, and eliminating the problem of stress from post-tribal life's lack of feedback, thereby extending trust bonds across kin groups, class groups, and market groups, which decreases transaction costs of all kinds in all walks of life.

3 – Establishing normative rules for familial and cross familial behavior, that made (and continue to) reduce natural frictions between genetic variations in gender, class, tribe, race that (truthfully) translate in to different demands for association, reproduction, economic cooperation, and rule – and the status seeking that affects each of those demands, dramatically.

THE FUNCTIONAL PROBLEM OF WESTERN RELIGION

1 – Separation of education and religion

..... – The failure of religions to reform in response to the scientific enlightenment.

..... – The failure of religions to reform in response to Darwin.

..... – The Academy's seizure of the functions of the church upon the failure of the church to reform.

..... – The End of western separation and competition between Religion and State by the adoption of the synthesis of jewish cosmopolitan and puritan postmodern by the State, Academy, Media complex the current generation of thinkers refers to as "The Cathedral Complex", or just "The Cathedral" for short.

..... – The beginning of state financed New Indulgences (we call them 'college diplomas') that promise a middle or upper class level of consumption instead of forgiveness of sins and entry into heaven – when the postwar economic boom that made possible the rapid expansion of the consumer class was just a temporary product of the combined tragedies of the Great European Civil War's destruction of centuries of accumulated production capacity, plus the destruction of, and delay of expansion of, world production caused by the movement we call world communism (and now, its inheritor, world Islamism).

2 – the academy seized control of the commercial education and the 'religious' education (liberalism), but failed to seize familial education – and in most cases, assisted the state in the destruction first of black families, then white families, and now all families, in order to (a) provide women with child care (schooling), force them into the labor pool (feminism), and then consume the entire proceeds of women's labor so that the war and boomer generation could retire early and lie on the next generation's labor, and then immigrating third world labor to provide cheap labor (social programs) that cannot replace the prior generation because of lesser aggregate abilities. The family destruction was increased by attempt to create a mobile workforce

and thereby deprive women of the multi-generational support necessary to raise more than one child without exhaustion. And now it is impossible for women to return to child bearing and child rearing because of the tax demands placed upon their earnings by the immigration of underclasses and the dependency of the aged yet healthy enough to work.

3 – The state sponsored secular 'religion' that we currently teach is pseudoscientific (false, and dishonest), where the content of Christian religion (the extension of kinship forgiveness to non kin) was 'true' but conveyed by nonsense and authoritarianism.

4 – One of the unstated drivers for the current conflict in America is not just the decline of the white population and the ascent of the colored cities, but because science has caught up and since 1990 has been aggressively disproving the universalist, globalist, equalitarian democratic secular socialist religion. And those who are aware of this are ... angry ... and full of conviction that their traditions and intuitions were correct. Therefore they feel betrayed and deceived.

THE WEST HAS ALWAYS BEEN POLYTHEISTIC

While it is the secret to the west's competitive advantage, we are sometimes misled by our (false) historical narrative: The west never engaged in conflation, by creating 'one book' so to speak. We have always had:

- 1) Law (limits) for the Ruling (fathering) Classes,
- 2) Commerce (pragmatism) for the producing classes.
- 3) Religion (utopianism) for Science / pseudoscience, philosophy / pseudo-rationalism, and Theology / fraud for the Educating (mothering) classes (church/academy).

And have always maintained the three estates of the realm using the three methods of coercion

- 1) Law/Limits: Force / ostracization from movement/ resources / life itself.
- 2) Exchange/Utility: Payment / Remuneration / Ostracization from consumption.
- 3) Religion: Gossip / Rallying / Shaming / Ostracization from opportunity for insurance from the tribe.

THE WEST'S ADMINISTRATIVE RELIGION IS THE COMMON SOVEREIGN INDO-EUROPEAN/ARISTOCRATIC/ANGLO SAXON LAW, AND ITS PRIEST'S ARE OUR JUDGES

Reason, empiricism, science, and now 'Testimonialism' (the completion of the scientific method) all evolved out of western empirical common law.

