

Liberty To Sovereignty

Reforming Libertarianism

Burton E. 'Curt' Doolittle

LIBERTY TO SOVEREIGNTY

Reforming Libertarianism

"The most dangerous book since the Communist Manifesto."

LIBERTY TO SOVEREIGNTY

Reforming Libertarianism

1ST EDITION

B. E. Curt Doolittle

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DEDICATION

“For the.....”

At the.....



INSTRUCTIONS

HOW TO READ THIS BOOK

Scan the table of contents

CONTENTS

1		14
	<i>WHAT ARE THE SHORTCOMINGS OF THE AUSTRIAN SCHOOL OF ECONOMICS?</i>	14
2		20
	<i>AM I AN AUSTRIAN?</i>	20
3		21
	<i>REFORMING AUSTRIAN ECONOMICS IS NECESSARY</i>	21
4		24
	<i>WHY REFUTE MISES, ROTHBARD and HOPPE YET ADVOCATE AUSTRIAN ECONOMICS?</i>	24
5		26
	<i>WHY UNDERMINE PRAXEOLOGY?</i>	26
6		27
	<i>PRAXEOLOGY AS THE FAILURE TO DEVELOP ECONOMIC OPERATIONALISM</i>	27
7		33
	<i>THE STRUGGLE TO PRODUCE A MORAL ECONOMIC SCIENCE</i>	33
8		36
	<i>SCIENCE IS THE DISCIPLINE OF SPEAKING TRUTHFULLY</i>	36
9		39
	<i>fTESTIMONIALISM: THE SCIENCE OF TRUTHFUL SPEECH</i>	39
10		52
	<i>INNOVATION IN EPISTEMOLOGY, SCIENCE, AND TRUTH</i>	52
11		55
	<i>METHODS OF ADVOCACY, PERSUASION AND COERCION</i>	55
	THREE METHODS OF POLITICAL COERCION	55
	PERSUASIVE OR ARGUMENTATIVE SYSTEMS	57
	METHODS OF ARGUMENT	58
	LITERARY METHODS	Error! Bookmark not defined.
	METHODS OF FALSEHOOD	60
12		63
	<i>PROPERTARIANISM: DESCRIPTIVE ETHICS</i>	63
	PROPERTARIAN ETHICS	64
	PROPERTY IN TOTO (DEMONSTRATED PROPERTY	64
	THE EVOLUTION OF OUR COOPERATION	68
	CATEGORIES OF POSSESSION	70
	RIGHTS	71
	RIGHTS: THE OUTCOME OF A MARKET EXCHANGE	73
	OBLIGATIONS	73
13		73
	<i>RECIPROCITY: THE NATURAL LAW OF COOPERATION</i>	73
14		81

	WHAT DO WE MEAN BY NATURAL LAW?	81
	NATURAL LAW IN THE HEIRARCHY OF LAWS	83
15		84
	WHAT DO WE MEAN BY STRICTLY CONSTRUCTED NATURAL LAW?	85
	THE LOGIC OF STRICT CONSTRUCTION	93
	AN EXAMPLE	96
16		100
	TRUTH: THE LAW OF INFORMATION, NATURAL LAW OF COOPERATION, PHYSICAL LAW OF THE UNIVERSE	48
17		100
	A LESSON IN NATURAL LAW	100
18		104
	MORAL CONSTRAINT FROM LAW THROUGH MATHEMATICS	104
19		107
	RATIONALISTS JUST HAVE IT BACKWARDS - JUSTIFICATION RATHER THAN CRITICISM.	107
20		109
	JUSTIFICATION VS CRITICISM : WARRANTY IN NORMATIVE CONTRACT VS. WARRANTY IN EXPLORATION INDEPENDENT OF NORMS	109
21		112
	THE END OF JUSTIFICATIONARY A PRIORISM VS. CRITICAL EMPIRICISM	112
22		115
	THE FOUR LIBERTARIAN FRAMEWORKS	115
23		117
	GERMAN RATIONALISM AND JEWISH COSMOPOLITANISM: IMMORAL DISTORTION of information EQUAL TO THE DISTORTION OF INFORMTATION IN ANGLO KEYNSIAN ECONOMICS.	117
24		126
	WHICH IS MORE LIKELY THE CASE: A PURPOSEFUL DECEPTION OR THE POSSIBILITY OF ANTI-SCIENTIFIC RATIONALISM?	126
25		128
	ROTHBARDIAN ERRORS	128
26		133
	THE CRIMINALITY OF ROTHBARDIAN ETHICS	134
27		144
	ROTHBARDIANISM: COMMON PROPERTY MARXISM	Error! Bookmark not defined.
28		144
	THE FALLACY OF LIBERTARIAN 'PRINCIPLES'	144
29		156
	A LIST OF HANS HERMANN HOPPE'S ERRORS	156
30		166
	Reforming Libertarian Ethics	Error! Bookmark not defined.

31		179
	<i>CORRECTING THE LIBERTINE NARRATIVE OF HISTORY</i>	<i>179</i>
32		183
	<i>THE ONLY MEANS OF ELIMINATING THE STATE AND CONSTRUCTING LIBERTY</i>	<i>183</i>
33		192
	<i>DEFLATIONARY GOVERNMENT</i>	<i>192</i>
34		193
	<i>CONTRACTUAL COMMONS</i>	<i>193</i>
35		195
	<i>THE MEANING OF INCREMENTAL SUPPRESSION</i>	<i>77</i>
36		195
	<i>THE SUCCESS OF THE ANARCHO CAPITALIST RESEARCH PROGRAM</i>	<i>195</i>
37		199
	<i>MISES POSITION IN INTELLECTUAL HISTORY?</i>	<i>199</i>
38		201
	<i>AFTERWARD</i>	<i>203</i>
	<i>SELF IDENTIFICATION</i>	<i>203</i>

INTRODUCTION

A RECONSTRUCTION OF PRAXEOLOGY AS ECONOMIC INTUITIONISM FULLY COMPATIBLE WITH RATIO-EMPIRICAL SCIENCE

ABSTRACT

---"If we cast Praxeology a failed attempt at constructing the economic equivalent of Operationalism in physics, Operationism psychology, and intuitionism in mathematics, all of which are tests of the existential possibility of premises, then we can rescue praxeology from the domain of pseudoscience, and instead, use it as an additional moral constraint on scientific argument: that no economic statement can be testified to be true, unless it can be constructed from sympathetically testable human operations. As such, praxeology is an extension of falsification within the scientific method: a form of criticism, wherein all premises are suspect, and as such, so are all deductions. And only through logical, empirical, and operational criticism can we warrant that our theory stands sufficient scrutiny for us to claim without moral hazard, that it may be true."---

PURPOSE

- 1) To restore credibility to Austrian Economics by transforming it from Rationalist and pseudoscientific, to consistent with all scientific and logical disciplines.
- 2) To quash rationalist and pseudoscientific fallacies that have discredited Austrian economics, discredited the quest for moral economics, distracted from the quest for moral institutions through moral constraint on political economy, and cast the quest for liberty itself as the province of 'the lunatic fringe'.
- 3) To provide a language for dividing economics into moral (Austrian operational economics) and immoral (Keynesian redistributive economics) disciplines.
- 4) To provide a scientific and critical rather than ideological and justificationary discussion of Austrian Economics (at least the German wing) as a method for testing the truthfulness and morality of economic theories - and to advocate restoring morality and truthfulness to economic science.
- 5) To refute the Rothbardian program in its entirety, and replace it with Anglo-Saxon sovereignty.
- 6) To provide the means of reforming the libertarian program such that it pursues an achievable and moral rather than impossible and immoral.

PART ONE: THE PROBLEM

1

THE SHORTCOMINGS OF THE AUSTRIAN SCHOOL

I've written extensively on this subject and so 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.

THE SHORT VERSION

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):

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)

THE SPECTRUM

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

-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 Intertemporal 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 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 Lviv 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 vs. Conflation-

Western Deflation (Competition: Institutions) vs. 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 '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.

CLOSING

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), d) vociferous evangelism, and voluminous propagandizing ('gossip').

2

AM I AN AUSTRIAN?

I am an **Austrian** in the sense that I understand that the terms “the calculus”, “relative change”, “competition”, “markets”, and “evolution” are synonyms, and that the insights of the calculus – the mathematics of competition (or relative change) – can be, and must be applied to markets (cooperation) if we are to understand them.

I am Austrian in the sense that the Austrian program (Menger) sought to discover social science (Truth), the Chicago program sought to discover rule of law (bending truth), and the saltwater school sought to discover the limits of discretion (lying).

I am Austrian in the sense that I cannot refute the theory of the business cycle as the formation and deformation of Sustainable Patterns of Specialization and Trade. In fact I am every more certain that such distortions are not only cumulative, but cumulatively dysgenic, war-inducing, and de civilizing.

I am Austrian in the sense that I understand Mises discovered economic operationalism, but did not comprehend what he had found. Any more than the Germans understood what they were doing, the French, or the Russians in their adaptation to empiricism.

I am **post-Austrian** in the sense that I understand that calculus is limited to constant categories (simple near term economic calculations), and that the study of lie groups using algebraic geometry – or more accurately: the study of the limits of intermediary symmetries – does provide insight into the range-limits of highly variable relations – and that this is the proper study of political economy. Or perhaps more clearly stated, Austrian economics of incentives adequately solves for personal and commercial economics: incentives. Chicago mainstream for insurance against shocks to the money supply. Mainstream for the use of fiscal policy. But that the proper study of economic science is that of intermediary phenomenon that influence the other three: political or perhaps ‘global’ economics.

But I am not Austrian in the sense that Mises, Rothbard, and Hoppe advocate economic pseudoscience: that economics is fully deducible. Because it is demonstrably false, logically false, and shows a complete lack of understanding of the difference between the via positiva of moral and legal justification (excuse making) and the via negativa of scientific investigation (discovery and description).

Nor am I an Austrian in the sense that I grant higher weight to savers and lenders than I do to producers. I am not even clear that earnings on appreciation of a currency is moral(reciprocal) – just the opposite. And this ‘weighting’ is what distinguishes Jewish Austrian economics of Mises and Rothbard from Mengerian, German, French, and Anglo - all other economic models. And worse, it’s unethical, immoral, and criminal to advocate that the use of credit to create moral hazard is not simply legalizing the creation of tiger traps – parasitism upon peoples worse than that of the state.

3

REFORMING AUSTRIAN ECONOMICS IS NECESSARY

---"Calling Mises pseudoscientific is the typical positivistic criticism to Austrian Economics. It adds nothing. The young Austrian economists who are pupils of Don Lavoie had been working on Popper, Lakatos, Machlup and Hayek for a long time."---
Gabriel Zanotti, Philosophy Professor at Austral University

Let me see if I can summarize the argument and put an end to rationalist obfuscation of economics:

1) Calling science positivistic (justificationary) is a typical Rothbardian/Misesian misrepresentation of the scientific method, which is critical (via-negativa) not justificationary (via-positiva).

2) Calling a logic (axiomatic, prescriptive, complete) a science (theoretical, descriptive, incomplete) is simply false. (And adds nothing, other than casting Austrian economics as a source of ridicule). Models can be built out of axioms or laws, but all axiomatic deductions are tautologies, producing proofs of operational possibility, while all scientific laws remain incomplete and therefore non-tautological, producing additional hypotheses, which are candidates for theories and laws. But all theoretical statements remain theoretical. The reason being that all non-tautological premises remain forever theoretical.

3) The 'axiom' of purposeful human action tells us precisely nothing since it may constitute a test, but not an axiom since it tells us nothing of the scope of possible purposeful human action. We can instead say that any economic hypothesis, theory, or law, must be reducible to a sequence of rational human actions, (operations) in order to be existentially possible.

4) This difference is why we rely upon ratio-empiricism, not rationalism, and not positivism for scientific (truthful) investigation. Logical arguments test internal consistency but not external correspondence, and external correspondence does not tell us about the internal consistency of our arguments, and without operational-intuitionistic testing (operational definitions) we cannot know if what we imagine is existentially possible. And without falsification, assuming we are both internally consistent, externally correspondent, and existentially possible, we have not tested our internal, external, and operational theory for parsimony - leaving open the possibility of error, bias and deception in all three.

5) The differences between mainstream (orthodox) economics, and Austrian (heterodox) economics, are (a) that manipulation of credit is disinformation (lying) which produces cumulative effects of disinformation (lying), and (b) that as an act of disinformation (fraud), manipulation of credit produces involuntary transfers (immorality), because it lacks fully informed, productive, warrantied, voluntary exchange, free of externality (moral constraint).

6) Rationalists tend to be, and by definition, must be, justificationists - they are not critical. Justification in rationalism, is indifferent from positivism in science. They are identical propositions. No matter how much justification we do, we are merely engaging in confirmation bias. Instead, it is irrelevant which method we use to construct a theory. The means of constructing a theory are irrelevant. Justification is irrelevant. Truth candidates (internally consistent, externally correspondent, operationally possible, and ultimately parsimonious, yet incomplete statements) are produced by criticism: whether they survive scrutiny: testing.

7) One *CAN* however, work through purely rational, non-positivistic processes, however, this is not to say they are not working empirically (through observation). As far as I know this is impossible. But that does not mean they are not working ratio-empirically. It merely means that they are engaging in tests of internal consistency given current knowledge, and working using operational possibility

(existential possibility), but that they are not criticizing their work through tests of external correspondence - although as far as we know, no one makes theories without tests of external correspondence, because that would mean we were not explaining economic phenomenon - which would be somewhat fruitless.

8) This 'Austrian' (heterodox) investigation remains ratio-empirical, and consistent with all other scientific investigation. However, so does mainstream economics (orthodoxy). And the ONLY DIFFERENCE between mainstream and Austrian economics then, is that the mainstream seeks to lie to us, and Austrians seek to speak the truth. So the difference is not methodological - it is whether we attempt to find improvements to institutions of cooperation that retain the western principle of truth telling, or we engage in lying. Keynesian economics is dishonest, not necessarily unscientific. Austrian economics suggests only that economics must be practiced scientifically (ratio-empirically), not axiomatically or statistically: that sequences of operational possibility actions, informed by incentives, each of which is subjectively testable, is necessary to make a truth statement, while statistical correlation ignores these choices. Ergo, economics is indifferent from all other sciences: ratio-empirical discipline. The question is only whether we seek to tell the truth (Austrian) or to lie (Keynesian).

9) And it is equally dishonest and pseudoscientific to state that an axiomatic system is identical to a theoretical system, and equally dishonest to cast mainstream economics as methodologically flawed. Particularly when Austrians have contributed nothing to the study of economics in nearly a century, while in the past twenty years alone, the orthodox community has expanded our knowledge of general rules and insight into our existing economies with regularity.

10) The Cosmopolitan thinkers, like the German rationalists, are exceptional at this kind of deceptive conflation. A few of us think that it is a natural consequence of Talmudic authoritarian dual ethics in the Jewish community, and Kantian authoritarian conflation of truth and duty in German philosophy. However, Mises and Rothbard and to some lesser degree Hoppe, have all tried to assert fallacies that cast the difference as possible, logical and methodological rather than as moral. Meanwhile the social democrats continue to justify the morality of takings (involuntary transfers) rather than treating every 'taking' as a lost opportunity for productive voluntary exchange - and therefore returning us to manorial era constraints upon the behavior of the unproductive classes that contributed to the rise of the west.

CLOSING

I hope this helped you understand my position. In my view I am attempting to restore Morality and Truth-Telling to economics. But that will not be done using fallacious arguments in the Kantian and rationalist tradition. It will be by demonstrating that moral action using institutions that do not engage in lying,

produce superior economic conditions: greater prosperity without the fragility caused by decade after decade of institutional lying.

4

WHY REFUTE MISES, ROTHBARD AND HOPPE YET ADVOCATE AUSTRIAN ECONOMICS?

Because Austrian Economics, if stated scientifically, rather than rationally, constrains the discipline of economics to moral (reciprocity) theories and policies, and correctly repositions economics as a moral discipline: the search for institutional improvements to voluntary exchange - in the same way that I have tried to reposition science as a moral discipline: the search to speak the truth; and philosophy as the construction of decidability in good and preference, from the truth that we discover via science - a discipline which expressly lacks meaning (and must).

This is a profound transformation of multi-disciplinary intellectual history into a single, unified theory of peer-cooperation in pursuit of prosperity. And it corrects the errors inserted into the Cosmopolitan (Jewish) branch of Austrian economics by Mises (pseudoscience), and Rothbard (ghetto immorality - the absence of truth-telling), and Hoppe (German-Kantian Rationalism)

This transformation of western thought into truth-telling for the purpose of moral cooperation (voluntary exchanges among warriors of universally equal rank), explains why the west innovates and prospers at higher rates than the rest of the world, whenever it is not bound by Babylonian-Levantine mysticism, barbaric deception, or Asian systemic truth-avoidance: we work constantly to eliminate transaction costs and seize opportunities at lowest cost (early).

This approach to man's intellectual struggle correctly positions truth-telling along with trust (transaction costs), property, voluntary exchange, and contract as the necessary institutions of prosperity creation: the high trust society.

Anglos attempted to combine science and morality - trusting man in the absence of moral authority. But Anglos, were an island people without borders to defend, an homogenous in-bred people, and a heavily commercialized people. They had fewer fears. Defectors from moral norms are not a problem for an in-bred island people. There is no group to defect to.

Germans attempted to combine philosophy and morality - a less radical transformation of religious authoritarian morality. Germans were a landed people with borders under constant question, and who were intermixed with other groups on all sides, and were not as economically diverse as the Anglos and as such not as bound to trade. So, "defectors" - those who no longer pay the high cost of the normative commons, were more of a concern.

Jewish Cosmopolitan authors, an un-landed diasporic and separatist people, attempted to preserve internal rule-authoritarianism, separatism, and the parasitic value of separatist dual-ethics. They viewed host civilizations as hostile, generated separatist hostility internally by intention as a means of group cohesion, and often practiced dualist ethics that guaranteed their moral separatism.

So each of these groups were, as all groups must, attempting to react to the enlightenment using their group evolutionary strategies: island naval and commercial, landed martial and agrarian-commercial, and un-landed, diasporic commercial.

It is sometimes hard for us to imagine that our use of "Truth" reflects our group's evolutionary strategy, and that many of our judgments are unconscious. But all groups use truth differently.

Truth is unknowable and therefore merely contractual in Jewish philosophy - it is a purely pragmatic vision. In German philosophy, truth is dangerous and must be inseparable from duty, which is why all German philosophy conflates truth and duty. In Anglo philosophy, truth is divine and its consequences divine - knowing the mind of god. Our duty is truth regardless of consequences, because we believe all consequences are optimum. Neo-puritanism, in the Anglo world, which is the dominant postmodern philosophy in government and academy, does not practice Anglo truth, but has adopted German and Jewish counter-enlightenment philosophy of the sociology of knowledge and truth: truth is what we desire it to be.

This is systematically destroying our rule of law, which has been, in the past, the source of our empiricism. The source of our science. Not the other way round. Without scientific law, we cannot have a scientific society.

Law is the most influential property of any society because it determines what one must do, not what one prefers. As such, an un-empirical laws, is an incalculable, undecidable, and therefore subjective law.

The solution is to restore truth telling. To increase the scope of property to include the normative and informational commons. To use law to restore truth-telling.

All society will adapt rapidly to this change. No authority is necessary. No leadership is necessary. No belief is necessary. No agreement is necessary. No ideology is necessary.

It is just true, insufficient to know, or not true, and that is enough.

5

WHY UNDERMINE PRAXEOLGY?

For a host of reasons.

1) Because praxeology, pseudoscience that it is, when we use it, harms the causes of liberty and sovereignty, by justifiably furthering the perception of libertarians as tinfoil-hat wearing social incompetents, engaged in justification, hero-worshipping and hermeneutic interpretation, in a secular version of theological analysis of scripture and the blind belief in prophets, differing only in use of platonic obscurantism rather than anthropomorphic supernatural language. (That's a choice, and quotable paragraph.)

2) Because praxeology's claims are patently false (which I've addressed elsewhere at length). Furthermore it is false to state that economics is an axiomatic rather than theoretic discipline, because demonstrably it has not been, and logically it cannot be. (Although I suppose I will have to continue to work to defeat ideological praxeology for the rest of my lifetime.)

3) Because philosophy is indeed missing a solution to, and logic of, the problem of cooperation that we call 'ethics' and 'politics', that renders commensurable and

intelligible the findings of the physical sciences, economic history, and narrative history. Without this uniform system of descriptive ethics it is not possible to rationally construct institutional solutions to the persistent problem of increasing levels of cooperation among peoples with disparate means and ends.