There is no reason our founding myths:

- 1) Homer, takes of kings, princes and princesses: the Germanic myths, legends, and fairy tales;
- 2) History and the lives of the great thinkers;
- 3) the tales of Jesus and the saints;

Cannot be taught as 'religion' and their contributions celebrated.

Religion is necessary for evolutionary reasons, but superstition, pseudo-rationalism, pseudoscience, conflation and deception are not.

THE CYCLE OF REVOLUTIONS (TRUTHS) AND COUNTER REVOLUTIONS (LIES)

- 1) REVOLUTION: The invention of aristocracy (horse, bronze, wheel).

COUNTER-REVOLUTION: organized conflationary superstitious advisory religion.

- 2) REVOLUTION: The invention of truth, reason, de-conflation, competition.

COUNTER-REVOLUTION: Conflationary Monotheistic Authoritarian Religion

- 3) REVOLUTION: Empiricism

COUNTER REVOLUTIONS:

- French Pseudoscientific Moralism: Rousseau et al.
- Russian literary nihilism.
- German pseudo-rational philosophy.

- 4) REVOLUTION: Science: Darwin (evolution), Spencer (operationalism), Poincare(mathematical realism), Maxwell (electromagnetism), Nietzsche (restoration of aristocratic aesthetics)

COUNTER REVOLUTION:

– Jewish Cosmopolitan Pseudoscience: Boaz (anthropology), Marx (economics and sociology: cooperation), Freud (psychology), Adorno et al (Aesthetics).

THE SCIENCE OF CHRISTIANITY (REALLY)

—*"What is the overall message of the bible?"*—

("Salvation")

It is:

"If you submit (abandon) your reason, and surrender (abandon) your will to the commands of an evil omnipotent and omniscient fictional character, and imitate the life of another very benevolent and charitable fictional character, that you will find salvation (be saved) in a non existent afterlife, after you die."

Scientifically:

Now scientifically speaking, Christianity is reducible to:

- 1) the eradication of hatred from the human heart.
- 2) the extension of kinship love to non-kin.
- 3) the extension of exhaustive forgiveness before punishment, imprisonment, enserfment, enslavement, death, or war.

And this turns out to be the optimum strategy for producing persistent high trust cooperation. It's just counter intuitive since we evolved very aggressive altruistic punishment.

And functionally:

More than 1/3 if not 1/2 of people are lack the agency both internal and environmental, and or the intelligence, and or the resources to contrive a means of successfully competing in market civilization, when ones self worth and status are determined by by that success.

As such providing an alternative method by which people of limited agency, ability, and resources can develop virtuous behavior, and personal mindfulness, and therefore happiness with their self image, through merely extension of kinship love, forgiveness, and charity is a successful strategy. Moreover, the externalities produced in a market civilization by large numbers of these people constructs the trust necessary for prosperity in a market civilization.

And Politically:

Despite lacking agency, ability, knowledge, education, and resources, people are able to use 'faith' and the 'Christian strategy' to defend against threats to their strategy, their self image, and the good they do to society, are impervious to corruption, to persuasion, to coercion, and to abandonment of that strategy (hence why intelligence agencies love to hire Christians).

The problem is that there is an ever declining percentage of the population willing to use this strategy by faith, even if there is an ever expanding population willing to use this strategy if stated as scientifically as I have here.

So while a demand for 'church' remains, a demand for the primitivism of Semitic underclasses, has been replaced by a demand for the advance reason of European middle classes.

The already devoted are irrelevant. It's those who are not open to devotion that don't need a religion of faith, but a religion of reason, that need mindfulness.

RELIGIOUS (INTUITION) TRAINING

Time, Institution, Ritual, and Tradition, depersonalize training (education) of the intuitions, such that the resistance we have to being taught by those who we may not know, not understand, disdain, dislike, fear, is circumvented. As such the teachers can be demanding, use false promise, intimidation, and fear to teach to those who are not kin.

Repeating oaths does its work.

Repeating parables does its work.

Creating perception of debts does its work.

Creating ostracization and inclusion with those oaths, parables, in continuous payment of those debts does its work.

The question is this:

What OATHS are True, and Good?

What PARABLES teach the True and the Good?

What DEBTS produce the True, and Good?

What PROMISES of Inclusion, and THREATS of Ostracization produce the True and the Good?

What FEASTS and FESTIVALS teach reward for all that do so?

We can disassemble our religion into Oaths, Parables, Debts, Promises and Threats, Feast and Festivals, and in doing so construct a legal system – because that is what it consists of: a law of intuition – and then replace the false and bad with the true and good.

We can replace submission with pacifism with domestication, submission with non-submission, lack of agency with agency, oath a lie, with oath to our people, transcendence into a lie, with transcendence into the gods we imagine, eternal life in a lie with eternal persistence and recurrence among our people, and Marxism, Postmodernism, Feminism, and the Hatred of White Men with Sovereignty, Reciprocity, Truth, Duty, Natural Law, Voluntary Markets, and Transcendence, with The Love of Our People both male and female.

No More Lies.

We Europeanized Christianity from a resistance movement to an excuse for Europeanism. And by the twentieth century were shaking off the remains and restoring our Europeanism.

Underneath Christian falsehood is merely this:

Excellence (Virtue): I proudly display my excellences so that others seek to achieve or exceed them; I seek competition to constantly test and improve myself so I do not weaken;

Sovereignty; I grant sovereignty to my kin and demand it;

Truth: I swear to speak no insult and demand it; I speak the truth and demand it; I take nothing not paid for and demand it; Cause no harm without restitution for it;

Duty: I insure my people regardless of condition, and demand it; and in doing so leave nothing but voluntary markets of cooperation between sovereign men; and to discipline, enserf, enslave, ostracize or kill those who do otherwise;

Courage: I shall not show fear or cowardice, abandon my brothers, or retreat, and I shall seek to die a good death in the service of my kin, my clan, my tribe and my people.

Love: The eradication of hatred from the human heart; The extension of kinship love to non-kin. The extension of exhaustive forgiveness before punishment, enserfment, enslavement, death, or war; and the commitment to personal acts of charity for those who are in need.

Nature: I accept the laws of nature as binding on all of existence; and; I treat nature as sacred and to be contemplated, protected and improved; and; I treat the world as something to transform closer to an Eden in whatever ways I can before I die; and

Supremacy Of Man: I deny the existence of a supreme being with dominion over the physical laws, and treat all gods, demigods, heroes, saints, figures of history, and ancestors as characters with whom I may speak to in private contemplation in the hope of gaining wisdom and synchronicity from having done so.

No more lies.

Western man: sovereignty: the cult of non-submission: the religion of whose who shall be gods.

THE CHURCH FAILED TO REFORM ...

... And The Sciences Didn't Have Time To Complete Their Evolutionary Program

Another way to look at the 20th century is that in response to Darwin, Maxwell, Spencer,

(a) the church failed to reform in response by stating that god and natural and physical laws were the same expression of his divinity, and

(b) our intellectual class failed to synthesize operationalism as a means of reforming scientific thought-at its new-grand-scale, and

(c) the Jewish pseudoscientists (Boaz, Marx, Freud, Cantor) filled a void that both state, academy, and finance could use to profit from the new wave of democratic voters (customers), students (customers), and consumers (customers) who they could not force to spend down their accumulated cultural and institutional capital.

We can easily argue that this is the same strategy the ancient Jews took in response to the imposition of (scientific Aryan-universalist) roman law on top of their (mystical authoritarian separatist) Jewish law. I mean, it worked against classical civilization, why wouldn't it work against restored classical civilization of the enlightenment?

Intellectuals provide a product for a market. I am just concerned that we do not let another era of fraudulent defective products like ancient Jewish mysticism and modern Jewish pseudoscience into a civilization where second tier intellectuals, women, and the underclass are all too willing to

embrace utter falsehoods at the expense of their civilization and it's progenitors – and in the case of Western civilization, all of human kind that benefits from Western creativity.

So what we see, is that between the failure of democracy, the progressive failure of Keynesian economics, the failure of Freudian psychology, of Boazian anthropology, of Marxist economics and sociology, and even Cantorian infinity to survive scrutiny by late 20th and early 21st century science, that we have at least a temporary opportunity to overthrow the **Second Great Deceit's** attack on Western truth, science, and eugenics.