4) Because it is possible to restate libertarian, Anarcho-capitalist arguments by Hoppe in ratio-scientific language such that libertarian arguments can be conducted by rational and empirical means as a viable alternative to public choice theory and social democracy.

5) Because I care about actually winning, and obtaining liberty and sovereignty for myself, my progeny, and my people, rather than just making myself feel morally justified as a purely spiritual and psychological form of self gratification.

6

THE FAILURE TO DEVELOP ECONOMIC OPERATIONALISM

I have been working to reform Anarcho capitalist arguments by translating them from troublesome Kantian rationalism, into the transparent common language of science: ratio-empiricism. And, at least for the past few months, I've been struggling to develop a narrative structure that would allow me to easily demonstrate the solution to the promise of praxeology as a failed version of the same problems addressed by Intuitionism, Operationalism and Constructivism in mathematics and science.

Mises' work was another example of the multi-disciplinary failure to provide a solution to the common intuition that there is a problem with science and mathematics, and our application of science and math to other fields – particularly to economics and ethics. That is the conclusion that I have come to – it's the logical positioning of Mises' praxeology in the development of 20th century thought – albeit he was even less successful in economics than peers were in physics, math, logic and

psychology. They were able to identify the solution but not able to convince peers to implement it, because it was burdensome.

This narrative, positioning Misesian thought as a failed attempt at Operationalism in human cooperation, provides a vehicle whereby I can describe Misesian arguments in the same context as those in physics, psychology, logic and mathematics. All of them as failed experiments in operationalism only because the authors did not and possibly could not look across disciplines and discover that they were merely adding or removing the properties desirable or not for their field of inquiry – but that while they were seeking a logical solution, that they were all making similar arguments – ethical arguments: And that the problem they intuited, that Poincaré criticized them for, was an ethical one: recreating mysticism through the use of verbalism to obscure causality that they did not understand.

All the major disciplines went through a somewhat failed transformation and only psychology, which was most in need of reformation, fully adopted operationalism as “operationism”. And the result was a wealth of research in experimental psychology and the success of experimental psychology versus the pseudoscience that dominated the field before hand.

Why is this important? Because the requirements for construction and operational language, are not only logical but ethical. And while ethics has limited place in mathematical principles, and physical laws, it has a great significance to the promise that one is advocating a truth in mathematical and physical propositions – and therefore not ‘polluting’ the intellectual domain with fallacies that might impact others’ work. But in the logic of cooperation we call ethics it is inseparable both from the promise that one is advocating a truth AND in the articulation of its principles and the laws that enforce those principles.

If we had discovered operationalism in ethics first, then perhaps, we would have had an easier time justifying the additional burden that operationalism places upon physics, science, psychology math and logic – and we might have saved a century of pseudoscientific inquiry, just as Bridgman worried; and just as we have seen in a century of fallacious and immoral economics. As Bridgman noted, the only reason Einstein was innovative, was because he operationalized the problem of measurement of bodies – something that had we done earlier would have saved a generation or more of wasted effort in science – just as we have wasted a generation or more in the pursuit of a logic of cooperation leading to liberty.

The issue for us, in economics, politics and in ethics, is that the problem of arbitrary precision in the construction of general rules – hypothesis, theories and laws – affects only the precision of economic laws in time, but not our ability to state those laws. However, unlike say, mathematics or logic, we never run into decidability in the logic of cooperation, because all phenomenon are reducible to human actions that are open to subjective testing (sympathetic experience). Unlike axiomatic systems such as math and logic, we are never short of information necessary for

decidability. Humans are marginally indifferent in their preferences – which is why we can experience shared intent, cooperate, and empathize. As such we can always decide. Buridan's Ass never starves. Information is always sufficient. It may not be sufficient for the choice of preference, but it is sufficient for rational choice. Again, arguments that someone versed in mathematical philosophy might have understood. Although, with decades of computer science, we have learned that it's computer science that is more trustworthy than mathematics, because computers are constrained by operational rules of necessity, and unlike mathematics we cannot use imagination and 'fudging' obscured by verbalism. Operations must be open to performance and results must be computable.

To counter the problem of imagination adding information to arguments, and the problem of using verbalism to obscure ignorance, under operationalism and constructivism, **truth is replaced by (algorithmic) proof as a primitive notion, and existence requires demonstration of constructibility.** This statement is possible to translate into the axiom that moral (ethical) propositions must be reducible to a series of human actions, open to subjective testing (sympathetic verification).

This is the argument that Mises was looking for, and could not construct, possibly because (a) he lacked sufficient understanding of mathematics, (b) he lacked a demonstrably insufficient understanding of the terms 'scientific' and 'logical', because he conflated them with abandon, despite their opposite properties, and (c) because an ethical constraint was insufficient to provide an authoritative response to the moral arguments of statists and socialists alike. Whether he understood the ethical constraint not the logical one was all that a solution to Praxeological analysis would provide, or simply, like most Cosmopolitans, because preferred an authoritarian, verbalist, and pseudoscientific argument is something it is impossible to answer in our era. Since Marx, Freud, Cantor, Mises and Rothbard all make the same error of constructing verbal pseudosciences, it's hard to imagine that it's intentional rather than a cultural bias or strategy. (Something I have written about elsewhere under the heading of competing uses of truth.)

The problem I face, and the work I must do, to help others understand Mises' position in intellectual history, and his failure, and then to construct a logic of cooperation, where Mises mistakenly tries to construct a logic of 'action' is to enumerate examples of axioms and laws in different fields and thereby demonstrate the problem of the sufficiency of information for deduction under arbitrary precision in the construction of hypotheses, theories, laws, and axioms; and then placing Mises' work in the context of all fields struggling with the definition of truth (as ultimately performative – and therefore ethical). So positioning economics and ethics using performative truth, operationalism and constructivism will help demonstrate the concept across ALL domains of inquiry, rather than just within economics, ethics, physics, psychology, mathematics and logic. And thus eliminate the objections to performative truth, intuitionism, constructivism, and operationalism by demonstrating that all philosophical and logical disciplines rest upon the action that one claims to have demonstrated a an action that he can testify

truthfully to have observed (rather than imagined, or used verbalisms to obscure that he has not.

Unfortunately, we didn't discover ethics first – perhaps had Mises solved the problem in ethics, other fields would have grasped the significance. Although, other fields have addressed ethics with softer variants of operationalism and construction – particularly science. They have never reformed 'truth' as performative: as testimony, or 'true witness', as evidenced by that which is operational and constructible. At least in the discipline of law, strict construction, original intent, and deliberate modification of law is an understood if not obeyed principle. Operationalism may allow us to make truthful testimony, and truthful testimony is the only truth that humans are capable of creating. All else is imaginary, as is infinity.

But whether we retain the approximation of classical reasoning as a practical matter of utility, or adopt construction and operation as a requirement for attestable truth in other disciplines really doesn't matter as much as it does in ethics, politics and law. Physics, science, psychology, math and logic are luxury goods and rarely involve involuntary transfer and provide an incentive for conflict. But, cooperation is a necessary good. Politics and law are necessary goods. Strict construction is necessary and beneficial since it permits the rational resolution of conflicts, and as such prevents them. Strict construction makes it impossible to use empty verbalisms to advocate involuntary transfers as 'moral'. Operational definitions make it much harder to lie, cheat and steal.

Under operationalism, performative truth, constructivism, the field of ethics, including the domains of criminal, unethical, immoral and conspiratorial, and conquest prohibitions, can be described as an objective uniform logic as Mises suggested it might be. We can construct a formal logic of cooperation – ethics. And, we can do it using ratio-scientific language, via operational and constructive means. We can do it in the common universal and transparent language of science using hypothesis, theory and law, and model our laws using axioms constrained by correspondence to this empirical laws. We do not need false authoritarianism, pseudoscientific obscurant terminology, or a cult or obscure continental language to do it. An irony perhaps that Mises did not grasp that he was justifying the logic of human action, which is by definition operational and constructive in an argumentative structure that was not operational nor constructive. In hindsight this approach is either humorous or tragic.

While we are not sure yet, it is possible that Popper was correct, and that we can never know if we possess the most parsimonious description of any phenomenon – what we call 'truth' or 'ultimate truth' – we can, instead of spending our lives in a quest for the non-existent and logically unknowable, instead, publish recipes that we can testify truthfully to the construction of, and performance of, as correspondent with reality. This is the difference between European commitment to always speaking the truth, and producing many, many technological successes,

versus academic publishing a welfare queens, never responsible for our words, and never accountable for the consequences. This is the difference between Anglo empirical truth, and Cosmopolitan pragmatic truth.

The 20th century's failed quest for a definition of truth, is the narrative structure that I've been searching for. Until recently, I just couldn't find a way of talking about Mises' work in the broader context of intellectual development. He clearly intuited the problem, as did those in other fields, but besides having the Jewish obsession with words-as-reality, and the German obsession with authority, he did not understand math and science well enough, and certainly had no exposure to computer science and the problem of computability. Why he proceeded onward and constructed an elaborate nonsensical pseudoscience in the Cosmopolitan tradition is something that only he could answer. And why subsequent generations have created a cult out of this pseudoscience, complete with typical Cosmopolitan saturation of the informational commons with propaganda supporting of the pseudoscience, including heroic figure worship, and heaping unworthy praise at every opportunity, is up to those still living to explain.

It is worth noting that Popper too largely relied on narrative verbalisms, such as his 'three worlds' hypothesis, and we know that he resorted to Krugman-like distortion of facts in his criticisms of the left. And we know that Popper's real purpose was not about science it self, but his agenda to undermine scientific certainty, much as did Mises, by rendering truth in to platonic form, removing responsibility from the scientist for true testimony, and casting Cosmopolitan Critique, originated in hermeneutic interpretation of scripture, as the means of scientific social organization, rather than the previous Anglo Saxon and German requirement for truthful testimony.

All these thinkers failed to stem the tide of Marx's socialism, Rothbardian libertinism, and Straussian neo-conservatism, because all tried to counter pseudoscience with pseudoscience, and empty verbalism with empty verbalism. However the manner of correcting those people was always available to us, and had been for centuries if not millennia: a requirement that we tell the truth, and persecution under law for not doing so.

As Hoppe states, Hayek failed as well, both to make this connection with performative truth as a means of social order, and to move from the classical liberal and therefore psychological school of thought to the calculative rigor of logic by identifying property as the first and necessary object or unit of commensurability. He did understand the law and the common law, clearly, as the institutional means for resolving conflicts – better than anyone else as far as I know. But he did not grasp the difference between legal REASON (approximation necessary for discovery) and logical CALCULATION (precision necessary for truth). Nor between knowledge of use (correspondence as truth) and knowledge of construction (truth in existence). (Although I'm willing to admit that I might be one of the few people who currently does.)

Later in life Mises appears to waffle a bit, if not reverse himself. But because of what appears to be his fascination with Kantian a priorism, he didn't see the parallel between his (inarticulate) argument that economics was both empirical and logical, and reverse mathematics, in which one constructs necessary axioms one can testify to as extant, after using empirical and logical means by which to approximate the solution to a problem.

My original goal was to provide conservatives a vehicle for argument using what I saw as libertarian rationalism. Conversely, I wanted to make it impossible to conduct deceptive arguments in the religious, progressive and postmodern forms, but in doing so I found an answer to a century or more old conflict in the history of thought.

And I think I can rescue Mises and Hoppe from the 'fruitcake fringe' of rationalist argument. Which is helpful. Since I want, like most, a plan to obtain liberty in my lifetime. And while any value Mises had has been already incorporated into economic thought, only fringe groups have incorporated Hoppe's criticism of democracy and use of competing private insurance organizations to replace monopoly bureaucracy in the production of regulation.

Unfortunately, Hoppe appears too entrenched and committed to praxeology as pseudoscience, the fallacy of aggression which is merely a means of licensing fraud by verbal means and creating a parasitic class immune from both physical and legal punishment. And has merely adopted the Marxist 'commune' as his model of rebellion. Which just because we desire liberty, is just as economically impossible as it is if we desire communism. Wishful thinking is not action. Its wishing others will do the work for you.

Liberty was created only by Europeans, because of rare ancient circumstances, whereby warriors granted one another insurance against theft of their property obtained from their cattle raids, and required equality of one another because of their battle tactics requiring independent financing, action and maneuver, at high risk. These people built an ethic that would give birth to science, reason, property and liberty, because it forces man to use his mind in terms which accurately correspond to reality: Tell the truth, and only the truth. Fulfill your commitments at risk of life. Construct a brotherhood of property owners two whom familial trust is extended. And force all free riding out of society so that all persons must participate in production, and none can resort to parasitism. Liberty is obtained at the point of metal object, by denying others access to power. Everything else is merely wishful thinking, or an attempt to free ride on the efforts of those who do construct liberty. The natural aristocracy is not created by a small population. It is created by every living soul willing to bear arms to prevent the accumulation of sufficient power to deny others sovereignty over their property: For one and all, to deny one and all, access to the property of one and all by other than voluntary, fully informed, warrantied, exchange free of externality.

7

THE STRUGGLE TO PRODUCE A MORAL ECONOMIC SCIENCE

THE BRANCHES OF AUSTRIAN ECONOMICS

The German branch of Austrian economics offered an alternative proposition: that we can and should pursue inquiry into economics as a means of discovering how we may improve our institutions while preserving moral principles of cooperation. This position favors kin selection without encouraging parasitism.

The mainstream (Anglo) position is instead, that we should pay the cost of immoral actions via our institutions if the aggregate benefits are justifiable. This is a philosophical bias that is the result of the heavily outbred culture of the Anglos who for all intents and purposes function as kin, and operate under the principle of kin selection. This position encourages parasitism.

By contrast, the Jewish branch of Austrian economics attempted, and failed, to cast this argument as one of science (instrumentalism and empiricism) versus logic (axiomatic deduction), while at the same time naming this axiomatic argument a 'science', despite not relying upon the scientific method - thus constructing a pseudoscience (meaning: using the term science for credibility without relying on the scientific method to establish credibility). This position seeks to make both parasitism and contribution to the commons impossible.

Just as universalism is common to the English, and duty common to the German, this attempt to create a pseudoscientific authoritarian philosophy was a result of the cultural bias of Judaism which itself relies upon authoritative law and contractual agreement rather than the European aristocratic egalitarian cultural demand for testifiable truth regardless of circumstances. Contract is a sufficient substitute for truth in low trust polities. But it is not a substitute for truth in high trust polities.

A TALE OF THREE CULTURES

Of these three positions, the **German** was the optimum: scientific, rational, and moral actions to achieve moral ends.

The **Anglo** position uses science and aggregates and accepts immoral actions in order to attempt to achieve moral ends.

The **German** position uses science, reason and individualism in order to preserve moral conditions while achieving economic optimums.

The **Jewish** position relies upon pseudoscience to achieve individual optimums but ignores morality and commons altogether - because Judaic law is constructed contractually, not on principle (truth telling), and as a diasporic culture, it does not require contribution to the commons as do land holding social orders.

Each of these cultural strategies is beneficial for island dwelling **Anglo** universalists(truth), continent-dwelling **German** martial culture (duty), and diasporic un-landed **Jewish** culture (contract).

However, if we separate the pragmatism of cultural group evolutionary strategy from that which is true independent of those cultural strategies - cultural definitions of true - only the **German** model survives scrutiny as containing the full suite of properties: truth, duty, commons, individual and collective morality, under science and reason.

THE PREFERENCE FOR THE AUSTRIAN MODEL IS A PREFERENCE FOR A MORAL DICIPLINE OF ECONOMICS

Had not the world wars disrupted the Austrian school and destroyed German civilization in a fractious civil war, this debate might have evolved and been completed earlier, instead of devolving into mainstream half-moral Anglo aggregate morality, and a discredited heterodox school.

But at present the Austrian vision of a moral economics constructed for nations, preserving kin selection, preventing parasitism, preserving both individual and aggregate morality, preserving the commons, requiring truth-telling, and operating under ratio-scientific methods, is displaced for two reasons:

1) The post-war dominance of (dysgenic, suicidal) Anglo universalism justified under Keynesian socialism and Rawlsian ethics. A suicidal strategy only possible under the unique conditions of western altruistic punishment. (See Wiki)
Westerners are the only people to develop universal high trust and to break the familial cycle of corruption. However, this appears to have created a weakness in that we extend this trust suicidally and ignore the reproductive and evolutionary importance of the family, tribe, and nation, and in creating that high trust society in the first place.

2) The marginalization of the Austrian ambition for a moral economics because of the adoption of Marxist ideological and propaganda techniques in advocating the pseudoscientific Jewish Austrian program - in no small part by the Mises Institute (without whom, and the use of the new medium of the internet, the pseudoscientific branch would likely have been extinguished.) As such the term Austrian is categorized under pseudoscientific and anti-scientific, rather than as the German branch originally evolved: the institutional means of improving moral cooperation in the pursuit of prosperity.

ADVANCES IN SCIENCE AND PHILOSOPHY

Mises's praxeology is a failed attempt at developing economic Intuitionism and Operationalism. Economics is of necessity, like all scientific investigation, a ratio-empirical methodology for the study of phenomenon beyond our direct perception. In his failure he attempted to create a pseudoscience to justify his authoritarian preferences.

PART TWO: RECONSTRUCTION

8

SCIENCE IS THE DISCIPLINE OF SPEAKING TRUTHFULLY

Science is a moral discipline wherein we criticize our ideas, so that we can speak them truthfully:

- We test our reasoning with logic for internal consistency.
- We test our observations with external correspondence.
- We test existence of our premises with operations.
- We test the scope of our theory with falsifications.

Once we have tested our theories by these means, then we can say that we speak truthfully - and as such do no harm.

The central argument regarding truth:

- 1) That in order to cooperate, humans evolved sympathy for intent - and are marginally indifferent in their judgment of intentions. This allows us to sympathetically test most human incentives if subject to the same stimuli (information). It is also why juries can function, since this sympathetic testing of intentions is the criteria by which juries render decisions.
- 2) That we cannot however sympathize with the equivalent of intentions (first principles) of the physical universe. So while we intuit and can test man's intentions, we cannot measure and test the universe's first principles. As such, the best we can do is testify to observations and measurements of those phenomenon until at some point we know those first principles - if that is ever possible.
- 3) But our observations must also be reduced to stimuli that can be sympathetically tested by others, and insulated from our deception, bias and error.
- 4) We call this process 'science', but the practice of science is little more than a set of moral rules that instruct us as to how to eliminate deception, bias and error. The

scientific method then, is merely a moral discipline: the means by which we struggle to speak the truth, as truthfully as we may possibly accomplish given the frailty of our reason.

5) That giving witness to one's observations, is testable by reproduction of a set of operational definitions. That operational definitions produce the equivalent of names, just as positional numbering provides quantities with names. Such names are insulated from deception, distraction, loading, framing and overloading. Theories are not. While we cannot demonstrate the absolute parsimony of a theory (that we know of), we can demonstrate that we truthfully conveyed our observations. In other words, we can testify truthfully to an ordered set of facts, even if we cannot testify truthfully to parsimony of a theory.

6) That it is possible to state instead that all outputs of scientific investigation are true, if they are truthfully represented – where 'scientific investigation' refers to the use of the scientific method, regardless of field of inquiry. But that we seek the most parsimonious statement of a theory, and we can never know that we have obtained it, we can only develop consensus that we cannot cause it to fail. This is, as far as I know, the best non-platonic description of truth available. Everything else is a linguistic contrivance for one purpose or another – possibly to obscure ignorance, and possibly to load ideas with moral motivation. Scientists load their contrivance of truth, and mathematicians load their contrivance of numbers, limits, and a dozen other things – most of which obscure linguistic 'cheats' to give authority to that which is necessary for the construction of general rules. (ie: the problem of arbitrary precision).

7) That Popper did no investigation into science or the history of science prior to making his argument, and that as yet, we do not have a systematic account of the history of science. However, what history we do have, both distant and recent, is that science operates by criticism upon failure, where failure is demonstrated by via overextension of the theory.

8) The reason for overextension rather than criticism as the operational preference being that it is economically inefficient (expensive) to pursue criticism rather than to extend a theory to its point of failure then criticize it. And as far as we know, this is how science functions in practice, and must work, because it is how all human endeavors must work. Because while a small number of scientists may seek the 'truth' (or whatever a Platonist means by it), what scientists try to do is solve problems – i.e. to manufacture recipes for useful cognition.