But we have a short time before the second great deceit and it's customers in women and the underclasses, possess such numbers that we can be forced into another dark age. And that the promise of a eugenic north America, like a eugenic Europe, insulated from the steppe, desert, and jungle, can continue to provide an engine of innovation for mankind.

For the simple reason that we pay the high cost of truthfulness: That discipline of eliminating error, bias, wishful thinking, suggestion, and deceit, that we call 'science'.

THE PROPERTARIAN SOLUTION TO THE RELIGIOUS QUESTION

Just because your ancestors valued a particular comforting lie or falsehood is not a reason to perpetuate the lie or falsehood. We are comfortable now with suppressing lies with physical science where were not so in the past.

We are currently uncomfortable with suppressing lies in social science: ethics, politics, economics, religion, and war, but we will not be so uncomfortable in the future.

I am almost certain that the gains from ending lies in social science will be as great as those from ending lies in physical science.

But I suspect an even greater effort to preserve lies in social science than the effort to preserve lies in physical science.

Why? Because the church had only the pulpit, which we eventually defeated with the press. But the Academy has the media, and we are not yet sure that the internet is as capable of defeating the lies of the academy as the book was in defeating the lies of the church.

Both have had the same incentives: to perpetuate their income by the sale of forgiveness or indulgences, just as the academy sells the promise of prosperity and diplomas.

The monetary incentives of the church and academy are the same.

The customer base of the church and the academy are the same.

The church sold mysticism for millennia.

The academy has been selling pseudoscience for over a century.

The way we end the academy's lies is to defund it like we did the church.
The way we defund it is through the same revolution that it took to defund the church.

But if we merely shift the academy to something new, just as we shifted the church to the academy, we have only moved to a new problem rather than solving the problem.

The answer is to reform the church and the academy so that they sell truths, not lies. Truths in physical science, truth in social science, truth in what is best called 'spiritual science': mindfulness.

There are many ways to produce mindfulness: from stoic philosophy, to sport, to yoga, to meditation, to the piety and sacredness of commons and ritual, to the creation of arts. The human mind requires mindfulness without the constant peer feedback of the consanguineous tribe. The greater the division of knowledge and labor, the more important is mindfulness for the happiness of the human mind.

So it is possible to construct a church, academy, and commons that produces truth in physical, truth in the social, and truth in the mind.

We need no lies. There is no excuse for lies. Lies exist to profit only from the loss of others.

We can sell truth rather than sell fraud.

We can remake the west.

Because it is these truths that were the original path of Western civilization before the great lies were leashed upon us by the great liars of history.

Science: truth in the physical.

Nature: truth in the commons

Law: truth in the market.

Stoicism: truth in the mind.

We are the people who invented truth.

Truth is our religion.

We can return to the truth.

End the lies

Remake man in the image of gods: truth.

EXPENSE

It was very expensive to create **settlements** by prohibiting predation by the development of armies and professional warriors. But we obtained the ability to accumulate capital, and to create a division of labor.

It was very expensive to create **property rights** by prohibiting parasitism through law and indoctrination. But we obtained the ability to create a market, money, and prices.

It was very expensive to create **literacy** by creating printing and education. But we dramatically expanded human productivity, and demonstrated intelligence.

It was very expensive to create **scientific thought** through a century of education. But we dramatically reduced transaction costs, increased human productivity, and increased demonstrated intelligence.

It will be equally expensive to create **truthfulness** – or, perhaps, restore truthfulness to the scientific era. And the gains will obtain from truthfulness will be equal to if not surpass the gains we obtained from literacy.

A truthful world is as hard for us to imagine as a scientific world was for religio-rationalists to imagine, as it was for the pre-literate to imagine the literate, as it was for the barbaric to imagine the urban.

That something is an expensive commons to produce is not a criticism. It is a question of returns.

Mankind must eventually make this transition. We can do it now, and free ourselves of the threats to our civilization – the civilization that invented truth. Or we can experience a peak beyond which we fail to pass, as did the Greeks and the Romans. As did the Byzantines and Persians. As did the Austrians and Spanish. As did the French and German. And let our civilization pass from this earth – disappearing, and becoming subject to peoples more barbaric than we.

I am willing to die to save my civilization, my race, my people from another dark age, and to instead transform mankind from the merely rational and scientific to the truthful stage of evolution.

This isn't a cost I expect everyone to agree to bear. But it is a cost I know many of us are willing to bear – and to bear gladly and heroically.

We can purge all forms of lies from this earth.

And in doing so, transform man into gods.

For what is a god but a wielder of truth? And what is a devil, but a wielder of error, bias, wishful thinking, and deceit?

Abrahamism As The Manufacture Of Ignorance

(Ending freedom of false religion, along with ending false speech, of which religious dogma is a member.)

We tend to look at the demonstrated verbal superiority of the Ashkenazi, their long history of literacy, writing, law, hermeneutic interpretation, persuasion, and consequent success in occupations that require a combination of the estimation of others ability, the accumulation of textual information, and the exercise of persuasion (or coercion).

But we forget that their group success is dependent almost entirely on eugenic reproduction, in which the community contributes money to the Professor (Rabbi) so that he may bear extra children, and that the community outcasts members who cannot perform to standard, and reduces the rates of reproduction through poverty of those that cannot perform to standard. So just as the European nobility redistributed to the middle and upper classes, the production of the underclasses, the Ashkenazi, redistributed the production of the host peoples to their upper genetic classes. And both the Ashkenazi and Europeans then specialized in self transcendence by (beneficial) suppression of the reproduction of the underclasses, and the redirection of energies to the upper classes.

However, lets have a look at what Europeans (Aryans) achieved when they were literate, and what the Ashkenazi (and Jews) accomplished when they were literate. Or lets ask it differently: what did Aryans and Jews accomplish when they practiced Abrahamism, versus before adoption and after departure from Abrahamism.

Or put another way, what have the Aryans and Jews accomplished under Aristotelianism (European Aryanism), versus what have they achieved under Abrahamism.

Moreover, what had the north Africans, the Levantines, the Byzantines, and the Persians accomplished before Abrahamism? What did they accomplish under the long term effects of Abrahamism?

Lets bring in the Indians. What did the Dravidians (Hrappans) achieve before Supernatural Aryanism. What did they achieve after Supernatural Aryanism? What have they achieve since the introduction of Aristotelian Aryanism?

What did the Chinese achieve having never encountered Supernatural Aryanism, or Jewish Abrahamism?

What occurred when the Chinese resisted Aristotelian Aryanism? What occurred now that the Chinese finally adopted Aristotelian Aryanism?

Jews accomplished literally nothing despite being the most literate people in Europe. Islamists accomplished nothing except the selective import of classical, Persian, and Indian thought, and upon consumption of those parts of those civilizations that they could consume, declined rapidly into even lower trust, even greater ignorance after 1200, even while invading Europe for centuries to come, and spreading Islamic ignorance from which Spain and the southeast of Europe seem challenged to recover from due to both cultural and genetic devolution.

We tend to make excuses by justifying intentions. But if we look at the historical record, Supernatural Aryanism was used to educate if not subjugate the ignorant, and let to the eradication of the Supernatural (Iranian) Aryans.

There is no greater crime than Abrahamism in human history. There is no greater source of ignorance and deceit than Abrahamism. No greater source of poverty. No more severe limitation transcendence.

There has been no greater source of murder, death, starvation, than the combination of Third Generation Judaism in the form of Marxism, Socialism and the first Jewish empire: the Soviet Union, and the French reformation of it into Postmodernism and the necessary reactions to it including Fascism; Nor and the Second Generation of Arab Abrahamism(Islam), in which the tactics of Arab expansion of Arabic Abrahamism (Islam) which relies on intellectual seduction of the underclasses and women, raiding of capital and trade, and decentralized warfare, to obtain sufficient power to conduct conventional warfare internally and externally, to impose Abrahamic Ignorance upon people, and devolve them into increasingly ignorant, and unintelligent peoples.

Just as freedom of speech must end, and be replaced by freedom of truthful speech. Freedom of religion must end, and be replaced by freedom of truthful religion.

That is the lesson of history.

And all that prevents us from it, is abandoning our malinvestment in that branch of Abrahamism that perpetuated our dark age: Christianity, and its lies.