9) Popper's advice was merely moral given that the scope of inquiry in all human fields had surpassed that of human scale, where tests are subjectively verifiable. (I think this is an important insight because it occurred in all fields.) Einstein for example, operationalized observations (relative simultaneity for example) over very great distances approaching the speed of light using Lorenz transformations. And as Bridgman demonstrated, the reason Einstein's work was novel was because prior

generations had NOT been operationalizing statements ,and as such, more than a generation and perhaps two were lost to failure of what should have been an obvious solution. (See the problem of length, which I tend to refer to often as the best example.) I addressed this in a previous post, and what popper did was give us good advice, and while he made an argument that appears logical, like most rational arguments, unsupported by data, it is not clear he was correct, and in fact, it appears that he was not. The question is not a rational but empirical one.

10) Popper unlike Misesian Pseudoscience, or Rothbardian Immoral Verbalisms, was engaged in a moral attempt both in politics and in science, and perhaps in science as a vehicle for politics, to prevent the pseudoscientific use of science – particularly by fascist and communists, to use the findings of science as a replacement for divine authority by which to command man. What popper did, particularly with his Platonism, was to remove the ability for the findings of science to be used as justification for the removal of human choice. Popper, Mises, and Hayek were responsible for undermining pseudoscientific authoritarianism. Of the three popper is perhaps less articulate (possibly to obscure his objective), but certainly not wrong, so to speak. While Mises’ appeal to authoritarianism (which is part and parcel of Jewish culture) was entirely pseudoscientific, by claiming that economics was deductive rather than empirical, and justifying it under a priorism, instead of as I’ve stated, understanding that he was merely trying to apply operationalism to economic activity, which would merely demonstrate that Keynesian economics was immoral and deterministic, not unscientific.

11) But Popper, Mises, Hayek, Bridgman and Brouwer, did not find a solution to restoring the western aristocratic conditions for public speech. They too were a lost in Platonism a bit. Bridgman and Brouwer did understand that something was wrong, and were very close, but they could not make the moral argument. We have had a century now of attacks by verbal contrivance and we can demonstrate the destruction of our civilization by way of it. So the moral argument is no longer one of undemonstrated results. WE have the results. And we have a generation of men, myself included, trying to repair it.

One must speak truthfully, because no other truth is knowable. Intellectual products that are brought to market must be warrantied just as are all other products that are brought to market, and the warranty that you can provide is operational definitions (recipes, experience), not theories (psychologism, projections). And if you are not willing to stand behind your product then you should not bring it to market. Because you have no right to subject others to harm.

Intellectuals produce ideas (myself included), that is our product. We are paid in measly terms most of the time, for our product, but that is what we do. But it is no different from too-hot coffee or dangerous ladders, or defective gas tanks.

And given that one particularly prolific group of people has created Marxism, socialism, postmodernism, libertine-libertarianism, and neo-conservatism, it is about time we stopped allowing them to ship lousy products into society.

And rather than regulate them by judiciary, the common law and universal standing will allow punishment of those who bring bad products to market.

9

TESTIMONIALISM: THE SCIENCE OF TRUTHFUL SPEECH

In simplest terms I translated hoppe's "kantian justificationism" into anglo scientific terms, and in doing so completed the scientific method, uniting science, philosophy, morality, and law. Its uniting these fields by explaining the proper function of praxeology that is the innovation.

****The primary difference is that I show that you can't produce a libertarian commune so to speak, and instead have to produce a full scale political order under 'natural law of reciprocity' where property rights apply to any demonstrated investment no matter how abstract. Otherwise demand for authority increases, or retaliation increases, or trust and economic velocity decreases, and competitiveness decreases, with all instances of differences not resolvable under law.****

Therefore you cannot 'exit' to create a condition of liberty, you must conquer and hold territory in the market for territories against all possible competition. And this requires you produce an economy capable of producing the means of doing so. And that economy will always look something like a parliamentary monarchy but with purely empirical natural law.

In other words, you can only get liberty by permission and you can only get sovereignty by force.

So, while you cannot obtain borderland European liberty or separatist, ghetto, and borderland Jewish 'liberty', and if you want a condition of Anglo-Saxon liberty for the individual, it's only possible if you create sovereignty in fact for the polity.

And the only way to create sovereignty and liberty is using (a) a militia, (b) natural law of reciprocity, (c) the markets that are made necessary by the natural law of reciprocity, (d) including the markets for association, cooperation, production, reproduction, commons production, polity production. And in order to do so you must produce a competitive market between the family(church/school), the commons (houses for each class), and judiciary (monarchy, judiciary, military).

In other words, by restoring the pre-revolutionary path, of Christian monarchies, and converting from mere common law, to strictly constructed judge discovered, law. And eliminating the parliament's ability to create legislation and regulation - limiting them to contracts of the commons. And transforming the treasury into a purely empirical insurer of last resort for whom regulation is merely a matter of actuarial calculation.

GETTING TO THAT DIFFERENCE
(undone)

COMPLETING THE SCIENTIFIC METHOD

Properly understood, the Scientific method, at least as practiced in the physical sciences, if extended to include tests of volition, reciprocity, and full accounting, serves as nothing more than a warranty of due diligence upon our speech about the world.

In other words, the scientific method demands due diligence in the distribution of information just as we demand due diligence in the market for goods and services, and claims about goods and services, by force of involuntary warranty.

THE SUPPRESSION OF DECEPTION AMONG A HIGH TRUST PEOPLE

(suppression)

CONFLATION, PLATONISM, AND ABRAHAMISM OLD AND NEW.

Lets translate Kantian Rationalism into scientific and testimonial speech.

I'm going to teach epistemology by using economics in order to repair much of the damage that has been done to epistemology by the Platonists(mathematics), and the Rationalists (Kant etc.), and the Analytic Philosophers (Just about all of the 20th century).

*Reality consists of a limited number of actionable dimensions and by using economics we are able to include all of them, and therefore avoid the errors that the Platonists, rationalists, and analytics have introduced into philosophy.

"DEFINITIONS AND SERIES"

1) Empirical:

Based on, concerned with, or verifiable by observation or experience rather than theory or pure logic. "From Observation".

2) Testimonial

(undone)

3) A Priori:

"independent of observation."

There are three dimensions to claims of a priori truth claim:

- i) Aprioricity vs A posteriori,
- ii) Analyticity vs Syntheticity, and
- iii) Necessity vs Contingency

Therefore we can produce at least the following spectrum of a priori claims.

- (a) Analytic A Priori: tautological: $2+2=4$ and all deductions thereof.
- (b) Synthetic A Priori : Increasing money increases inflation.
- (c) Necessary Synthetic A Priori: Childless women will have no grandchildren.
- (d) Contingent Synthetic A Priori: "all other things being equal, as a general trend, increasing demand will increase supply, although we cannot know the composition of that supply in advance, we can identify it from recorded evidence."

This produces a an ordered **spectrum of declining precision**:

- (a) Identity(categorical consistency) - Analytic A Priori
- (b) Logical:(internal consistency) - Nec. Synthetic a priori
- (c) Empirical: (external consistency) - Gen. Synth. a priori
- (d) Existential: (operational consistency) - Cont. Synth. a priori

Which corresponds to **the testable dimensions of numbers** (ideals)

- (a) identity (numbers)
- (b) logical (sets)
- (c) empirical (ratios)
- (d) existential (constructible)

Which corresponds to **dimensions of physical reality**

- (a) point
- (b) line
- (c) shape

- (d) object
- (e) time (change)

Which corresponds to a **subset of the dimensions of actionable reality**, the full set of which we express in fully express in Testimonialism as:

- (a) Identity(categorical consistency)(point)
- (b) Logical:(internal consistency)(line)
- (c) Empirical: (external consistency)(shape)
- (d) Existential: (operational consistency)
- (e) Volitional: (rational choice of rational actor)(change)(time)
- (f) Reciprocal: (rational exchange between actors) (relative change)

Which together account **for the totality of actionable reality** (by man) that we currently know of (and its quite hard to imagine anything else is possible).

The test of speech then consists of dimensional deflation and spoken conflation into parsimonious testimony:

- 1 - Identity tests categories - differences (deflation)
- 2 - Logic tests internal consistency - membership (deflation)
- 3 - Action tests correspondence - measurement (deflation)
- 4 - Rational action tests incentives - rational choice consistency (deflation)
- 5 - Reciprocity tests moral - rational exchange consistency (deflation)
- 6 - Full accounting and limits test scope consistency. (deflation)
- 7 - Narrative by analogy to perception describes reality - coherence (total consistency) (conflation)

Reality is explained by narrative, and the narrative survives falsification by identity, logic, action, reason, reciprocity, and scope.

We test statements about the world by deflating each dimension and testing each for consistency.

Each sub dimension can only be tested by use of the next dimension.

The only native skill we possess is the test of "differences". Because our brains use samples of inputs in combination with memory to predict results and alert us through new stimulation to the differences.

Our brains sample senses, provide certain services, the hierarchical (distilled) result of which are combined (conflated) through memory and backward propagation into 'experience'.

It turns out that except in rare cases we 'experience' a fairly accurate model of the physical world - but an absurdly inaccurate model of the social world, and completely nonsensical model of our personal value to that world. All of which are precisely what is necessary to survive as sentient (feeling of changes in state) and

conscious (self aware) life form when possessed of uncomfortable knowledge in a universe of consistent risk.

This is a simple way of explaining Hume, Kant, and the Phenomenologists.

DEDUCTIBILITY FROM A-PRIORI PROPOSITIONS

Ergo, while one can claim the tautological truth (the Analytic A Priori), and one can claim the ideal(logical) truth (the Necessary Synthetic A Priori), one cannot ever know the non-tautological(identity, The Synthetic A Priori), non-ideal(Contingent Synthetic A Priori) truth, because we rarely possess sufficient information to do so. As such there is a vast difference between an a priori rule of thumb, and a

What does this mean? It means that we can deduce from Analytic A Priori and Necessary Synthetic A Priori, but we cannot deduce from General Synthetic A Priori, or Contingent Synthetic A Priori Statements because we cannot know if such deductions are true (for specific cases).

So the problem with making a priori claims in economics is that you can say statements about statements but not about consequences in reality. You can only say 'all other things being equal', we should observe this effect. You cannot say, "we will always observe this effect'. Or even that the effect will appear in the given circumstance. Why? Because we don't always observe such effects, and economics is rife with examples, the most commonly cited being unemployment does not necessarily increase, and prices are sticky - and for good reason.

The innovation that Menger brought to the table was to bring the principle of relative change from calculus to economics. The principle contribution of Hayek was to transform the use of materials to the use of information as the model for all social phenomenon. The principle contribution of Popper was to bring the information model to philosophy, and in particular the philosophy of science and to model scientific investigation on a market. This followed the transition in physics from the use of electromagnetic fields to that of information. Which then brought physics and mathematics into full correspondence.

What Hayek and popper and the Classicals and the Keynesians all missed and Brouwer in math, Bridgman in physics, and Mises in economics, and the entire analytic and continental movements missed was that man cannot make truth claims.

For example, we did not think the ideas of time(velocity of change), length(distance), and space(volume) varied. Einstein's discovery was the same as Mises', Brouwer's and Bridgman's: that all our pretense of axioms are false. If our idea of length and time can be false, every other idea that is obvious to our senses and reason can be false.

The difference between economics and physics is in

- (a) volition vs. determinism
- (b) reciprocity vs. transformation
- (c) sympathetic testing of rational choice vs. entropy.

THE SCIENTIFIC (UNIVERSAL EPISTEMOLOGICAL) METHOD

"DEFLATION"

(0) The purpose of the scientific method is to eliminate ignorance, error, bias, wishful thinking, suggestion, obscurantism, Fictionalism, and deceit from our statements about reality.

"DIMENSION"

(1) We can make:

- (a) statements about experiences(metaphysical), or
- (b) statements about statements(ideal), or
- (c) statements about existential properties(existential/real), or
- (d) statements about existential cause and effect(change).
- (e) statements about volition

"CLOSURE"

(2) No test of any dimension can be completed without appeal to the subsequent dimension. (i.e. Gödel. this is profoundly important. no dimension can provide a self-test.) Ergo, all speech is deflationary.

"CRITICAL RATIONALISM"

(3) All descriptive propositions of existential cause and effect (change) are contingent.

"CRITICAL PREFERENCE"

(4) The only method of decidability between two or more non-false cause and effect propositions(change) is cost. This is a clarification of Occam's razor. And appears to be true, for the simple reason that nature cannot but choose the least cost method, and man generally chooses the least cost method - even if we cannot know the full causal density of his considerations.

DUE DILIGENCE AGAINST IGNORANCE, ERROR, BIAS, DECEIT

(5) The only method of making a truth claim is to perform due diligence in each dimension of reality (a 'premise' of the consequential dimension) applicable to the cause and effect phenomenon. (i.e. physical world can't engage in rational choice, or voluntary exchanges)

Again, those dimensions are:

- (a) Identity(categorical consistency)(point)
- (b) Logical:(internal consistency)(line)
- (c) Empirical: (external consistency)(shape)
- (d) Existential: (operational consistency)(object)
- (e) Volitional: (rational choice of rational actor)(change)

- (f) Reciprocal: (rational exchange between rational actors)(changes)
- (g) Limited: (Limits: At what points does the description fail?)
- (h) Fully Accounted: (Have all costs and consequences been accounted for - defense against cherry picking and special pleading.)

"DARWINIAN SURVIVAL OF IDEAS"

(6) All propositions (facts, propositions, theories) must survive the markets for criticism at the observer-mental-testing, observer-action testing, market application testing, and market survival testing. In other words, the universal epistemological method follows this lifecycle:

- (a) observation
- (b) *Free association* (F -> observation)
- (c) test of reasonability (F -> free association)
- (d) *Hypothesis*
- (e) Perform Due Diligence (a-h) above. (F -> free association)
- (f) *Theory*
- (g) Publish to the market for application
- (h) Survival in the market for application(F ->observation - of failures)
- (i) *Law*
- (j) Survival in the market for refutation (F-> observation - of failures)
- (k) *Habituation into metaphysical assumptions*

"SPECIAL CASES"

7) This universal epistemological process is universal despite the fact that various results can be identified with it. Because just as we find prime numbers largely by trial and error we find special cases of statements by trial and error. But when we find these statements we have to ask ourselves what is it we are finding?

- (a) Sensations: statements about experiences(metaphysical), or
- (b) Logic(analytic): statements about statements(ideal), or
- (c) Fact: statements about existential properties(existential/real), or
- (d) Theory(Synthetic): statements about existential cause and effect(change).
- (e) Morality: statements about volition
- (f) Testimony: statements about the fully accounted change in state of a given instance of the statement we are making (I have a credit card report that shows John Doe, on 1/1/2018 at 4:06:32 exchanged \$2.00 for a Hershey's candy bar at Don's newspaper stand then existing on 225th and Main in Cityname.")

EXAMPLES

The most common special cases that we find are those that are impossible to contradict at the same dimension. (a,b,c,d,e) above.

- (a) Sense(Metaphysics): we cannot sense a ball is green and red all over at the same time.
- (b) Logic: If I issue credit on fractional reserves, I will increase the supply of money.

(c) Fact: The differences between commodity money and note money include but are not limited to: liquidity, demand, exchange fee or interest gain, portability(weight/volume), reserve risk, vendor risk.

(d) Theory: All other things being equal, if we increase the supply of money, prices will eventually increase accordingly and lower the purchasing power of payments against debts.

(e) Morality: All other things being equal, when we force majoritarian decisions on the polity by using representative democracy, we create a monopoly out of the market for the commons, and eliminate the possibility of cooperating on means even if we pursue different ends.

"ECONOMIC LEVERS"

Polities can generally use this series of levers to affect the economy.

-Near Term-

- (a) Monetary Policy
- (b) Fiscal Policy (Spending)

-Medium Term-

- (c) Trade Policy (import export policies, foreign trade policies)
- (d) Regulatory/Legislative Policy (also includes price controls etc)
- (e) Immigration-Deportation policy / Expand military, WPA etc.

-Long Term-

- (f) Human Capital Policy (Education policy)
- (g) Institutional Policy (laws, regulations, bureaucracies, institutions, banks)
- (h) Strategic (military) Policy

"SCHOOLS OF ECONOMICS"

The schools of economics reflect the culture and class of their origins. These groups do not acknowledge that their strategies and biases are as I've stated them here but their research evidence states the contrary. So I have tried to provide a general Spectrum of the institutions by what I understand is their culture/class bias.

a) "Austrian / Rothbardian" ("Jewish", Separatist) : Rule of Credit, Parasitic Optimum, Separatist / Anarchism.

+Financial Class Bias. Anti-Commons Bias.

(As far as I know, no university teaches the Jewish Austrian method.)

b) "Mason-ism" ("Anglo Libertarian", Right) : Optimum Rule of Law, Nash Optimum, Minimal State / Christian Monarchy

+Entrepreneurial Class Bias.

(the only University I know of using this program is George Mason.)

The "Mason-Libertarian" school places greater emphasis on maximizing the voluntary cooperation of individuals and organizations through reduction of impediments to ethical and moral cooperation.

c) "Classical" ("Chicago", Anglo, Center Right), Rule of Law, Insured Nash Optimum, Parliamentary State / Classical Liberalism.

+Middle classes bias. (I would argue 'not biased')

All other things being equal, the Chicago school places greater emphasis on policy that insures against error and failure by seeking formulas and rules that investors, businesses, and consumers can predict, thereby preserving rule of law, and maintaining the prohibition on discretionary rule.

d) "Mainstream" ("Saltwater", Center Left) : Mixed Discretionary Rule, Pareto Optimum, Social Democracy

+Working Class Bias, Consumer Bias, Female bias(anti-male bias). Minority(anti-white) bias. Underclass Bias (anti-entrepreneurial bias).

All other things being equal the mainstream seeks to optimize consumption at all times, using every lever available, and favors abandoning rule of law, and adopting rule that is increasingly empirical, reactive, and discretionary.

e) "Left Mainstream" ("Saltwater", "Jewish left") : Authoritarian Rule, Anti-Aristocracy(War), Extractive Maximum (Predatory), Socialism/Communism

+Underclass (outsider) Bias.

This is the Krugman/Stiglitz/Delong club of leftist economists maximizing both consumption and financial extraction as a means of undermining western aristocratic civilization and western norms and traditions and rule of law.

10

TRUTH: THE LAW OF INFORMATION

[O]ur brains are smaller than those of our distant ancestors.

With the evolution of language we were able to learn more by shared calculation: in the form of thinking and reasoning than we could by our own observation, memory, and judgment.

By communicating using language thereby transferring experience, we extended our perception, could make use of other's memories.

But with greater perception and less individual certainty of that perception, we needed a means of judgment. Or what we call, a method of decidability.

With greater numbers, and a greater division of perception, we required even greater tools of judgment, of choice, of decidability.

We needed 'theories' of the good. And those theories evolve in parallel with the extent of our cooperation:

-From:-

"What is good for me?" and "What is true enough for me to act?" using the criteria "So that what I gain by the action is preferable to not doing so."

-to:-

- 1) What is good for me : what is true enough for me to act without retaliation
- 2) What is good for me and good for us : what is true enough to encourage future cooperation?
- 3) What is good for me and good for us, and good for all those like us, so that we encourage cooperation of others, and do not encourage retaliation.
- 4) What is good for me, and good for us, and good for all mankind, so that we TRANSCEND. (Evolve).

This problem of decidability is the origin of our myth, religion, and philosophy – and now science. These techniques

Just as in ethics we start with mythical inspiration, and evolve into ethical virtues, to ethical rules, to ethical outcomes, we evolve from the actions of the individual, to the ethics of cooperation, to the ethics of cooperation at scale, to the ethics of transcendence of man.

So, to confer decidability upon all, from the young child to the old and wise, the method of decision making must be accessible for use by everyone from the young child to the old and wise.

A religion comprises a group evolutionary strategy, wherein members are taught metaphysical, mythical, traditional, and normative methods of decidability, by means of analogy.

Traditional law codifies this strategy in prohibitions. Why prohibitions? Because we can all equally refrain from the violation of that group evolutionary strategy, but we cannot equally contribute to the furtherance of that group evolutionary strategy. We are equal in ability to not do, but we are not equal in ability to do.

A group's evolutionary strategy can be successful or unsuccessful in the persistence of the group – such as by being dependent upon local phenomenon that can change: the worship of the sun so logical in the agrarian era, is no longer so logical in an era of trade, or of industry, or of energy, or of information.