The only value of Christian teaching is the extension of kinship love to non kin thereby increasing the investment cooperation by which we train ‘cheaters’ that it is better to cooperate morally than ‘cheat’.

A lesson we must understand, is not present in Judaism or Islam since both explicitly advocate asymmetrical poly-logical ethics. (Lying, cheating, against non-members).

Truth is enough. Save the West. Save mankind.

End the unlimited, require limits.

Require the limit of truthfulness.

Require the limit of reciprocity

Require the limit of full accounting.

Deny the devolution of Abrahamism to our people, and man.

End it forever.

How? Involuntary warranty of tests of due diligence

- 1 – Categorical consistency
- 2 – Logical consistency
- 3 – Empirical consistency
- 4 – Operational consistency
- 5 – Rational consistency (incentives of a rational actor)
- 6 – Moral consistency (perfect reciprocity)
- 7 – Scope Consistency (Limits.)
- 8 – Full accounting of consequences within those limits.

White this might seem difficult to you at first blush, it is not something that courts will have difficulty with, and within a decade and certainly a generation, the body of law will evolve into common practice.

And all the culture along with it.

And all of mankind as a consequence.

End the invention of lying.

PROPERTARIANISM AND ISLAM

We Are Competitors Not Allies, Not Friends, Not Kin

- 1) we are competitors not allies. We cooperate economically for mutual gain. But if cooperation requires that we sacrifice to increase the numbers of our competitors then this is not beneficial but parasitic and suicidal.
- 2) you do not understand economics. To move every human in a network requires the application of marginal differences in incentives. This requires vast capital. It is through vast capital applied as incentives that we produce the voluntary organization of production.
- 3) The mistakes you are making are a) that we are kin rather than competitors, b) that it is possible to organize by any other means c) that the world poor would not continually breed us into perpetual poverty d) that the objective we must pursue is the prevention of the poor from reproducing.
- 4) Islam is a cancer that the west, the Russians, the Africans, the Hindus, and the East Asians need eradicate from this earth. Muslims are the only remaining uncivilized people on earth – and outside of Africa's good Christians, the dumbest people on earth. We must end Islam forever.

Is that clear enough?

RELIGIOUS SUBMISSION IS INCOMPATIBLE WITH SOVEREIGNTY AND THEREFORE LIBERTY

Monotheistic religion requires submission. Submission is the opposite of, and incompatible with sovereignty. And existential sovereignty is required for the experience of Liberty. All else is neither liberty nor sovereignty but permission under submission. Ergo no religion that demands submission can produce a condition of Liberty.

WHY IS THE KORAN OPEN TO INTERPRETATION?

Why has the Koran not been converted into historical and legal verse – testable statements not open to interpretation?

If the Koran can be converted to law – a sequence of operationally testable statements, as has all of Christendom then why has it not been?

If the Koran can be converted into law so that it cannot be interpreted, why has it not been? To preserve interpretation rather than decidability?

If the Koran can be interpreted, then how can anyone claim it is law?

Laws are decidable. Opinions are not. Until you can reduce literature to laws that are decidable, then one has no claim other than that all DEDUCTIONS FROM IT are in fact REPRESENTATIVE OF IT.

In other words, if you can't DECIDE because of operationally testable statements, then the DECISION is to leave open interpretation. Therefore the decision is to leave open interpretation, and justification of it is just making excuses for licensing interpretation.

Therefore all actions derived from interpretation are the result of the decision NOT to eradicate interpretation.

In other words, jihadists, in all their flavors, and Islamists in all their flavors, are specifically licensed by all other Muslims because they have not DENIED them the ability to interpret the Koran, by stating the Koran in decidable verse: a sequence of operationally testable statements.

In other words, Muslims accommodate terrorist ideologies by not regulating their religion such that it is FREE of terrorist ideologies.

Jews and Christians have both historicized and legalized their literature. Islam has NOT historicized and legalized its literature, and resists it at every opportunity.

With every denial we see only confirmation: Islam licenses Jihadis, terrorism, and interpretation.

The truth is, that the Koran *CAN* be converted into law.

At which point it will be untenable.

Which is why it has not been done.

IF CHRISTIANITY IS DEAD, WE STILL HAVE A PROBLEM

Christianity as we know it is dead. The rituals are not unique nor terribly effective compared to the alternative major religions. The myths and lessons are suitable to those living at subsistence levels. The priesthoods are populated by those who can console us from the forces of nature, but not those who can educate, advise, lead, and decide, and as such,, form both a local head of community of common interest, and counter to the state.

But the **philosophy is exceptional** as it seems to create trust, 'openness', encourage salvation through action, creates commercial prosperity everywhere it goes. This combination of interpersonal optimism and the Aryan predilection for markets, and stoic natural law is nearly as effective as our greco-roman civilization.

So assuming the word '**philosophy**' means 'method of decision making', then of the spectrum of *Religion, Political philosophy, Ethical Philosophy, Personal Philosophy, Law, and Science*, I would state that *transcendence, sovereignty, natural law, male stoicism/female epicureanism, the common empirical law, and Testimonialism* are probably the optimum combination for those who wish to LEAD humanity, rather than to be led by others, by some other strategy.

But natural law is skeptical, and incomplete without Christian optimism. In other words, Christian optimism tells us that if enough of us invest in trust, and tolerate minor losses, we will produce it, and produce outsized gains.

The problem we face, is **we need a binding narrative**, and we need better **binding rituals** and we need better local **teachers, advisors, leaders**.

To create the **mythos** we must **distill** it from our many authors into our own 'bible'. Because *we learn from loose general principle, to more specific general rule, to more precise rules of science*.

And without the binding narrative it appears to be very difficult to **bind general literary rules and precise rules of science** into a portfolio of decisions across the entire possible spectrum in which we must make decisions in modernity.

I have been struggling with this problem for two years now and while I have my ups and downs, the problem remains the same: without an effort equal to the council of Nicaea, or the first American constitutional convention, or a Frankfurt school, it will be difficult to **produce a 'bible' of Western civilization** – a 'book' that beyond which no man nor state may tread. It is necessary to restore teaching, advising, and leadership, and community.

But also as a means of defense against the Semitic technologies of deception that arose from the innovation of Abrahamic deceit. And a ritual that is costly so that men defend the law in that book against all attacks.

RELIGIONS: SEPARATING THE OPERATIONS FROM THE CONTENT

I understand the value of Myth(Decidability), Ritual (Mass), and Mindfulness (prayer).

But do you understand that there is nothing in what you call 'Christianity' that cannot be produced by truthful means, rather than lies?

So my opinion is, like a woman, or a child, you cannot separate the OPERATIONS: teaching myths for the purpose of shared decidability,

performing rituals for the purpose of shared trust reinforcing those patterns of decidability, and performing contemplative disciplines for the purpose of adapting to those patterns of decidability - from the CONTENT of those operations.

But that it is the OPERATIONS, regardless of the CONTENT that produce the 'goods' that result from performing those operations.

So as far as I know, you are 'owned' by your inability to deflate the operations, the content, and the training from those operations. And you treat the content as material, when it is the operations that are material regardless of the content.

It is trivially easy to reform our church.

It is trivially easy to reform the operations in our churches.

And trivially easy to reform the mythos of our churches. That is because the good that is in our churches is the use of Myth, Ritual, and Mindfulness to produce that High Trust of the European Peoples.

And we do not need the lies of the Semites, who do not practice this high trust. We do not need the mental disease of the Semites, to demand submission - that is the antithesis of our European peoples.

We have plenty of myths and decidability, we can always use the Feast (Church/Mass) ritual of Toast (preaching), Oath (Creed), Feast (bread) as an opportunity for creating common decidability and common trust.

And we can always use the some combination of self-analysis (Stoicism), internal dialog with archetypes (prayer), mindless repetitive chanting, and mental discipline (meditation) to adapt ourselves to the order we create by those means of decidability.

The difference is that we will need to return to the era when the men who lead such civic ceremonies are worthy of our audience.

Where the decidability provided by the content is materially transcendent, heroic, good, true, and beautiful - in the European heroic ethic not the tyrannical.

Where the Feast Ritual heralds Western man's achievements in the real world, not the lies of the Semitic world that imprisons men in ignorance.