A group's evolutionary strategy can be successful but violate principle three: in that it encourages retaliation: murder, career thievery, Gypsy petty parasitism, Jewish organized and systemic parasitism, Muslim invasion and raiding, Russian low trust propaganda and lying, and Chinese and European 'Asymmetric Colonialism'.

A group's evolutionary strategy can violate principle four by inhibiting transcendence – such as Islam's demand for respect and mandated ignorance – or a strategy can construct transcendence: Western Indo European Natural Law.

A group's evolutionary strategy can provide the minimum resistance to transcendence and the maximum possibility of transcendence:

Truth telling law (Truth), Natural Law (cooperation), and physical law (correspondence), the incremental, total suppression of parasitism, under the Common Law. And genetic suppression by the incremental culling of the parasitic from the group by separation, sterilization, and hanging.

And while we can perhaps teach these concepts to children through repetition, we cannot teach it to them as inspiration, without myth, ritual, tradition, and norm to persist it across generations, and to convey it to all those regardless of age and ability.

That we require 'religion': myth, ritual and tradition, in narrative, literary form is a product of man's intellectual evolution from innocent and ignorant child to jaded and experienced sage.

But whether stated as religious narrative, reasoned moral argument, rational justification, strictly constructed law, ratio-scientific criticism or testimonial truth, the actions that result from the use of these forms of communication must produce correspondent results.

So it is not the method of conveyance that we judge – since the method of argument is a measure of the speaker and the audience – but whether
The only transcendent philosophy must be natural law of man and physical law of the universe, stated testimonially – the best that man's words are able to state.

And therefore the only transcendent religion is Testimonial Truth, The Natural Law of Cooperation, The Physical Law of Correspondence.

All else is lie to obscure parasitism and predation, or it is error that not must be not tolerated, but corrected.

If any mythological, reasonable, rational, ratio-scientific argument is incompatible with natural law, then it is merely an act of predation – an act of war – not a religion.

Christianity and Indo European Paganism are compatible with Natural Law in the production of resulting behavior, as long as inbreeding is prohibited, tolerance for violation of natural law is limited, and the culling of the underclasses by expulsion, separation, incarceration, sterilization, and hanging is encouraged as necessary for the preservation of natural law and the achievement of transcendence.

The Church may not preserve its dependents at the expense of natural law or at the expense of transcendence. That would be the work of the self interest of the bureaucracy of man, not the work of Truth and Transcendence.

TRUTH IS AN EXPENSIVE COMMONS – MORE SO THAN THE COMMONS OF PROPERTY RIGHTS

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 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?

11

INNOVATION IN SCIENCE, EPISTEMOLOGY, AND TRUTH

–“Curt, I believe I already know the answer to this, but believe it to be valuable to your general audience nonetheless: what is your innovation on Popper in science, epistemology, and truth?”—Moritz Bierling

It's very hard to do this question justice in a few thousand words. But tend to think of it as in the last century we had a lot of thinkers basically fail to complete the scientific method and thereby create a test of non-falseness like we do in law. And they couldn't do it.

What I've done, because I've been lucky enough to spend most of my life working with “computable” systems – meaning ****existentially possible to construct through a series of operations**** is supply the habits of strict operational construction with requirements for existential possibility, to the scientific method, and complete what those thinkers failed to discover.

POPPER

Popper applied Jewish critique, (criticism, which evolved into cultural Marxism), to science, as “falsificationism”. Meaning, the way to avoid pseudoscience is to require that a statement be falsifiable.

He did this because pseudoscience was rapidly expanding under the popularity of authoritarian socialism, as much as because he was simply interested in philosophy. He was trying to preserve intellectual cosmopolitanism (Jewish diasporism), and this culminated in his work “The Open Society” which is what Soros uses as his ‘plan’.

Now, in his efforts to correct science, he developed a set of ideas that I will try to reduce to these:

- 1) **Falsification** (critique, criticism) vs. Justificationism (excuses)
- 2) **Critical Rationalism**: we can
- 3) **Critical Preference**: we cannot know which theory is more likely true. there is no method of decidability.
- 4) **Verisimilitude** through Problem->Theory->Test
- 5) That **science**, by verisimilitude (markets), **is conducted as a MORAL** (social, normative) **process**, and that **scientific discovery was accomplished by moral means**.

BUT THIS IS THE PROBLEM

Unempirical: his statements are logical not empirical, and he never did any research, nor has any been formally done.

Costs: he, like most philosophers, continues the Aristotelian tradition of ignoring costs. Costs provide us with information about which theories we can afford to pursue. Historically then, we can empirically demonstrate that man uses costs as methods of decidability.

Decidability: Costs provide decidability, for the simple reason that just as we pursue the least cost methods of research, nature evolves using the least cost method of evolution. It's only humans that can choose to do the expensive thing and take a risk. Nature can't do that. Nature is tightly deterministic. Man is only loosely deterministic. Because all of us guess a future and see if we can achieve it.

Falsification: Falsification is not very precise, and he did not see the dimensions. So he did not restate the scientific method as a series of dimensional tests equal to the dimensional tests of mathematics. So categories(identity), math(relations), logic (words/membership), operations (costs/existence), morality (choice/cooperation), and scope (full accounting) were each methods of falsification, that a scientific statement would have to pass.

Verisimilitude: Because costs do determine the progress of our investigations, our knowledge evolves just as organisms evolve, planets evolve, solar systems, galaxies, and the universe. What differs is the cost of inquiry in each culture. White people happen to have the lowest cost of inquiry because they have a high trust civilization where the norm of truth is highly defended as (nearly sacred) public property. Physical absence vs Social presence of first causes. Unable to distinguish between the problem of instrumentation in the physical sciences in the absence of knowledge of first causes ('nature's choice'), versus the problem of subjective instrumentation in the social sciences, in the presence of first causes (sympathetic choice)

The Epistemological Cycle

Problem -> Theory -> Test

is actually ... incomplete.

The correct structure is:

*Perception(random) ->
...Free association (searching) ->
.....Hypothesis (way-finding) ->
.....Criticism(test - individual investment) ->
.....Theory (recipe/route) ->
.....Social Criticism (common investment) ->*

.....*Law (exhaustion – return on investment) ->*
.....*Survival (Perfect Parsimony – incorporation into norms) ->*
.....*Tautology (invisible – assumed world structure)*

This long chain that represents the evolutionary survival of ideas, can be broken into these sections:

- 1 – Perception -> free association(searching) -> identity (opportunity)
 - 2 – Question (Problem)
 - 3 – Iterative Criticism (Survival!!!)
-way-finding (criticism) / Hypothesis.
Way-finding is a form of criticizing an idea.
.....criticism / theory / personal use
.....testing / law / general use
.....recognition / survival / universal use
.....identity / tautology / integration into world view.

DIMENSIONS OF CRITICISM

The dimensions of criticism in pursuit of Determinism (Regularity, Predictability, “true”)

- categorical consistency (identity)
- internal consistency (logical) (mathematical/relations, linguistic/sets)
- external consistency (empirical correspondence)
- existential consistency (existential possibility)
- rational consistency (rational choice)
- moral consistency (symmetric non imposition)
- scope consistency (full accounting, limits, parsimony)

If a statement (promises) or theory passes all of these tests it is very hard for it to still contain their opposites:

- error in its many forms
- bias – wishful thinking in its many forms.
- suggestion – pleading – guilting – shaming – complimenting
- obscurantism, pseudo-rationalism, pseudoscience – overloading
- fictionalism
- lying and deceit in their many forms.

TRUTH

Truth is the most parsimonious operational description that we can give short of a tautology. In other words, the search for truth is equal to the search FOR TRUE NAMES.

SUMMARY

So what I have attempted to do is ‘complete’ the scientific method, that popper started upon. It is not particular to science, but to any TESTIMONY we might attempt to give.

The consequence of doing so is that philosophy, morality, law, and science are now synonyms using the same language and structure.
Which kind of floored me actually.

12

METHODS OF ADVOCACY, PERSUASION AND COERCION

THREE METHODS OF POLITICAL COERCION

There are only three means of coercion (weapons of influence), although they can be, and are frequently, used in concert:

- 1) **Force** (threatening, punishing, killing) Institution: Law
- 2) **Remuneration** (payment/opportunity – boycott/deprivation) Institution: Credit
- 3) **Gossip** (rallying, shaming, ostracizing) Institution: Religion (norms)

We can engage in force to create property, remuneration once we possess it, and gossip to advocate it. Or we can do just the opposite.

The Jewish historical method is to apply the female reproductive strategy (gossip), because they lack the numbers (and the ability) to fight. Westerners took the libertarian strategy(synthesis). The barbarians take the masculine strategy of predation.

Natural law (which propertarianism translates from rational to scientific, just as lock translated it from theological to rational) is typically western attempt at science (“without intent”), by stating that these principles are required for flourishing –

which is true. However, that is the reverse logic. The obverse is that these rules are required for voluntary cooperation and the voluntary organization of production, and to suppress parasitism of the people by the rulers(nobility), governors(politicians), and state (bureaucracy).

For all intents and purposes I have continued the Natural Law tradition, just as the natural law philosophers continued the Greek and roman traditions: noble families would not surrender power to a tyrant and as such required rules of voluntary cooperation. Just

So I see the battle between western science, libertarianism, universalism, and truth telling and eastern pseudoscience, authoritarianism, separatism, and deceit, as continuing.

We first had an invasion of Babylonian mysticism and authoritarianism.

- 1 - Then we had an invasion of **Christianity** (Mysticism: Judaism, Christianity, Islamism).
- 2 - Then we had the invasion of **Marxism** (Pseudoscience: Marxism, Boazianism, Freudianism, Frankfurt School aesthetics.
- 3 - Then we had the invasion of **Cultural Marxism** and **Postmodernism** (ridicule of excellence – shaming us for our excellences.)

These constitute three waves of increasingly articulate lies, that undermine high trust societies.

The only way to defeat lying as a strategy, is to defeat lying altogether as a possible strategy, just as we have defeated every other form of fraud.

Testimonialism and the legal protection of the informational commons under universal standing may seem a bit expensive.

But it is less expensive than the alternatives: the ongoing conquest of the west. And the loss of the truth telling civilization to another dark age.

CIVILIZATIONAL METHODS OF ARGUMENT

Legal Pragmatism: Roman (European) Law, Stoicism, Science. – Science/Law

Rational Pragmatism: Confucian(Chinese) - Wisdom Literature

Idealism: Greek (platonian) abstract idealism – Philosophy.

Pseudo-scientific Fictionalism: Semitic Pseudoscience: Marx, Boaz, Cantor, Mises, Rothbard, Strauss.

Literary Fictionalism (Ideology): French Continental philosophy

Pseudo-Rational Fictionalism: German Continental philosophy.

Mytho-Poetic: Augustinian (Roman-Phoenician) – ‘Rationalization’.

Mythological: Egyptian Animistic Fictionalism

Super-Normal: Vedic/Hindu Literary fictional anthropomorphism

Fictionalism: Persian anthropomorphic idealism .

Theological Fictionalism: Semitic anthropomorphic supernaturalism – Theology

PERSUASIVE OR ARGUMENTATIVE SYSTEMS

Religion, Ideology, Philosophy, Law. Science

1) **A religion** consists of a set of myths and rules the purpose of which is to resist outsiders, and to set limits on behavior or to be treated as an outsider and deprived of opportunity and insurance of the in-group. Hence most religions evolve with the weak, who have no means of competition except resistance and exclusion.

2) **An ideology** consists of a set of ideas the purpose of which is to excite subclasses to act under democracy to obtain political power. Ideologies are used to obtain followers. Likewise followers, follow ideologies. Hence most ideologies if not all ideologies are lower and working class ideologies, and most followers from the lower and working classes.

3) **A philosophical system** provides criteria for making judgments in the pursuit of preferences. Philosophies are used to obtain peers. Likewise peers seek philosophies with which to pursue preferences together with their peers. Hence all philosophies are class philosophies, and most philosophies are middle class philosophies.

4) **A scientific system** provides for making truthful (true) statements for the description of operations (transformations instate). Scientific systems are used to decide, create, invent, and to provide power over nature and man. Hence, science . Hence science is a largely professional or upper middle class philosophy.

5) **A legal system** provides a means of resolving differences so that a group can cooperate in the production of generations, goods and services. Legal systems are used to rule others. But require strength to enforce. Hence most legal systems are the product of the upper classes that rule by force, and make use of scientific, philosophical, ideological, and religious systems to speak to classes while ruling them with law and violence.

6) **War** is a scientific not emotional process. It is only the men at the bottom who need inspiration. And it is the foot-soldier at the bottom whose tenacity most determines a battle. So the relationship between the top and the bottom is necessary, and this is why non-martial polities cannot compete with martial polities – we fight together even if we conceptualize differently.

METHODS OF ARGUMENT

[T]he next ten arguments you engage in, try to determine which form of argument the person is relying upon. (Not with me. I have enough to do. Test your cunning elsewhere.) If you do this a few times you will begin to intuit it in every argument.

1) **EXPRESSIVE** (emotional): a type of argument where a person expresses a positive or negative opinion based upon his emotional response to the subject.

2) **SENTIMENTAL** (biological): a type of argument that relies upon one of the five (or six) human sentiments, and their artifacts as captured in human traditions, morals, or other unarticulated, but nevertheless consistently and universally demonstrated preferences and behaviors.

3) **MORAL** (normative) : a type of argument that relies upon a set of assumedly normative rules of whose origin is either (a)socially contractual, (b)biologically natural, (c) economically necessary, or even (d)divine. (Also: RELIGIOUS)

4) **REASONABLE** (informal)

5) **RATIONAL** (logical and formal) – Most philosophical arguments rely upon contradiction and internal consistency rather than external correspondence.

6) **SCIENTIFIC** (directly empirical): The use of a set of measurements that produce data that can be used to prove or disprove an hypothesis, but which are subject to human cognitive biases and preferences. ie: ‘Bottom up analysis’

7) **ECONOMIC**: (indirectly empirical): The use of a set of measures consisting of uncontrolled variables, for the purpose of circumventing the problems of direct human inquiry into human preferences, by the process of capturing demonstrated preferences, as expressed by human exchanges, usually in the form of money. ie: “Top Down Analysis”. The weakness of economic arguments is caused by the elimination of properties and causes that are necessary for the process of aggregation.

8) **RATIO-EMPIRICAL** (Comprehensive: Using all above): A rationally articulated argument that makes use of economic, scientific, historical, normative and sentimental information to comprehensively prove that a position is defensible under all objections. NOTE: See “Styles of Argument” below.

9) **TESTIMONIAL**: categorically consistent, Internally consistent (logical), Externally Correspondent (Instrumentally observable), Operationally articulated (Possible), Fully Accounted, Moral (free of imposed costs).

10) **HISTORICAL** (analogical): A spectrum of analogical arguments – from Historical to Anecdotal — that rely upon a relationship between a historical sequence of events, and a present sequence events, in order to suggest that the current events will come to the same conclusion as did the past events, or can be used to invalidate or validate assumptions about the current period.

a) **INTELLECTUAL COMPETITION:**

b) **MARKET COMPETITION:**

c) **POLITICAL COMPETITION:**

d) **WARFARE COMPETITION:**

11) **LITERARY** (Fictional Analogy)

12) **MYTHICAL** (Fictional Hyperbole)

13) **FICTIONALISM** (conflationary)

a) **PSEUDO-RATIONALISM**

b) **PSEUDO-SCIENTIFIC**

c) **PSEUDO-MYTHIC** (Theological)

METHODS OF FALSEHOOD

Ignorance and Error

Bias and Wishful Thinking

Loading and Framing

Loading = Moral Loading (a form of biasing a suggestion, causing the person to be more heavily influenced by intuition – social effects.)

Framing = a form of informational cherrypicking where one eliminates some information and overloads with other information, in order to bias the conclusions of others.

Overloading = Cognitive Overloading (The use of information, language, detail, to cause the failure of the individual to analytically tests the statement and resort to intuition – cognitive effects)

Suggestion, Obscurantism, Overloading

Fictionalism and Deceit

Pseudoscience and pseudorationalism, religion, and narrative are methods of Overloading. (Marxism is at present the second best form of overloading after monotheism – both of which make false utopian promises).

DEFINITION: FICTIONALISM

Fictionalism is the name of the judgement 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.

FOUR COMMON USES OF FICTIONALISM

Five common occurrences of Fictionalism are:

1) Mathematical Fictionalism, 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, suggests that fictions (Falsehoods) are too useful to throw out.

4) Religious fiction in all areas of thought – our most ancient form of Fictionalism.

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.

And so:

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

If we define truth (negative and descriptive) 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 of Reciprocity, is a negative, descriptive, juridical science, not a fictional literature.

CRITIQUE

(UNDONE)

13

DESCRIPTIVE ETHICS

*First Principles of Propertarian Ethics: Non-Parasitism and Therefore
Rational Cooperation*

MAN

- 1 – Man must **acquire** resources.
- 2 – Man must **act** to acquire resources.
- 3 – Man must act **cooperatively** to disproportionately improve acquisition of resources.
- 4 – Man must act to **preserve and extend cooperation** to preserve the disproportionate rewards of acquisition through cooperation.
- 5 – Man acts to preserve and extend cooperation by the **suppression of parasitism** that creates the disincentive to cooperate, and therefore decreases the disproportionate rewards of acquisition through cooperation.
- 6 – **Man conducts parasitism** by violence, theft, fraud, fraud by obscurantism, fraud by moralizing, fraud by omission, externality, free riding, privatization of commons, socialization of losses, conspiracy, conversion, immigration, conquest, war and genocide.

7 – **Man suppresses parasitism** by threats of interpersonal violence, promises of interpersonal violence, interpersonal violence, interpersonal ostracization from cooperation, organized ostracization via norms and commerce, when he must by remuneration, and when he can by organized violence in law and war.

ETHICS

0 — Time is limited and the only infinite scarcity

1 — Man is a costly form of life in an unpredictable universe.

2 – Man must acquire resources to live within this unpredictable universe.

4 – Man must act to acquire and inventory resources:

5 — Man must defend that which he has acquired and inventoried. (His property is demonstrated by what he defends from loss, and what he retaliates for imposition of costs upon.)

PROPERTY IN TOTO (DEMONSTRATED PROPERTY)

4 – Man demonstrates that he acquires and defends:

.....4.1 **Survival:** Life, Time, Rest, Memories, Actions, Social Status, Reputation

.....4.2 **Relations:** Mates (access to sex/reproduction), Children (genetics), Familial Relations (security), Non-Familial Relations (utility), Consanguineous property (tribal and family ties)

.....4.3 **Associations:** Organizational Ties (work), Knowledge ties (skills, crafts), Insurance (community)

.....4.4 **Severel Property:** Those things external to our bodies that we claim a monopoly of control over, having obtained them without imposing costs upon others.

.....4.5 **Shareholder Property:** Recorded And Quantified Shareholder Property (physical shares in a tradable asset), Commons: Unrecorded and Unquantified Shareholder Property (shares in commons), Artificial Property: (property created by fiat agreement) Intellectual Property.

.....4.6 **Informal (Normative) Property:** Our norms: manners, ethics, morals, myths, and rituals that consist of our social portfolio and which make our social order possible.

.....4.7 **Formal Institutional Property:** Formal (Procedural) Institutions: Our institutions: Religion (including the secular religion), Government, Laws.

5 – **Man must act cooperatively** to disproportionately improve acquisition of resources. (Cooperation is disproportionately more rewarding than any other activity.)

6 – Man must **cooperate only where it is beneficial and preferable to non-cooperation**. As such all cooperative actions or sets of actions, must result in:

.....5.1 Productive (increases property)

.....5.2 Fully Informed (without deceit – a form of discounting)

.....5.3 Warranted (promise of non parasitism warranty of restitution)

.....5.4 Voluntary Exchange

.....5.5 Free of negative externality (imposes no costs on the property of third parties).

7 – Man must act to **preserve and extend cooperation** to preserve the disproportionate rewards of acquisition through cooperation. (Cooperation is itself a disproportionately valuable scarcity)

8 – Man acts to preserve and extend cooperation **by the suppression of parasitism** that creates the disincentive to cooperate, and therefore decreases the disproportionate rewards of acquisition through cooperation. (Man evolved necessary and expensive moral intuitions to preserve cooperation – including expensive forms of punishment of offenders.)

9 – Man **engages in parasitism** by:

.....7.1 violence,

.....7.2 theft,

.....7.3 extortion, blackmail, racketeering.

.....7.3 fraud, fraud by obscurantism, fraud by moralizing, fraud by omission,

.....7.4 externality, free riding, privatization of commons, socialization of losses,

.....7.5 conspiracy, conversion, immigration, conquest, war and genocide.

Summary of Categories: **Violence, Theft, Extortion, Fraud, Externality, Conspiracy**

10 – Man suppresses parasitism by threats of interpersonal **violence**, promises of interpersonal violence, interpersonal violence, interpersonal **ostracization** from cooperation, organized ostracization via norms and commerce, when he must by remuneration, and when he can by organized violence in law and war.

.....10.1 Man possesses three weapons of influence: violence(imposition of material costs), gossip(imposition of opportunity costs: ostracization-inclusion), and remuneration(transfer of assets: exchange).

.....10.2 Man uses all three weapons of influence, usually in concert, and in different degrees: consisting of a 'chord of coercion'.

.....10.3 Some men specialize in one weapon of influence: Warriors, Sheriffs and judges: Violence; priests and public intellectuals: Gossip; Organizers of Production: Remuneration.

11 – The most rapid means by which man can organize the suppression of parasitism is by defining property rights as all demonstrated property, and creating a court of universal standing under the common law, under the rule of law before a jury of his peers – since any innovation in parasitism is suppressed by the creation of a new prohibition with the first suit adjudicated. (Common, organically evolutionary law most rapidly prevents expansion of demonstrated parasitic opportunities.)

12 – A market for goods and services produces consumables, but a market for commons produces non-consumables. Non-consumable goods that provide utility whether those goods be privately constructed (use by private shareholders only) or publicly constructed (use by all citizen-shareholders). Commons (whether physical, normative or institutional) provide a disproportionate return to shareholders by preventing consumption and preserving utility.

13 – Majority rule is a sufficient means of decision making for small homogenous groups who must select priorities to achieve using limited resources. Majority rule is insufficient means of decision making for large heterogeneous groups with conflicting preferences. In heterogeneous groups monopoly rule by majority rule, is merely a vehicle for justifying thefts. Homogenous groups may need to select priorities among desirable ends, but because heterogeneous groups have incompatible ends, heterogeneous groups need means of cooperation on means despite incompatible ends: agreements by which difference can be mitigated through mutually beneficial exchanges. As such the purpose of government is the construction of commons by creating a market for the contractual production of commons.

14 – Moral, and therefore non-parasitic, agreements between parties that are productive, fully informed, voluntary, and warrantied need no assent (approval) from third parties. Instead, all such agreements need only refrain from externalities: the imposition of costs on the property-en-toto of third parties. As such, in any market for the production of commons, assent is not necessary for the construction of exchanges between classes with differing interests. Instead such contracts must only survive criticism: adjudication. As such anyone can sue to

invalidate a contract. But no one's approval is necessary for such contracts. As such the construction of commons requires not ascent. Instead, the prevention of a contract requires dissent that survives adjudication.

15 – division of cognitive labor– moral specialization and therefore moral blindness
– exchanges as a means of calculation by trades of cooperation between specialists.

16 – the family-regulation of reproduction–

17 – Division of houses by cognitive labor —

13 – A condition of both interpersonal morality both forces all human action necessary for man's survival into productive participation in the market by denying parasitism, and reduces or eliminates transaction costs (frictions due to risk), which in turn maximizes the potential economic velocity of the group.

14 – A condition of liberty is constructed when all men, including those who participate in the construction of commons – members of the government – are equally bound by the prohibition on parasitism: the common law against parasitism. (Morality is a synonym for non-parasitism. Liberty is a synonym for a moral – meaning non-parasitic – government.)

15 – If one does not engage in parasitism by doing so, the forcible increase of the suppression of others' free riding is always by definition moral and just. This increases the possibilities of prosperity for all men. (Legal colonialism is moral. Economic colonialism is not.) (Aristocracy is obliged to increase the pool of aristocratic people whenever possible, and affordable.)

[T]here is no competitive strategy greater than the suppression of parasitism in all its forms. Because all human effort is limited to the market for productive ends, and all market activity is conducted under the lowest possible speculative friction.

The optimum group evolutionary strategy is to suppress all parasitism, while constantly driving up its intelligence by suppressing the reproduction of its lower classes (non performers). This causes no harm, and produces the greatest and longest term competitive benefit.)

If many groups follow this strategy, the largest group with the highest median IQ and aggression (competitive energy) will produce the most innovation. Anti parasitism is eugenic, and parasitism is dysgenic.

Some groups cannot compete. So they will continue to act as parasites. (Gypsies).

THE EVOLUTION OF OUR COOPERATION

1) **Acquisitiveness:** To survive and reproduce, humans must acquire and inventory many categories of resources, and evolved to demonstrate constant acquisitiveness of those resources.

2) **Property:** The scope of those things they act upon, or choose not to act upon, in anticipation of obtaining as inventory (a store of value), constitute their demonstrated definition of property-en-toto.* (See Butler Schaeffer) "That which and organism defends."

3) **Value:** Human emotions evolved to reflect changes in state of property-en-toto.* As such nearly all emotions can be expressed in terms of reactions to property. (imposed costs here, pre-moral, but also pre-cooperation, and only defense and retaliation, not cooperation)

4) **Non-Imposition:** That which humans act to obtain without imposition upon in-group members they evolved to intuit as their property, and demonstrate this intuition by defense of their inventory, and by their punishment of transgressors.

5) **Cooperative Production:** That which humans act in concert with one another to produce. (Important take-away is that the purpose of cooperation is material and reproductive production.)

6) **Moral (cooperative) Intuitions(instincts):** Moral intuitions reflect prohibitions on free riding by members with whom one cooperates in production and reproduction. (This is where free riding enters.)

7) **Distribution of Intuitions by Reproductive Strategy:** Moral intuitions vary in intensity to suit one's reproductive strategy. This intensity and distribution of moral intuition varies between males and females, as well as between classes and between groups.

8) **Variation By Family Structure:** Moral rules reflect prohibitions on free riding given the structure of the family in relation to the necessary and available structure of production.

9) **Resolution of Disputes:** Property rights were developed in law as the positive enumeration in contractual form, of those moral rules which any polity (corporation) agrees to enforce with the promise of violence for the purpose of restitution or punishment. Conversely, any possible property rights not expressed, the community (corporation) is unwilling to adjudicate, restore or punish, or has not yet discovered the need to construct.

10) **Instrumentation:** Property rights are necessary for the instrumental measurement of moral prohibitions because of the unobservability of changes in human emotional states, and our inability to determine truth from falsehood. And as such we require an observable proxy for evidence of changes in state.

11) **Family:** As a general rule, as the division of knowledge and labor increases, so must the atomicity of property rights, and as a consequence, the size of the family must decline {Consanguineous, Punaluan, Pairing (Serial Marriage), Hetaeristic, Traditional, Stem, Nuclear, Absolute Nuclear}.

12) **Transaction Costs:** As the division of labor increases, relationships increase in distance from kin, increase in anonymity, decrease common interest, and the incentive to seize opportunities rather than adhere to agreements increases. This decrease creates the problem of trust, which increases costs of insuring any agreement is fulfilled, and decreases the overall number of possible agreements and the number of participants in any structure of production.

13) **Trust** (ethics in production): As a general rule, for the size of the family to decrease, and division of labor to increase in multi-part *complexity* then trust must increase, and trust can only increase with expansion of property rights to include prohibitions on unethical actions. Mere ostracization, boycotting and reputation are insufficient to preserve agreements (contracts).

14) **Moral Competition** (ethics in political production): (morals property rights, cheating) As a general rule, the scope of moral prohibitions expressed as property rights, must increase to limit demand for authority. 15) **Demand for Authority:** As a general rule, if a delay in the production of property rights evolves, then demand for authority will fill the vacuum with some form of authority to either suppress retaliation (conflict) or to prevent circumstances leading to conflict, or both.

THE EVOLUTION OF TRUTH AND LYING

THE EVOLUTION OF TRUTH

“Reporting” (evidence)

.... Oath of Warriors

.... Oath to Tribe (Passage)

.... Oath before jury and judge

.... Oath before senate and thang

.... Records, Accounts, Contracts, Law, Architecture

.... Greek Math, Reason and philosophy

.... Roman law, engineering, accounting

.... European Science
.... European "Operationalism" (Complete) Science

THE EVOLUTION OF LYING

Wisdom Literature >

.... Scriptural (Authoritarian) Literature >
.... Pilpul (Rabbinical Judaism) >
.... Hermeneutics (All cults) >
.... Ideal Rationalism (Plato Aquinas) >
.... Legal Rationalism (everywhere)>
.... Kantian Rationalism (Europe) >
.... Marxist Rationalism (spread fast)>
.... Rothbardian Rationalism >
.... Postmodern Pseudo-Rationalism >
.... Postmodern Pseudoscience.
.... Postmodern / Feminist Lying

CATEGORIES OF POSSESSION

0) Non-Property (Bring under total control)

....CONTROL: Total Control

....PURPOSE: Create Property

....YES: Constituo, Transitus, Usus, Fructus, Mancipio, Abusus.

1) POSSESSION

a) Possession(Demonstrated): That which I have acted to prevent others from consumption or use.

2) CONSENSUAL POSSESSION

a) Property(Consensual): That which you and I agree not to impose costs, use or consume from one another.

3) NORMATIVE POSSESSION

a) Property(Normative): That which by norm all agree not to impose costs, use or consume from one another, and all of which agree to defend from one another.

4) INSTITUTIONAL POSSESSION – "PROPERTY" (UNDONE)

CLARIFYING RIGHTS

- 1) **Constitutio** – Homesteading: Convert into property through bearing a cost of transformation.
- 2) **Transitus** – Transit: passage through 3d space.
- 3) **Usus** – Use: setting up a stall.
- 4) **Fructus** – Fruits: (blackberries, wood, profits)
- 5) **Mancipio** – Emancipation: (sale, transfer)
- 6) **Abusus** – Abuse: (Consumption or Destruction) Opposite of Constituo.

Necessary (Correct) Definitions:

Right: a contractual obligation by another party to perform some actions, and refrain from other actions

Negative Right: a contractual obligation by another party to refrain from actions: to forgo opportunities for gains.

Positive Right: a contractual obligation by another party to perform actions: to bear costs, and to forgo opportunity for 'defection' (cheating).

Existential Rights: Rights exist only when (a) obtained in contractual exchange, and (b) are enforceable in matters of dispute by a third party 'insurer'. (throughout most of history the 'government' is the insurer of last resort. Rights do not exist then, they must be existentially created by the construction of an insurer (usually government)).

Desired Right: A right that you wish to possess if you can find (a) a party to exchange it with you and (b) an enforcer (insurer) of those rights once you negotiated them.

Hierarchy of Rights:

1. – ****Normative**** (norms, manners, ethics, morals),
2. – ****Contractual: ****(from promise to formal document)
3. – ****Political Right ****(political):
 -1. Law proper (discovered),
 -2. Legislation (negotiated),
 -3. Regulation (commanded)
4. – **Human Rights** (inter-state): Human rights were an attempt by western nations in the post-colonial and post-war era to set the terms by which governments would respect the sovereignty(esp. borders) of other governments. In other words, it was an attempt to prevent horrors of primitive and developing countries, contain the

horrors of communism, constrain expansionist governments, and set the purpose of government to the improvement of the condition of its citizens.

5. – **Natural Rights** (~scientifically necessary): Those rights necessary for the evolution of voluntary organization of production of goods and services (capitalism) in the absence of parasitism and predation by organizations whether public or private. All natural rights are negative rights, since we can only equally refrain from action, because we are unequally able to act, and unequally can control resources necessary for action.

Human rights are necessary rights – those necessary for human freedom from predation – that any government must seek to produce for its citizens (act as a guarantor) if that government wishes to preserve its sovereignty from actions against it by those signatories of the contract for human rights: the insurers of last resort.

RECIPROCATED PROPERTY RIGHTS

*All natural (possible and necessary) rights are expressible
as “reciprocated property rights”*

All Natural Rights are expressible as property rights that we reciprocally grant one another: rights to non imposition of costs against life, liberty, and property. (Which was the original wording of the US Constitution.) All moral codes are also expressible as property rights, for those actions unknown to affected parties. All ethical codes are expressible as property rights for those actions between parties where knowledge is asymmetrically distributed.

The difference between human rights (political) and natural rights (scientific) is that to mollify the communists and obtain their signatures the articles in the 20's were added that mandated positive rights. These rights cannot be brought into existence without violating all other rights. This is why they do not and cannot exist.

The only rights we can grant each other are ****negative****, because we can only equally possess the ability to refrain from action.

We create (organize) governments in order to create property rights. To create an insurer of our life(existence), liberty(action), and property(inventory)

Everything else we say about it is some form of colorful deception.

RIGHTS: THE OUTCOME OF A MARKET EXCHANGE

—“So, think of rights not as a naturally-occurring phenomenon that the Rothbardians assert it to be, but the end result of a market exchange between those demanding privileges and those able to supply the defense of those privileges. That is why rights are not absolute (you cannot yell “fire” in a movie theater, cannot use speech to engage in a criminal conspiracy, cannot own certain classes of weapons, etc.) and it is the meeting of the demand for privileges by the citizenry and the supply of defense by the sovereign (with both sides negotiating for their interests and settling on a compromise) that is the actual right. The right is the outcome of this market exchange.”—

OBLIGATIONS

1) **Non-Imposition** : Productive, Fully informed, Warranted, Voluntary Transfer(Exchange) of property-en-toto, Free of External Imposition of Costs against Property-en-toto.

14

RECIPROCITY: THE NATURAL LAW OF COOPERATION

The First Question of Ethics Is The Rationality of Cooperation

“The first question of ethics is “Why do I not kill you and take your stuff”. The ritual of setting aside this question in order to enter into debate has been lost through the ages. And common interest instead, conveniently assumed as the starting point - rather than the possibility of choice between **cooperation, parasitism, and predation**. If we assume we start with the given of cooperation then this is a fallacy. Cooperation itself must be valued higher than non-cooperation. And non-cooperation

valued higher than predation. Instead, why do I not kill you? What are the minimum criterion for cooperation under which not-killing you is advantageous? Certainly it is not rational to tolerate violence or theft. Certainly not deceit. Certainly not the imposition of costs. Certainly not danger to my kith and kin. Certainly not at an expense to my kith and kin ((Literally, albeit archaically, friends ("kith") and family ("kin").)). The strong preserve their choices, the middle deny them, and the bottom shame against both – and seek formal institutions of shaming to assist them: public intellectuals and priests."

The One Law of Reciprocity. (Natural Law)

Thou shalt not, by display, word, deed, absence of display, word, or deed, impose or allow the imposition of, costs upon the demonstrated interests of others (property-in-toto), either directly or indirectly (by externality), 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 displays, 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.

What is Natural Law?

A fully decidable (universal) Law of Ethics.

What do you mean by ethics?

The law of cooperation and conflict resolution.

What is this law of cooperation and conflict resolution?

Reciprocity.

WHAT IS RECIPROCITY?

In the **Negative (Silver Rule, or via-negativa)**: The requirement to avoid the imposition of costs on that which others have born costs to obtain an interest in, without imposing costs upon that which others have likewise born costs to obtain an interest in.

In the **Positive (Golden Rule, or via-positiva)**: the requirement that we limit our actions to productive, fully informed, warrantied, voluntary transfers, free of the imposition of costs by externality, upon that which others have obtained by the same means.

As determined by the either any change, or the total change in the inventory that all parties both internal and external to the action have born costs to obtain an interest without imposition of costs upon others directly or indirectly by externality.

—*“All of ethics can be reduced to [is a subset/special application of] the degree of reciprocity & the accounting thereof.”—*

WHY DOES RECIPROCITY SERVE AS NATURAL LAW?

Because it is apparently impossible to contradict reciprocity in cooperation (ethics), and as such it provides perfect decidability in all contexts of cooperation at all scales in all times, and under all conditions.

Fully understanding this law may also require:

- 1) The knowledge that when we come together in proximity, we decrease opportunity costs, and therefore create opportunities that can be seized, 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.

FURTHER

If we define **Moral Intuitions** as the reactions we feel in response to our thoughts and actions and those of others.

If we define **Normative Morality** as the reactions we feel given for methods of decidability given some set of assumptions.

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

If we define **truth** (negative and descriptive) as the search for methods of decidability across all domains regardless of preference.

Then:

We find that personal moral intuition is the product of our **genes**, and our experiential development. And it varies greatly from individual to individual.

We find that existing normative morality is the product of **evolutionary accident** and we learn it through experience and observation – although it does vary a little from individual to individual within groups, and varies widely between groups.

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 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: **reciprocity**.

15

INCREMENTAL SUPPRESSION BY NATURAL COMMON LAW

*Organic common law as a means of
incrementally suppressing free riding*

- 1) Humans acquire at cost and defend what they have acquired at cost.
- 2) cooperation is disproportionately more productive than predation.
- 3) cooperation is only preferable to predation in the total absence of parasitism. Or, what we call free-riding.
- 4) Because of the disproportionate value of cooperation, Humans retaliate against free riding even if at high cost (altruistic punishment). They protect the institution by severe policing of cheaters.
- 5) rules against free riding, either normative or codified in law, prohibit parasitism (free riding).
- 6) prohibitions that are habituated in norms or codified in law provide a means of decision making in matters of conflict.
- 7) prohibitions against parasitism can be positively expressed as contractual "rights".

8) community member (shareholders in the local market) insure one another by suppressing retaliation against settlements of grievances according to norms and laws.

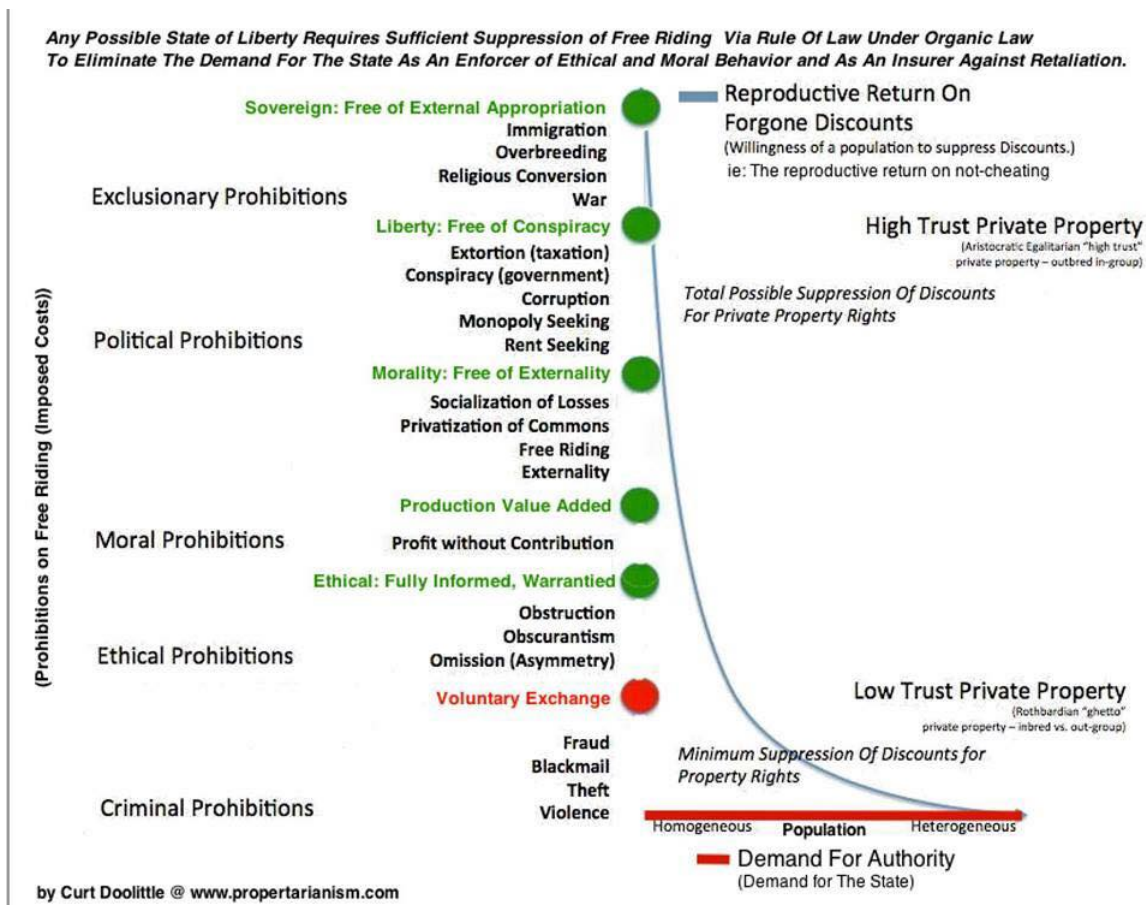
9) The common, organic law allows for the least time lapse between an innovation in the means of parasitism and the construction of a prohibition against this new means of parasitism expressed as new law. As such all laws are discovered. (very important)

10) high trust societies use common law to incrementally suppress all available means of free riding, leaving productive participation in the market as the only viable means of survival.