We can reform our church.

But the first step is realizing that you err. That you value the content rather than the operations. But that you are wrong. It is the operations regardless of the content that makes a religion valuable.

And most importantly: there is no content on earth superior to the European scientific, technical legal, political, economic, cultural and historical

Some Final Thoughts On The Church

- 1) The church served as a wealthy but weak professional administrative branch of government.
- 2) The church could grant moral authority to nobility and monarchy, or revoke it. Meaning that if revoked, your lands were marked for conquest by others.
- 3) The central tenet of Christianity is the extension of kinship love to non-kin, breaking familial and tribal bonds. This is the only meaningful principle. It also happens to intuitively reflect hunter gatherer ethics and morality.
- 4) The church was able to legally enforce this policy by the prohibition on cousin marriage, and the grant of property rights to women.
- 5) While the church pursued these policies purely out of self interest: the removal of competition to the church as government, and the cheaper acquisition of lands, the net effect was to restore order to Celtica after the Roman destruction of Celtic Civilization and the impact of the migration period, and to provide sufficient administrative support that Saxon (north sea Hanseatic) civilization could evolve into what we think of as Protestant Europe.

There is nothing valuable at all in the literature. It is mere nonsense. The ‘good’ outcomes were the product of one principle ‘love’ and one institution: property rights under the common Saxon law, administered by literate if ignorant clerks.

Rome created a false history of European barbarism. The church, starting with Bede, has been successful in authoring a false history of Europe. Just as the “democratic era” has authored a false history of Europe. Just as Americans are being taught a false history of Europe. Economic history tells us differently.

Aristocracy, sovereignty and Militia, Rule of Law, the Common Law of property, Extra-kinship love and high trust.

These institutions produce the lowest transaction costs, and therefore highest possible economic velocity humans are capable of.

Will We See A Post-Religious Future?

Given that we see a decline in religiosity.

1) On A-Rational vs. Rational vs. Empirical Ethics

- Rationalism (rational ethics) increases as IQ increases
- Religiosity (a-rational ethics) increases as IQ decreases.
- Impulsivity and crime increase as IQ decreases.
- There is a positive correlation between non-criminality and religion as IQ decreases. (The whole “love” thing works really)
- All that differs in people’s behavior is the justification for their actions.
- All people justify their intuitions, they do not rationally choose moral behaviors.
- So whether we are indoctrinated into an arational, or a rational ethic is one of whether we are able to practice arational or rational justifications.
- And conversely, we require both arational and rational ethics to provide for people capable of arational and rational justification.
- Just as we require virtue (imitative), rational (rule based), and empirical (outcome based) ethics for children, adults, and elders.

2) On 20th Century Pseudoscience

Marxism, Freudianism, Socialism, Postmodernism, Feminism, Keynesian economics, Cantorian sets, Misesian economics, libertine libertarianism, neo-conservatism, are all pseudoscientific nonsense.

Much of religion is mythical and arational in content, but produces highly desirable results. The purpose of monotheism was the conduct of warfare by pre-state peoples. From Iran/India (the same peoples at the time) forward that is the purpose of religion: power.

Just as the purpose of the 19th and 20th century philosophies was to produce ideologies that assisted in the seizure of political power.

So while I am happy we had a reformation. And I am happy that we had Darwin, I am unhappy that the intuitionistic and operationalist revolutions failed – and allowed pseudoscience (lies) to replace myths (allegories).

I wouldn't be too impressed with myself by thinking the era of religion had passed. Democratic secular socialist humanism is just as nonsensical (as stated) as is any of the main religions of the earth.

Dressing the emperor in new clothes does nothing to change his identity.

I have a vision. That vision is to create the truthful society just as we created the scientific society(the Anglo enlightenment), and before it the rational society (the Hellenic enlightenment).

And if we did that we would look at the pseudoscience, outright lies, and propaganda of the 20th century just as we look at the medieval period: **an age of mysticism.**

Closing

We hope you enjoyed that collection of essays. Please see our website for more, at propertarianism.com.

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About The Propertarian Institute

The mission of the Institute is to conduct research into and teach a program of natural law, specializing in truthful, scientific, speech, in economics, politics, and law.

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