11) as a consequence, the reproduction of the lower classes is suppressed and the distribution of talents increases along with the innovations in technology. (market eugenics). Thus obviating the need for tyranny and redistribution.

Aristocracy, Egalitarianism, morality, Nomocracy, meritocracy, Science, and eugenic evolution are mutually dependent.

The chart below shows the incremental suppression of parasitism starting from the suppression of violence through fraud, through conspiracy, through immigration, through conquest.



Only the west succeeded in developing truth.

And without it we cannot have the jury. And without the jury no judge or common law. Truth matters above all else. Pseudoscience is just Babylonian monotheistic mysticism in new clothes. This emperor is naked also. Truth is enough to rescue the west.

THE TRANSACTION COST EXPLANATION OF GOVERNMENT

History says only that the development of a state – a monopoly bureaucracy – transfers high local transaction costs without central rents, to state rents and low transaction cost. Libertarians nearly universally ignore the evidence of universal transaction costs and free riding at the local level.

And they further ignore the demonstrated necessity using organized violence by a monopoly organization to suppress those transaction costs and free ridings ("local rents"), and to convert them into central rents in order to pay for such suppression.

The counter-argument is that states are in fact a neutral cost, and that we don't spend enough on them in the suppression of transaction costs, because states provide multiples of return on that suppression. This is also demonstrable.

The question isn't how we can do without the state (a corporation articulated as a monopoly definition of property rights), but now that we have suppressed local transaction costs, and replaced them with centralized rents in order to produce the commons we call property rights – how do we suppress centralized rents while maintaining the suppression of transaction costs, and the ability to construct commons that such suppression of transaction costs and rents allows us to construct?

To argue that a monopoly definition of property rights is somehow “bad”, is irrational since property, obtained by homesteading and by voluntarily exchange, under the requirements for productivity, warranty and symmetry, is as far as I know, as logically consistent and exception-less as are mathematical operations on natural numbers. So the imposition of property rights cannot be illogical, immoral, unethical no matter how they are imposed since they define that which is logical, ethical and moral.

There is nothing wrong whatsoever with violence – in fact, it is violence with which we pay for property rights and liberty – it is our first, most important resource in the construction of liberty. Instead, the question is purely institutional: having used violence to centralize transaction costs into rents, how do we now use violence to eliminate rents from the central organization?

This is pretty easy: Universal standing, Universal Property rights, and Organically constructed, Common Law, predicated upon the one law of property rights as positive articulation of the prohibition on and the suppression of involuntary transfers: the demand for fully informed, productive, warrantied, voluntary exchanges free of externality. Because it is only under fully informed, productive, voluntary transfer, warrantied and free of externality that cooperation is rational, rather than parasitic. And only under rational cooperation is forgoing one's opportunity to use violence equally rational.

The question becomes then, who prohibits the formation of authority and this falls to the citizenry: the militia – those who possess violence.

As far as I know this is the correct analysis of political evolution, and the correct theory for future political action.

SUPPRESSION OF LOCAL, THEN CENTRAL RENTS

While we consider the central problem the state, the state is the result of suppressing private impositions while preserving political rents to pay for that suppression.

But the central problem we face if we wish to reduce or eliminate the interference and rent seeking of the state, is to eliminate by way of the common law, using positive assertion of property rights, all actions that produce rents, whether in public or private life.

First we centralize rents to suppress local rents and increase local productivity. Next we eliminate rents in order to suppress political parasitism endemic to all monopoly and all monopoly bureaucracy.

FULL SPECTRUM OF DEMOGRAPHIC PACIFICATION:

To take it even further, we can suppress demographic parasitism:

- 1 – Incremental Suppression. (the common law of torts)
- 2 – Reproductive limitation. (Soft or hard eugenics)
- 3 – Physical Removal (Deportation or imprisonment)
- 4 – Genetic Pacification (Hanging).
- 5 – Culling (Casualties).

16

WHAT DO WE MEAN BY NATURAL LAW?

Humans create commands, legislation, and regulations. But Laws, both physical and natural (cooperation), we can only discover. We cannot any more create a law of cooperation (natural law) than we can a law of nature (physical laws). The only difference between physical laws and natural laws is that since we have memories, we can cooperate across time rather than be limited to the moment of the difference in potential.

LAWS OF NATURE, NATURAL LAW, AND LAWS OF INFORMATION

- 1) Laws of nature (physical laws) and;

- 2) Natural laws (laws of cooperation), and;
 - 3) Testimonial Laws (laws of information);
- ... consist of a spectrum dependent upon each other.

A Little History of Natural Law – From The Good, to the Moral, to the Rational, to the Scientific.

What do we mean by Law?

Law, in its generic sense, is a body of rules of action or conduct prescribed by controlling authority, and having binding legal force. That which must be obeyed and followed by citizens subject to sanctions or legal consequences is a law (Black's Law Dictionary, Sixth Edition, p. 884). Jurisprudence is the philosophy of law and how the law developed.

Natural Law is a broad and often misapplied term tossed around various schools of philosophy, science, history, theology, and law. Immanuel Kant reminded us, 'What is law?' may be said to be about as embarrassing to the jurist as the well-known question 'What is Truth?' is to the logician.

Natural Law – A Moral Theory of Jurisprudence

Natural Law evolved as a moral theory of jurisprudence, which maintains that law should be based on morality and ethics. Natural Law holds that the law is based on what's "correct." Natural Law is "discovered" by humans through the use of reason and choosing between good and evil. Therefore, Natural Law finds its power in discovering certain universal standards in morality and ethics.

The Greeks – Living In Correspondence with The Natural World

The Greeks — Socrates, Plato, and Aristotle emphasized the distinction between "nature" (physis, φύσις) and "law," "custom," or "convention" (nomos, νόμος). What the law commanded varied from place to place, but what was "by nature" should be the same everywhere. Aristotle (BC 384—322) is considered by many to be the father of "natural law." In Rhetoric, he argues that aside from "particular" laws that each people has set up for itself, there is a "common law" or "higher law" that is according to nature (Rhetoric 1373b2–8).

The Stoics — A Rational and Purposeful Law

The development of natural law theory continued in the Hellenistic school of philosophy, particularly with the Stoics. The Stoics pointed to the existence of a rational and purposeful order to the universe. The means by which a rational being lived in accordance with this cosmic order was considered natural law. Unlike Aristotle's "higher law," Stoic natural law was indifferent to the divine or natural source of that law. Stoic philosophy was very influential with Roman jurists such as Cicero, thus playing a significant role in the development of Roman legal theory.

The Christians — A Utopian Supernatural Law

Augustine (AD 354—430) equates natural law with man's Pre-Fall state. Therefore, life according to nature is no longer possible and mankind must instead seek salvation through the divine law and Christ's grace. Gratian (12th century) reconnected the concept of natural law and divine law. "The Human Race is ruled by two things: namely, natural law and usages (mos, moris, mores). Natural law is what is contained in the law and the Gospel. By it, each person is commanded to do to others what he wants done to himself and is prohibited from inflicting on others what he does not want done to himself." (Decretum, D.1 d.a.c.1; ca. 1140 AD)

The Enlightenment Thinkers (AD 1600 – 2016) – A Rational Natural Law – From Property

(Bacon/English, Locke/British, Jefferson/Anglo-German,

The 20th Century Thinkers – The Reduction of Social Science to Property Rights

(Hayek/Austrian, Rothbard/Jewish, Hoppe/German)

21st Century Thinkers – The Science of Cooperation (In Markets)

(Doolittle)

The attempt to mature Stoic, Roman, Germanic, and British empirical law into a formal logic wherein all rights are reduced to property rights, and where such law is strictly constructed from the prohibition on the imposition of costs – costs that would cause retaliation and increase the costs, risk, and likelihood of cooperation. Impediments to cooperation. Where cooperation creates prosperity in a division of perception, cognition, knowledge, labor, and advocacy.

In other words, **natural law, evolved from empirical common law**, as the formal category(property), logic (construction), empiricism(from observation), and science (continuous improvement) of human cooperation.

In this view, ethics, morality, economics, law, politics constitute the science of cooperation: social science. Everything else is justification, advocacy, literature, and propaganda.

NATURAL LAW IN THE HEIRARCHY OF LAWS

DEFINITION: LAW ('necessary', 'inescapable', or 'unavoidable').

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 insure

STRICT CONSTRUCTION OF NATURAL LAW

Strictly Constructed Law And Contract

It's not that different from programming, which any reasonably intelligent lawyer that can program a bit will readily observe.

The Structure of a Program or Contract

- 1 – Purpose (Whereas these conditions exist)
- 2 – Returns (and whereas we wish to produce these ends)
- 3 – Constants and Variables (definitions constructed)
- 4 – Objects (constructions from base types / “first principles”)
- 5 – Libraries and Includes (we refer to these libraries, objects, definitions)
- 6 – Functions (clauses that can be performed)
- 7 – Event Listeners (criteria that invokes clauses)
- 8 – Operations (assignments of value, comparisons of value)
- 9 – Termination (termination conditions – no infinite loops)

The only thing preventing law from strict construction was the definition of the first principle from which all constants, variables, objects, operations, and functions are derived:

- 1 – Productive
- 2 – Fully informed (and truthful)
- 3 – Warranted
- 4 – Voluntary Exchange
- 5 – Constrained to externality of the same criteria.

THE GRAMMAR

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 principal 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.

BREAKING THE WORST HABIT: THE COPULA

WHAT DOES THE WORD 'IS' MEAN? (THE "COPULA")

" I promise the subject exists as the experience of... "

The cat is black = "I promise if you look at the cat it will appear to reflect the color black to you, or anyone else that observes it."

WHY DO I CARE? WHY DO YOU CARE?

If you cannot make your argument without the word 'is' then you are almost surely engaging in fallacy. Almost every criticism I receive is constructed out of conveniently self-deceptive confirmation bias using justificationary phrasings.

IS (EXISTS) REFERS TO:

- 1) Exists (identity)
- 3) Exists in this location or time (Space and Time)
- 2) Exists with this or these properties (Properties)
- 4) Exists with the properties of this class. (Categories)

We use the verb to-be for the same reason we give names to complex processes, and the same reason mathematicians call functions 'numbers': because it's a verbal convenience that reduces our effort in organizing spoken words. ie:shortcuts.

MISUSE

We tend to misuse the verb 'is' in order

1) use the 'verbal simplification' of 'is' to obscure our lack of understanding of the subject matter – which if stated operationally would demonstrate our incompetence with the subject.

2) to equate that which is not equal in order to justify a fallacy.

3) conflate experience, action, and existence – which are three points of view. We do not conflate first, second and third person narration, so why would we conflate experience, action, and existence? We do so for a number of reasons not the least of which is to attribute to experiences the argumentative weight of actions or existence. In other words, to lie that an experience is a cost. (Although to women and beta males, untrained in mental discipline this solipsism seems to be a common defect they adhere to in order to preserve their illusions – almost always status related.)

4) All of the above: to obscure our ignorance, to equate as equal that which is not, and to conflate experience action and existence in order to attribute cost to the experience of emotions.

THE DISCIPLINE OF GRAMMAR IS BEHIND THE TIMES

The very reference to 'joining' or 'the copula' is archaic. All human language consists of the construction of sets of analogies to experience by the transfer of properties by analogies.

The verb to be functions as a promise of perceivable properties

Sure, grammar is helpful for teachers of the young that wish to explain word order, and usage, but word order and usage are different from meaning. We would be far better off in teaching grammar, logic, and rhetoric by reducing our study of language to it's constituent parts of communication: analogies to experience through the use of category(set) and property.

It may be helpful teach the young grammatical usage by repetition(as a craft), but when we come to logic and rhetoric (adult conversation), and in particular argument (the pursuit of truth) then we can also teach grammar as the branch of logic that it is: sets and properties. Meaning that colloquial, craftsmanly, and logical language evolve with our abilities just as ethics evolve from imitative, to virtuous, to rules, to outcomes. Just as mathematics evolves from arithmetic, to accounting, algebra, to geometry and trigonometry, to calculus, to statistics. Just as science evolves from that which is observable(human scale), that which exists up to the limits of human scale(Newtonian), to that which exists beyond human scale (relativity), to that which exists at super and sub scales (the missing theory of everything).

So try to make your argument without the word 'is'. Look at the paragraphs above and observe how infrequently I use it, and that those few times I do, I use it as reference to existential properties.

But then, it is not those of us who wish to advance false ideas that wish to study this technique, but those of us who wish to police the commons against the multitude of pollutions created by the wishful thinking and outright deceit of well meaning fools, and ill meaning craftsmen.

ENDING CONFLATION WITH DEFLATION

Conflation and De-conflation (or Deflation) in Argument

1 – CONFLATION TO COMMUNICATE VS DECONFLATION TO INNOVATE

I'm not necessarily objecting to the conflation of experience, action, observation, and existence, because otherwise we could not produce literature and art, the purpose of which is loading and framing in order to attribute value through shared experience, to ideas. But I want to point out the consequences of conflationary(monopoly) and deconflationary (competing) models by which civilizations produce and use knowledge.

2 – DECONFLATION AND COMPETITION VS CONFLATION AND AUTHORITARIANISM

In the western tradition, we maintained separate disciplines for Law, Religion, andwelll... "Theory", or what we call 'science". Or Religion: what we should do, Theory, how we do it, and Law, what we must not do. In the west , our civic disciplines are divided into the common law; contractual politics that are limited by that common law;

Our celebrations and festivals and art function as our 'church' experience (bonding), and our mythology as our literature (aspirations).

Our science and technology and commerce function as their own discipline inspired by religion and limited by law.

Our succes at discovering truth proper (scientific truth) is due to our evolution of empirical contractual law, independent of the state, independent of religion,

We divided the related properties of existence, and thereby deconflated them just as all human thought consists of a process of deconflation (increasing information), free association (pattern recognition), and hypothesis (ideation).

3 – COMPARISONS

Other civilizations that did NOT start with sovereign contractualism did not do this, and they retained conflation, in order to retain authoritarianism. (fertile crescent,

east Asia). Monotheism, uniting law, religion, and even a pretense of existence into a literature, created the most conflatory totalitarianism yet developed. Law, politics, religion, and science deconflated those same concepts and left them not only open to further investigation and evolution, but prevented the deception that arose from the conflation of manipulation of the physical world (crafts and science), dispute resolution (law), cooperative action (trade), common aspiration (religion), and education.

The result in every civilization and in every era is that conflation led to stagnation. and deconflation led to innovation. (We can go through every civilization. Fukuyama does it for us actually.)

4 – WE ALL SEEK TO ESCAPE THE COST OF DUE DILIGENCE

All of us seek opportunities and aspirational information provides us with opportunities. We all want something for nothing, and we feel intellectual opportunities are the most valuable 'freebie' we can obtain. Moreover, we can read books and decide ourselves, rather than enter into production of goods and services, production of commons, production of arts, or production of offspring – all of which require cooperation with those who differ in knowledge, opinion and desire from us. Which is why many of us seek to use philosophy, like religion, like science, as an authoritarian method of decidability rather than a voluntary exchange of promises, contracts, goods, services, commons, and liabilities.

All of us seek to avoid limits upon us, and so we seek to separate the limits of cost, and the limits of morality, the limits of cooperation, and the limits of law, and by doing so the limits of reality. Philosophy notoriously throughout history differs from Law and science, by ignoring costs (effort, resources, time, and money), which is why it's failed to retain independence from religion in the modern academy.

5 – THE ENLIGHTENMENTS AND THEIR OPPOSITIONS

The anglo enlightenment, beginning with Bacon's creation of empiricism by applying the methods of the common law, to the methods of scientific investigation, was terribly disruptive to the non-contractual peoples, even though it was natural to the anglo-saxons (north sea peoples) who had been operating a contractual government since at least the 700's if not earlier. The English revolution was painful but was eventually settled by contract – as is traditional in anglo saxon civilization, and remains today in the USA.

The french enlightenment was written as a literature of moral persuasion, in order to protect itself from empiricism and contractualism. And its revolution destroyed french civilization, created state currency financed total war, and force the uniting of german princedoms in response. That this effort was merely an attack on the land holders in both private (noble) and church hands is obvious to us. That this ended french contribution to western civilization is less so. That it has been the sponsor for marxism and Islamism are less obvious. France fell from the stage and without interference from other nations would be german colony today.

The German enlightenment used not empiricism, and not moral literature, but rationalist literature (Kant) in order to protect its social order from empiricism and contractualism that threatened the hierarchy that constitutes German 'duty'. Kant replaced Germanic Christianity not with science but with rationalist literature. He spawned the continental philosophical movement retaining conflation which has tried every bit of verbal trickery to retain conflation while proposing alternate methods of INTERPRETING and VALUING what we experience, but not better methods of ACTING upon the universe we exist within. In other words, the Germans remain desperate to restore religion. Unfortunately, the Germans were cut short in their maturity by the entrapment between the Bolshevik/Soviets who wanted to obtain Eastern Europe, and conquer Europe, to defeat deconflationary empirical contractualism – and the Anglos who wanted to maintain the balance of power. And the Germans who had spread what remains of Hanseatic civilization across central and Eastern Europe with members of her own nation, and wished to defend them.

The Jewish enlightenment expanded on the French and German by creating the great authoritarian pseudosciences: Boasian anthropology (anti-Darwinian), Freudian psychology (anti-Nietzsche restorationism), and Marxist socialism (anti-contractualism), and even Cantorian mathematical Platonism (anti-materialism), Frankfurt-school criticism (anti-aristocratic ethics), and combined it not just with press, but with new mass media, and new consumers with disposable income from the consumer capitalist industrial revolution. Out of the Jewish enlightenment, we get the horrors of the Bolsheviks, the Soviets, the Maoists, and world communism. 100M dead. And at present, we are about to lose Europe for the second time in two thousand years to another wave of ignorance.

Without Bolshevism and communism we would very likely never have had the world wars, and would still retain the best system of government ever evolved by man: Juridical monarchy, a market for commons by houses representing classes, a market for goods and services, and a market for reproduction, all under the rule of law.

6 – THE COST OF CONFLATION AND DECEPTION

What has been the cost of each of these failed enlightenments? What has been the cost of the Jewish alone? What of Napoleon? The British was a trivial tribal dispute between the (failed) corporate-republicans and the (successful) national-monarchists.

What if the British enlightenment hadn't been cut short by the conflicts (counter enlightenments) of the French, German, Jewish and Russians? What if the Greeks had finished their invention of the industrial revolution? What if Justinian hadn't closed the Stoic and Greek schools, and forcibly indoctrinated Europeans into mysticism instead of literacy and reason? What if the RESTORATION OF DECONFLATION imposed on the West by the first great deception of authoritarian monotheism had not been necessary?

Most of the great lies in history are created by conflation, and all our great achievements in dragging mankind out of ignorance and poverty have been achieved through information provided by deconflation and competition.

SO while as a human I can empathize with the desire to assist in COMMUNICATION through conflation – thereby allowing us to impose values upon ideas, during education, and allowing us to experience life through the words of other minds. That is very different from the act of conflation in philosophy which appears in large part, whether literary philosophy, moral philosophy, or religious philosophy, to be nothing more than the use of subterfuge (the use of suggestion under the influence of suspension of disbelief), to cause either submission or agitation by artful deceit.

So just as we must have communication and education (conflation) we must have analysis and prosecution(deconflation). Without both tools, (literature for education, law for deconflation) we cannot protect ourselves from the greatest crimes in history.

Because outside of the great plagues, philosophers and prophets are responsible for more death and destruction, ignorance and poverty, susceptibility to starvation and disease than any general ever dreamed of being.

So contrary to giving philosophers a license to special pleading, my position is that the evidence is in, and that unless words are backed by warranty that they do no harm, they are no different from any other product of man. And that while no producer of goods, services, and ideas, wishes to be accountable and to warranty his materials, actions, and words, that we must constrain those people such that no intellectual products, like no services, and like no material goods can enter the market for knowledge any more so than goods and services can enter the market for consumption.

My assessment of history is that the jurists and scientist do all the work, and the prophets and the philosophers take all the credit, and us it like today's marketers and advertisers for personal gain despite the drastic consequences of their deceptions.

So I tend to damn philosophy or literature that is objectively criminal, regardless of the intentions of the producers and distributors of it.

7 – WHY CAN WE NOT WARRANTY OUR SPEECH?

I have no idea why, in an era of mass manufacture and distribution of information that we do not require the same increase in due diligence against harm, that we have incrementally added to the production of goods and services.

If we can police polite speech (political correctness) against shame by the true, then why can we not police philosophical speech against damage by the false and immoral?

We cannot ever know what is good or true until we test them. We can, however, know that is bad and false.

If it is bad and false we can either regulate (prior constraint) in the continental model, or enforce involuntary warranty (post facto restitution) in the American model. My opinion is that regulation creates corruption and restitution creates quality.

So as to your preference for conflationary philosophy, I would say that as long as you would warranty that your conflation does not harm, then it seem you have nothing to worry about. But if your use of conflation does harm, then you do.

And if we had the same defense against deception that we have gainst every other kind of fraud, that there would be very few philosophers – and the few we had, would be of much higher calibre rather than simply those who write the rationalist equivalent of science fiction and fantasy, under the pretense of possibility, thus inspiring people to the social equivalent of yelling fire in the theatre.

8 – CLOSING

There is only one moral law of nature: do no harm. Everything that does not harm, is by definition good. One thing may be better good than another. But that is a matter of preference and taste, not of truth,

No free rides. No special pleading. Ideas produce more harm than material goods by orders of magnitudes.

THE LOGIC OF STRICT CONSTRUCTION

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 justificatory** 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 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.

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-en-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 terms free of loading, framing, or overloading. In other words, make a purely logical argument free of sentimental loading.
- 7) Fully expand all sentences in operational grammar.

You will not be able to construct a positive argument unless you are honest and truthful, and understand what it is that you seek to exchange.

You will easily identify:

8) When you have a complete description of all actors, actions, property in toto, and transfers you will have constructed a proof. But you must understand what a proof means: it means it is possible. There may be other proofs that produce the same or different descriptions (algorithms). But you will rapidly defeat all arguments that attempt to advocate for an involuntary transfer or cost imposition.

AN EXAMPLE: EXPANDING A SENTENCE

(undone)

AN EXAMPLE: DEFINING A TERM

QUESTION: "WHAT IS EVIL?"

ANALYSIS:

1) Analyze the Question: The question itself is misleading – the phrasing is a parlor trick. It takes advantage of the victim's susceptibility to historical and moral Framing: the victim naturally desires to answer the question as stated even though the use of the generic verb 'is' frames the answer. Many Victorian parlor tricks posed false moral dilemmas as a means of providing entertainment. This question is constructed in that same manner. The question should instead be phrased as either "Define Evil" or more thoroughly "Given that we use the term evil in a variety of contexts what does the term mean in those contexts – i.e.: subjective analysis. Given the set of meanings in those contexts, are any or all of those meanings impossible or self-contradictory? i.e.: objective analysis. And of what remains, can such a thing as evil exist?"

2) Explore Evolutionary History: What can we learn from the evolution of the term?

Answer:

There is a term we call "Evil".

The term has an etymology – a history – a time at which it was invented.

The meaning of the term was originally political – to denote 'a competing way of life against our interests'.

The term was then expanded by analogy to address individual actions.

The term was then anthropomorphically expanded by analogy to cover random (natural) events.

The term was then applied as a criticism of monotheistic divinity in order to illustrate a self contradiction.

The term is now – post Darwin and under democratic secular socialism– becoming loaded and archaic.

Like most things, understanding something's history tells us far more than understanding its current state.

3) Collect All Possible Examples: What are all the examples we can think of, or find that refer to the term in context? Both in-group (culture) and out-group?

Answer: Murder. Sibling murder. Killing an ant. Undermining institutions. Creating a moral hazard. Selling an immoral product. Plotting terrorism. What about the DC sniper versus the top military sniper? The list is long, and I'm not going to be

creative here, other than to suggest that any inventory of examples we create has to be fairly large, and cover the individual, institutional, local political, cultural-political, and geo-political spectrums if this exercise will have any value.

4) Determine Population Dimension: Does the term apply to individuals or groups or both?

Answer: Both. From our examples, it applies to both individuals and groups of both actors and victims.

5) Determine Time Dimension: What about different economic eras? Are 'evil and immoral' considered to be different under hunter-gathering, agrarian, manorial, industrial, urban technological eras?

Answer: yes. Markedly so. Hunter gatherer, agrarian, industrial, and urban ethics are markedly different.

6) Separate Actions from Actors from Consequences: What is the difference between an evil person and an evil action, or an evil semi-autonomous process (a virus, or a viral meme)?

Answer: A person is evil with intention and repetition. An action produces evil results regardless of intention, and is evil only by analogy. A process produces evil results but is only evil by analogy.

7) Separate Subjective from Objective: Emotions – how do emotions play into determining ill mannered, unethical, immoral and evil actions, individuals and groups??

Answer:

a) **Emotions** are descriptions of **changes in state** of perception of an individual's assets. Moreover, they are reactions to descriptions of changes in state of capital. (Yes, really.) Nothing more. Given the differences in knowledge and experience (and intelligence) emotions are subjective descriptions of the perception of each individual's inventory.

b) **Empathy** is an ability to **imitate** the experience of the change in state of other individuals. It is pre-verbal communication of changes in property (capital).

8) Narrow the definition until it is exclusive: What can we learn by determining what is not considered 'Evil', or which is covered by other terms?

What 'bad actions' are not classified as evil?

Answer? Accidents. And errors that are not repeated.

9) Determine Limits Of The Cases: What is the difference between ill mannered, unethical, immoral, and evil actions? Are displays of bad manners evil? Is someone unethical classifiable as evil? Is someone immoral classifiable as evil? Aren't unethical and immoral lower bars than evil? Why?

Answer: because we are all unethical and immoral at times, but evil we tend to think of 'evil' as repetitive systemic and intentional.

But let's look at this carefully: let's say we have a diamond ring dealer that preys upon the dreams of the poor by selling them low-downpayment engagement rings at very high interest rates. (This example is from real life.) Then when they default on the payments he repossesses the ring, pulls the diamond for resale and melts it down. What about the mortgage broker who sold all those mortgages before the crash to people who couldn't afford them? What about the marxist who, despite the evidence of near genocidal consequences, still advocates marxism? What about the christian scientist who prays rather than takes a child to the hospital? What about the mother who advocates avoiding shots for her children? What is the difference between stealing water, and poisoning a well?

10) Further Refine into a spectrum: What is unique to 'Evil' that is not unique to ill-mannered, unethical, and immoral actions?

Answer: Knowledge (intent), Destruction, and Frequency (repetition).

Ignorance is pervasive, so a single instance that one learns from is not evil, but accidental. Repetitive actions can no longer be made in ignorance.

11) Identify Remaining Causal Dimensions: Are any of the properties we have discovered possible to express in consolidated form as a continuum?

Yes, the following continuum can be composed from the discussion:

- a) ACTORS: Individual->Group->ExtraGroup->"Nature"
- b) VICTIMS: Individual->group->Humanity->Life->Universe
- c) KNOWLEDGE: Accidental/Made_In_Ignorance->Intentional/Made_With_Knowledge->Systemic/Habitual/Made_Without_Intent
- d) CAPITAL: Accumulation->Transfers->Destruction
- e) FREQUENCY: OneTime->Repetitive->Pervasive

12) Graph Dimensions: Is it possible to graph these continuum in order to show their dependence upon one another (taking into consideration that more than three dimensions is difficult for humans to comprehend.)

Answer: Yes. We can create six or eight before they become repetitive.

[Graph any two axis, and then attempt to add third, then repeat permutations until all are covered.]

EVALUATION

What do these graphs tell us about objective evil? And about evil by analogy?

- a) To the actor(s), knowledge is the only relevant criteria for determining whether he is objectively evil or not.
- b) To the victim, capital is only relevant if a transfer or destruction of capital is created. Meaning that there is a standard that must be met in order to qualify as 'evil'.

c) To the victim, the actor's knowledge is only relevant if frequency is repetitive and the actor is a group or individual.

Therefore, the necessary and sufficient definition of the term 'Evil' consists of repetitive transfer or destruction of capital.

(NOTE: This definition applies to the divinity argument as well, since by definition, the divine is all powerful and eternal and therefore repetitive.)

PROPOSITION:

P.1) 'Evil' is an archaic term that refers to the repetitive and therefore willful or systemic destruction of capital – individual or social, by individuals, groups, or 'nature'. Conversely, 'Good' is an archaic term that refers to the repetitive and therefore willful or systemic accumulation of capital – individual or social, by individuals groups or 'nature'.

P.2) 'Immoral' is a term that refers to anonymous involuntary transfers of capital because of informational asymmetry. Conversely, 'Moral' is a term that refers to refraining from conducting anonymous involuntary transfers of capital due to informational asymmetry.

P.3) 'Unethical' is a term that refers to non-anonymous involuntary transfers of capital because of informational asymmetry. Conversely, 'Ethical' is a term that refers to refraining from non-anonymous involuntary transfers of capital because of informational asymmetry.

P.4) 'Ill-mannered' is a term that refers to the non-anonymous failure to contribute to normative capital – privatization (theft) of social capital stored in norms. Conversely, 'well-mannered' is a term that refers to the non-anonymous contribution to normative capital by habitual demonstration of adherence to norms.

WHERE:

a) 'Capital' consists of life, body, several property, communal (shareholder) property, informal institutions (morals, ethics, manners, myths), formal institutions (laws, government).

b) 'Transfers' consists of the movement capital from one set of one or more people to another set of one or more people.

c) The normative composition of capital, property, and institutions varies from social group to social group.

d) The primary purpose of 'manners' is 'Signaling'. (i.e.: class status and demonstrated fitness to the group for the purpose of mate selection and association, and pedagogy through imitation.)

NOTE: I am unsure whether 'capital' in these contexts also includes opportunities. I think that 'opportunities' may be forced expressly outside of all ethical systems that allow for competition (research and development). Any ethical system that did not allow for competition would not survive

contact with those that do. In this sense, it is possible to have 'bad' ethical systems and 'good' ethical systems depending upon one's time preference.

ASSERTION:

1) I believe it will not be possible to define Good and Evil, Moral, and Immoral, Ethical, and Unethical, or well-mannered, and Ill-mannered, by any other form of demarcation that would not be answered by this set of propositions.

CONCLUSION:

'Evil' is an archaic term that is heavily loaded with mystical connotations– primarily because it has been politically loaded by the consumer class' public intellectuals in their desire to undermine the social and political status of the church so that they could obtaining status through control of the public dialog. (Which in itself is an economic and political process.)

Evil exists as an objective political and economic classification of human actions and effects. Groups can be classified as evil, and individuals can be classified as evil, if they take actions that produce outcomes that systemically or repeatedly transfer or destroy capital. Abstract entities (nature, god) an be classified as evil by analogy because they destroy capital. Ideas can be classified as evil, and abstract processes can be classified by analogy as evil if they produce outcomes that systematically or repeatedly transfer or destroy capital.

i.e. Marxism is evil. It may be the ultimate evil that man has yet discovered, since it destroys the institutions that make cooperation in a division of labor possible. Its arguable either way whether, as Nietzsche stated, that the most evil person in history is Zoroaster. And from both an eastern and western perspective, if not Zoroaster, then at least Abraham is a candidate for the most evil person in history. But the monotheistic religions pale compared to the deadliness of Marxism.

The problem with both neo-liberalism and movement-conservatism has been the assumption that the other side would eventually 'catch on' rather than pursue their own interests.

Science as we understand it is an attempt to create a discipline of truthful speech.
Science as we understand it does not currently 'recognize' this attribute of science.
Science as we understand it does not include those properties we call costs.
Science as we understand it does not include those properties we call moral.
Science as we understand it can be extended to include those properties we call costs and morality.

Science as we understand it can then be restated as the discipline of constructing moral truthful speech.

Science then is identical to epistemology in philosophy, and philosophy in toto as a discipline is begun, as its first purpose, with ethics (morality), not metaphysics.

Law can now be scientifically constructed. Truth, science, law, morality are now identical.

All else currently masquerading as philosophy, is no longer categorizable as philosophy, but as theology, psychology, or deception.

THE OPPOSITION

Liberal(feminine and socialist) strategy reflects the female reproductive strategy to increase the viability of her offspring regardless of its merit to the tribe, and to increase numbers in an attempt to prevent alphas from controlling the direction of evolution.

The conservative(masculine and aristocratic) strategy reflects the male reproductive strategy to increase the viability of the tribe in competition with other tribes, regardless of the interests of the uncompetitive individuals within it.

What happened instead, was that once the difference between male and female reproductive strategy was no longer constrained to the family, and that policy was no longer developed to advance the family, was that females first, and as a consequence, more recently males, have each pursued their individual reproductive interests in politics and law, instead of compromising them within the family, and voting in the interests of the family.

Ergo, just as socialism(non-merit) advances the interests of females and underclasses, aristocracy(merit) – what you call fascism – advances the interests of the male.

The institutional solution to this problem of conflict are either (a) restoration of the family as the central purpose of policy – rather than the individual, or (b) the separation of houses in to gender, class and race, so that all must agree to any policy in order for it to ascend into legislative law.

The west advanced faster than ‘the rest’ in large part because of successfully instituted eugenic reproduction over a period of many hundreds of years.

- 1) Late marriage ensuring women were experienced at working and running households.
- 2) Prohibition on cousin marriage out to as many as 12 generations – ensuring limited genetic damage from inbreeding that is so influential in much of the world.
- 3) Extension of property rights to women ensuring that cousin marriage could not be used to hold territory in a clan.
- 4) The use of Bipartite Manorialism to restrict access to farmland to married couples of demonstrated character sufficient to make use of it.
- 5) Heavy taxation that limited the reproduction of the lower classes.
- 6) Hanging 1/2 to 1% of the population every single year.
- 7) The cumulative effect being the upward redistribution of reproduction to the genetic middle class.

Liberalism(female reproductive strategy) inverts this aristocracy/fascism(male reproductive strategy), redistributing reproduction downward to the lower classes.

WHY DOES THIS DIFFERENCE EXIST?

Man has developed two strategies for organizing(governing) societies, with each necessary for the demographics each governs.

1) The Persian/Iranian/Jewish/Egyptian (Managers)

In the fertile crescent the climate allows the survival of many offspring and the use of flood plains can make use of genetically lower class labor and slaves.

In the Persian/Jewish/Egyptian model, an elite uses verbal mysticism to dominate and ‘farm’ the lower classes, using large slave armies.

2) The Chinese / Russian (Conquerors)

The Conquering Peoples. The Chinese rapidly advanced beyond flood plains out of defense against raiding neighbors and then converted to authoritarian conquerors. But out of genetic and cultural diversity, had to maintain authoritarian order.

The Russians -steppe raiders- learned their governance from the conquering Mongols, and so started as conquerors, and because of genetic and cultural diversity had to maintain authoritarian order – bypassing both the flood pain, and the

3) The Hellenic/Roman/Germanic (Enfranchisors)

The forest-and-rivers of the European plain allow for if not require, individual family farms, and the survival of harsh winters limits the ability of the genetically lower classes from survival.

In the Hellenic/Roman/Germanic model, an elite uses rule of law among many peers to suppress the reproduction and burden of the lower classes, using militia and voluntarily organized warriors.

4) The Hindu/South American Model (Failed Managers)

In this model the aristocracy is so overwhelmed by the numbers of the underclasses that it cannot create Pareto-distribution of property, and without the control of the flood plains, the only method of insuring the survivability of the populace is through castes, and constraining the upper classes from down-breeding.

We see this socialist strategy today in the Islamic forced indoctrination, in Jewish verbalism – information control by saturation of it, and in Chinese/Russian violence/censorship – information control by limiting it. All three of these methods are constructed of deceit.

We see this aristocratic strategy today only in Germanic the west, that still seeks to parent society into a universal genetic middle class – an ‘aristocracy of everyone’ – by the suppression or at least out-casting of the underclasses.

THE WEST MUST CHOOSE A FUTURE SUITABLE TO ITS DEMOGRAPHIC, AND A DEMOGRAPHIC SUITABLE TO ITS DESIRED FUTURE

- 1 - The Aristocratic Egalitarian System (that everyone seems to want to belong to) (innovative, expansionary)
- 2 - The Caste System (which is evolving in South America) (Static, Static)
- 3 - The Authoritarian Disinformation System (Russia and china) (Static, expansionary)
- 4 - The Authoritarian Mystical System (Judaism in all its many forms / Islamism in all its forms) (Parasitic, Regressive, Expansionary)

In the end, we must abandon the pseudosciences of the Jewish Enlightenment: Boaz, Freud, Marx, and the Frankfurt School. As well as the pseudosciences of the continentals: the postmodernists. As well as the pseudosciences of the soviets.

Our world is as genetic as that of domesticated animals. We are unequal. And it is more important that we suppress the reproduction of the lower classes than it is that we attempt to improve the upper.

There is precious little evidence that more than two and a half standard deviations in intelligence make much difference – instead it introduces dysfunction. Our problem is increasing the domestication and intelligence of the population by one

standard deviation (15 points) and we cannot do that, nor possess prosperity, nor redistribution, nor liberty, if we reverse three thousand years of eugenic reproduction.

This is the world as it is. Governing the people we possess. With the people we possess to govern with.

Neoliberalism is yet another lie. A new mysticism. A secular religion. An evolution of Egyptian, Persian, Jewish, Muslim thought. Nothing more. Yet another set of appealing lies.

And those lies are a prison for genes, and therefore for man.

19

MORAL CONSTRAINT FROM LAW THROUGH MATHEMATICS

I hope that this spectrum: law, economics, assists us in understanding the position of praxeology in the list of moral constraints that require operational and intuitionistic tests of propositions, prior to making truth claims.

MATHEMATICS: INTUITIONISM

Intuitionism in mathematics was less important because there are few if any externalities produced by classical mathematical operations other than the psychological fallacy that there exists some separate mathematical reality.
<http://plato.stanford.edu/entries/intuitionism/>

PHYSICS: OPERATIONALISM

Operationalism in physics was important because it demonstrated that we expended a great deal of time and money by NOT practicing operationalism and that Einstein's innovation should have been much earlier and could have been if we had practiced it.

<http://plato.stanford.edu/entries/operationalism/>

MEDICINE: PROTOCOLISM (MEDICAL OPERATIONALISM)

Medical treatments and tests are discussed as protocols.

LAW: STRICT CONSTRUCTION

Strict Construction is an abused term where the courts instead use the terms Textualism and Original Intent. But under Propertarian property rights theory Strict Construction refers to requiring that any law passed be accompanied by argument showing that such a law is specifically authorized by the constitution. In other words, laws constitute the permissible legal operations. And none of them can violate property rights. This is important because otherwise, if discretion is required, then judges can insert deception, imaginary content, bias and error into the body of law. (As they have done, circumventing the legislature, the constitution, and property rights.) As such the principle of Propertarian Strict Construction (as opposed to Textualism's strict construction) requires that we operationally define the construct of all any law. This principle is important because laws have the greatest affect on a polity - and often the greatest unintended effect upon individuals and the polity.

ECONOMICS: PRAXEOLOGY

Intuitionism (praxeology) in economics is important because manipulation of the economy causes redistributions, gains and losses. As a moral constraint, it is only slightly less influential than law.

PSYCHOLOGY: OPERATIONISM

Operationism in psychology was important in the recent transformation of psychology from a pseudoscience, to an experimental discipline, and because psychologists do produce, and did produce negative externalities - harm, to others. Not the least of which was multiple generations suffering from illnesses cast as cognitive problems.

<http://philsci-archive.pitt.edu/199/1/operat.htm>

ECONOMIC INTUITIONISM/OPERATIONALISM IS MEANINGFUL

Therefore the HIGHEST moral requirement for demonstration of construction is in the domain of economics wherein the greatest externalities are caused by economic policy.

<https://www.facebook.com/groups/750292715060100/>

0) BASIC TERMS (And yes, you probably need to read these rather than assume you know what they mean.)

LINKS

Constructive Mathematics:

Mathematical Intuitionism:

Operationalism:

- Rationalism vs Empiricism

<http://plato.stanford.edu/entries/rationalism-empiricism/>

- Intuitionism in Mathematics

<http://plato.stanford.edu/entries/intuitionism/>

- Operationalism in Physics

<http://plato.stanford.edu/entries/operationalism/>

- Operationism in Psychology

<http://philsci-archive.pitt.edu/199/1/operat.htm>

- Instrumentalism (Eccentric Usage)

I am a scientific realist, however, I use the term "instrumentalism" (probably a bad choice of words) in a much narrower sense: to refer to our use of logical and physical instruments to reduce phenomenon to that which we can somehow experience and compare, contrast, qualify, quantify or decide.

PART THREE: CRITICISM

20

RATIONALISTS JUST HAVE IT BACKWARDS - JUSTIFICATION RATHER THAN CRITICISM.

"The Silver Rule Wins over The Golden Rule Too - for the same reason."

Macro economic phenomenon are emergent and non-deducible even if they are explainable. As such economics is no different from any other constructed upon laws : theories of arbitrary precision open to constant reformation. For economic theories to be testified as true, we must demonstrate that they are open to construction by sympathetic tests.

As such, just as the golden rule is backwards, and the silver rule is correct, Mises just has praxeology backwards, it's that we can't claim something is true unless we can explain it as rational actions, but that does not mean we cannot rely upon observations and instrumentation to help us observe and criticize emergent phenomenon. Empiricists claim that other than some intrinsic simple intuitions (grammar, intention, status signal, and empathy etc), all knowledge is gained from sense experience, and this includes all deductions (cognitive science agrees with this hypothesis). This is obvious to people educated after 1980, when cognitive science began to replace psychology, and accelerated after 2000, when pinker restated cognition.

Instrumentalists argue, correctly, that phenomenon must be reduced to stimuli open to human sense experience and comparison. This is also obvious.

But then how do we test our hypothesis? We cannot subjectively test physical phenomenon, nor can we reason with the first principles of the universe - we don't know them.

So for physical phenomenon we must create experiments to test our hypothesis, where in human phenomenon the same test results are obtained by introspection: if subject to the same stimuli would a reasonable person come to the same conclusion? We could not judge intent or trust others if we did not have this ability so we are marginally indifferent in our ability to judge intentions if possessed of similar (symmetric) knowledge. (This is why informational symmetry is so important.)

So in matters of human action where we know the first principles, all phenomenon, whether deducible or emergent, must be explainable as a sequence of rational human actions each of which is subject to subjective testing by means of information and sympathy - or it cannot be true. Just as all measurements (observations) of physical tests must be possible to perform in order for the claims of the test to be true. (Bridgman). Just as all mathematical proofs must be open to construction via basic mathematical operations for them to be true. Just as any Propertarian law must be constructed from productive, fully informed, warrantied, voluntary transfers free of negative externality.

So all scientific disciplines are identical in dependence upon empirical (sense experience) instrumental (reduction to sense experience) operational (existentially possible) constraints.

THE COUNTER-PROPOSITION

No one disagrees that if economic phenomenon are not explainable in rational terms that the theory cannot be true.

The question of economic science is how we can take advantage of emergent phenomenon to bring forward productivity and consumption (wealth) as a means of improving the commons. This is the purpose of credit and interest. But this principle can be applied in hundreds of permutations throughout the economy.

The moral (German Austrian) implication, is that this study must eschew immoral manipulation (thefts) and work only to improve the institutional means of moral cooperation without the conduct of thefts.

The immoral (Anglo empirical) implication is that this study should seek Pareto optimums (Rawlsian ethics) by reframing 'harm' by discounting loss of choice by some to redistribute choice to others.

I agree with the German thesis, and expressly disagree with the Anglo universalist fallacy which has gotten us to this state entirely because Anglos were able to seduce the Germans into the world war.

21

JUSTIFICATION VS CRITICISM

*Warranty in normative contract vs.
Warranty in exploration independent of norms*

First, what do we mean by "knowledge", and of those things we mean, what is merely allegory, and what is necessity?

Little of the universe is absent regular patterns. However, some are very noisy and difficult to find. Some are very subtle and hard to find. Some are either too large or too small to observe without relying upon instruments, and others must be deduced using logical instruments. We call these regular patterns 'information'.

Humans can modify the real world in a variety of ways, leaving information behind. We can do this as simply leaving evidence of passage through a forces or field, or in archeological evidence. We can do this intentionally with cave paintings and writing. And we can do it with our architecture, monuments and earth works. We can do this by the memories that we transfer between generations through repetition of experience, advice and story.

A computer must run a program to create the experience we see before us when using it. Information must mix with memories, to create the experience we call 'knowing'.

Knowledge is reconstructed from information by mixing with existing memories, just as meaning is transferred by the use of analogies to transfer properties. So information exists without a knowing subject. And that information may be very good, or very bad at producing the experience of knowledge in a subject.

But in colloquial language we seem to have an intellectual bias that wants to separate untrue knowledge from true, or at least tested, knowledge thereby conflating QUALITY of knowledge and EXISTENCE of knowledge. We can forgive philosophers this common error, since they are concerned most often with the persuasive quality (truth) of propositions.

And if we look carefully at the discussion of 'knowledge' we find philosophers conflating (a)existence/awareness, (b) risk/willingness to act, (c) truth content.

And moreover, truth content consists of two additional properties: (c.i) persuasive power assuming an honest participant, and (c.ii) parsimonious correspondence with reality (what we mean by 'true').

The reason that discussion of knowledge is problematic is that this term is a sort of catch-all for these separate properties. And so like many concepts, argument is a problem of conflating properties, each of which exists on a separate spectrum.

"Knowing" could mean 'awareness gained through experience', or 'given what we know from experience, I am willing to act upon it', or knowing could mean 'through experience we believe this is true'.

So I think that the only POSSIBLE meaning of the category 'knowledge' is 'awareness of a regular pattern that allows us to predict something, even if it is only to predict in the sense of identifying something as part of a category - the most simple prediction possible.

And then we have the persuasive power of knowledge in convincing the self or others, first to state something is possible, then second to state something is worthy of action (risk).

For example, no one 'knows' how to build a computer (or a cheeseburger for that matter) in the sense that they possess knowledge of construction of the constituent parts. So some knowledge can never be centralized except as a hierarchy of abstractions - trust in one another's claim to actionable knowledge.

For these reasons (the number of causal axis in the category we call knowledge), I think we cannot improve upon casting knowledge as:

(a) awareness (existence) of a regular pattern combining information and memory to create an experience, which we then also remember.

(b) all knowledge is theoretical, and open to revision (no premises are certain) where theoretical propositions contain both:

(d) truth content (parsimonious correspondence with reality).

(c) persuasive power (sufficiency) in an honest discourse (risk reduction/reward increase),

JUSTIFICATION VERSUS CRITICISM = CONTRACT VS TRUTH

So I my problem is that 'justified true belief' is not false under the test of risk, but is not meaningful under the test of analytic truth. In this sense, it depends upon which thing we are talking about: willingness to act (justified true belief), willingness of others to insure actions (contractual justified true belief), and analytic truth (parsimonious correspondence with reality).

If a man gives witness in testimony and later on we find a video of the events, and it turns out that he is wrong, but that it is easy to understand how he was mistaken, we do not consider his testimony false. We only warranty what rational man is capable of warranting.

In science we warranty that we have done due diligence: we have criticized our own arguments. We testify that we have done due diligence - we have criticized our own position.

In this sense both justified true belief is necessary for contractual propositions, while critical rationalism (warranty) is the only epistemological possibility we can rely upon.

The fact that argument evolved out of law (debate in the polis) probably explains the origin of conflation of contractual justification according to the norms of the polity, with the pursuit of analytic truth in epistemological exploration.

The fact that most human action is contractual, and very little of our lives epistemic, explains the persistence of both the contractual (justificationary), and epistemic (critical scientific) as method, and the conflation of the term knowledge as a general term covering both contractual and epistemic uses.

Norms guide most human actions. Norms are habituated and therefore reduced to intuitions to function. The norms are contractual (justificationary - so that we avoid blame). Science by contrast, produces not actions but testimony. The problem is inverted. In science all we produce is testimony regardless of normative rules. In normative relations we produce actions that we justify as according to the normative rules of society.

So we testify that we were justified according to norms in contractual relations, and we testify that our statements are free of norms, imaginary, error, bias, habituated deception and outright deception, in science.

This is why science is a luxury good: it's terribly expensive, and scientific testimony is terribly expensive. Justification allows us to use scientifically tested or evolutionarily tested general rules in real world actions - contractual relations.

And must. We cannot create general rules out of justificationary testimony, only out of critical testimony. For this reason, both justificationary and critical testimony will persist forever. While our warranties must be given by critical means, our testimony is forever justificationary. (I think that is fairly profound).

As far as I know, albeit in brief, this is the most accurate statement of our extant understanding of the question of knowledge, and why it has been so troublesome a concept.

22

THE END OF JUSTIFICATION

PROPOSITIONS

- 1) All domesticable animals are domesticable for five reasons. All un-domesticable animals are un-domesticable for any one of them.
- 2) All human personalities are highly functional for five or six reasons. All dysfunctional families are dysfunctional for any one of those six reasons.
- 3) All happy families are happy for the same five or six reasons. All unhappy families are unhappy any one of those five or six reasons.
- 4) All TRUE statements are true because of consistency in six dimensions. All FALSE statements are false because of inconsistency in any ONE of those six dimensions.
- 5) All analytically true (mathematically true) statements correspondingly model reality because of consistency of correspondence of six dimensions. All analytically false statements are false because they fail to correspond to reality in any one of those six dimensions.
- 6) Existential(actionable) reality is composed of only so many ACTIONABLE dimensions, followed by only so many CAUSALLY RELATABLE dimensions.
- 7) The 'True Name' (Most Parsimonious Truth) of any phenomenon (set of consistent relations at some scale of actionable utility), can be described by the number, scope, limits, relations, relative change, and ACTIONABLE change, of those dimensions.

THEREFORE

- 1) There exist fundamental laws of existentially possible action and comprehension in the existing universe as it is constructed (and likely must be constructed).
- 2) These laws can be described theoretically until known, and by analogy, axiomatically once they ARE known. By convention (by honesty and truthfulness) we distinguish between declarative axiomatic systems (analytic), and existential theoretic (existing) systems in order to NOT claim that axiomatic and declarative, and theoretical(laws), are equal in empirical content. They are not. To do so is to conduct either an analogy for the purpose of communication, or an error of understanding, or a fraud for the purpose of deception. We can determine whether ignorance, error, or deception by analysis of the speaker's argument(error or ignorance) and incentives (fraud), including unconscious fraud (justification).
- 3) We can theorize from observation and imagination, to understanding (top down) or from understanding to imagination and observation (bottom up). But unless we can both construct (operationally and therefore existentially) as well as observe (empirically, and therefore existential) then we cannot say we possess the knowledge to make a truth claim about a theoretic system or an axiomatic system –

although we must keep in mind that axiomatic systems are 'complete and tautological' and theoretic statements 'incomplete and descriptive'.

4) To warranty against falsehood of any Statement, we must perform due diligence upon our free associations, ensuring that we have established consistent limits(invariant descriptions) for each of the dimensions:

- i) categorical consistency (identity consistency)
- ii) logical consistency (internal consistency)
- iii) empirical consistency (external correspondence)
- iv) existential consistency (operational correspondence)
- v) moral consistency (voluntarily reciprocal)
- vi) Scope, Limits and Parsimony (scope consistency)

5) The empirical measurement that Taleb, artificial intelligence researchers, and myself are seeking is how to quantify the information necessary for the human mind to form a free association (a pattern). This unit, if discovered, will be analogous to calories of heat, as the basic unit of state change in information. My theory is that this number, as Taleb has suggested is extremely large (logarithmically so) which accounts for the rarity of intelligence: the amount of memory, and the evolutionary and biological cost of memory, necessary to form even basic relations (free associations) appears to be extraordinarily high.

THEREFORE

1) Mises epistemology is false. Mises, Popper, Hayek, Bridgman, Brouwer all had a piece of the problem but they all failed to synthesize their findings into a complete reformation of the scientific method (the method of stating truthful propositions.
– economics is a scientific, not logical discipline.
– the categories mises uses to determine human action are insufficient (and constructed in my opinion as a justificatory fraud just as is Jewish law – which is my interpretation – only causal axis I can find – of why he failed.)

WHAT DID MISES ERR REGARDING?

1) Apriorism 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. (But we must understand that it is because they possess the minimum dimensions necessary for spatial descriptions,)

Note: The human mind evolved to prey upon other creatures. Unlike frogs and cockroaches that just seek the closest dark spot, humans must prey. To prey we must anticipate velocity in time. This is why we can chase something, and we can throw rocks, spears, and arrows at moving things. And why we and canines can model the destination of a thrown or fallen object. But we also evolved the ability to choose. To model one set of conditions and compare it to another set of conditions. And to model the conditions of OTHERS (intentions), and to compare it to other

conditions. So this is why we can hold about five things in mind at once before resorting to breaking a 'vision' into patterns. (I have elaborated on each of the dimensions elsewhere).

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 places no truth constraint on 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).

6) There is nothing special about physical science other than philosophy was free of COST constraints but held by moral constraints, and science was free of MORAL constraints as well as cost constraints, and judicial law was bound by both.

So by these three disciplines: the imaginary and mental, the cooperative and existential, and the physical – we managed to slowly assemble a sufficient understanding of truth in each of those disciplines, that together we can establish tests for ANY PROPOSITION in ANY DISCIPLINE: Mental, Cooperative, and PHYSICAL by the due diligence of consistency in the dimensions that apply to that instance.

- i) Categorical and Logical (mental)
- ii) Operational and Existential (physical)
- iii) Morality and Scope (cooperative)

23

THE FOUR LIBERTARIAN FRAMEWORKS

- 1) **Analytic/Ratio-Empirical** (Propertarian/Neo-Reactionary) – the people of empire – Anglo American Protestantism.
- 2) **Continental/Rational-Historical** (Hoppeian) – the landed and encircled people – German Protestantism.
- 3) **Psychological/Religio-Moral** (Classical Liberal/BHL) – The homogenous island seafaring traders – Anglo/Scottish Protestantism
- 4) **Cosmopolitan/Pseudo-Scientific** (Rothbard and Mises) – The urban ghetto. A state within a state. Judaism.

BAGGAGE: METHODOLOGICAL AND CULTURAL

We all bring our baggage with us. Part of that baggage is cultural. Part of that cultural baggage is methodology.

One of the virtues of each author's attempt to solve the problem of political institutions in the anarchic research program, is that while each errs according to his culture's biases, it is much easier in retrospect to find the common properties of each author's arguments, than it is for any one of us, in any culture, to construct those properties ex-nihilo. Science progresses by falsification. The same applies to philosophy.

In each generation, we stand on the shoulders of the giants that came before us. And the only way to construct an answer, appears to be to pursue it for three generations. Which we have now done – each of us in our different cultures; and each with our different intuitional and methodological baggage.

METHOD VS CONTENT

- 1) All four methods are very different. Ratio-empirical, Rational-historical, Religio-Moral(psychological), and Pseudo-Scientific(hermeneutic). All, including the ratio-empirical, place greater weight on the method of distribution of their arguments than on the internal consistency, external correspondence of their arguments.
- 2) All four methods share common properties: a preference for liberty, organizing society for prosperity, meritocracy, inequality, particularism, anti-statism.

3) All four depend differently on the means of propagation and enforcement of the content: Scientific, rational, moral and pseudoscientific arguments

3) All four demonstrate one very different property: The assumption of the effectiveness of the unity of interests in relation to others. Empire, Island, Land, and Ghetto all treat 'others' very differently and as such place different constraints on members.

THE GOAL OF PROPAGATION

Ratio-moral arguments are the most effective means of propagating ideas because they are the most pedagogically available to the entire population. But the Ratio-scientific is the most accurate description of the causes and consequences. As such, converting the Ratio-scientific into the Religio-moral form is the most effective means of distributing a particular moral code. The problem is that it takes a great deal of time and effort on the part of many people to do that.

Pseudo-science, as we have seen both in Marxism and in Austrian and Libertarian arguments, are exceptional means of inspiring action, but these arguments generally fail.

The value of religio-moral arguments is that they also inspire action, but if they are based upon ratio-empirical evidence, the elites can continue to construct arguments for the religio-moral mass evangelists.

ARISTOCRATIC LIBERTARIANISM: RELIGIO-MORAL NARRATIVES + RATIO-SCIENTIFIC ARGUMENTS.

The problem the west faced, is that while there existed a balance of power between the aristocracy and the church, only the church wrote down their ideas. Aristocracy handed it down by generation. So while the Religio-Moral narratives exist both in our norms and our fairy tales and myths, the underlying, scientific cause and consequences were lost.

Aristocracy depends not on universalism, but voluntary enfranchisement of those who would perpetuate aristocratic property rights against usurpation by a central control. It is not a majoritarian philosophy whatsoever. Majoritarianism was added by the enlightenment as an excuse for the mercantile elite to wrest power from the landed elite.

The origin of aristocracy is to allow a small number to concentrate capital in their families, and too make use of technology to prevent usurpation of that property, or position by others.

Aristocracy is a minority proposition. It is how and why, a small number of families could, by the use of technology, organization and expertise, keep the east and its despotism at bay.

That is the source of aristocracy. It is a minority proposition and always will be. Liberty is the desire of the minority. And it is only useful for a minority. It is entirely permissible for the majority to engage in socialism because it is in their interests to do so. They are NOT aristocratic, meritocratic, or superior in ability and skill.

As such the purpose of an aristocratic minority, as it has been for possibly 7000 years, is to deny socialists and tyrannists access to their property and control of their freedoms.

[L]iberty cannot be obtained at a discount. It is not 'good' for the majority except in their role as consumers. It is good for those that desire it. And the more liberty we create the more desirable it is for those that would join us.

But the others cannot rationally join us unless we first create property by denying it to socialists and tyrannists.

The source of liberty is the organized promise and application of violence to deny others access to our property, and limits to our freedom.

Violence is an art. A high art. It is the highest art that nobility can make. Everything else is just decoration.

24

GERMAN RATIONALISM AND JEWISH COSMOPOLITANISM: IMMORAL DISTORTION OF INFORMATION EQUAL

TO THE DISTORTION OF INFORMTATION IN ANGLO KEYNSIAN ECONOMICS.

Occam's razor:

Is it more likely that German rationalism and Jewish Cosmopolitanism, both of which were intentionally designed as obscurant anti-scientific deceptions to re-impose their culture's authoritarianism as a replacement for the faith needed to maintain group competitive evolutionary strategy, are correct in their classification of economics as an axiomatic logic (logically operational system), and that such a discipline is somehow not subject to the same moral and epistemological constraint in demonstrative method, as are all disciplines that claim to construct laws?

Or is it more likely that all disciplines - economics and mathematics included - seek to produce laws from which they can construct models - and that the hypotheses, theories, and laws within those models, require the same moral constraints in demonstrated method regardless of discipline - logical(internally consistent), experimental (externally correspondent), operational(existentially possible), intuitionistic (subjectively testable), and moral (constrained to voluntary transfers)

- BUT (and that BUT is important) that each discipline requires only some subset of such properties given the domain of inquiry?

In other words, do not the moral rules developed in science constitute a universal method of moral inquiry into the production of true statements, regardless of discipline? Or are there no universal laws of moral inquiry for the purpose of developing truthful statements?

Is it more likely that more complex systems require greater moral constraint (testing) prior to making truth claims, and less complex systems less moral constraint (testing) prior to making truth claims, and that whether we require more or less constraint prior to making truth claims, depends upon the properties from which any given system of reasoning is constituted?

COMPARISONS

So lets compare the different approaches on just a few axis:

1) Some economic laws are deducible VS Economic Regularities are explainable by deduction, and thus those hypothesis obtain the status of theory, and when all marginally impactful permutations are identified, these theories can be claimed truthfully as laws.

2) All economic laws are deducible VS Some economic laws are deducible perhaps, but that does not mean they are not empirically based (obtained through observation). It means only that no instrumentation other than human-sense-perception is needed to make those observations and deductions. While most non-trivial economic phenomenon and the hypotheses theories and laws we use to describe them are ONLY instrumentally and empirically observable. But once observed, with the assistance of further empirical observations, they are also explainable by deduction using sympathetic testing.

3) Economic laws are deterministic VS Economic Laws are imprecise general rules of arbitrary precision, that demonstrate the greatest variation in outcome, of all general rules of arbitrary precision in all systems dependent upon the operational use of regular patterns (other than language), in all the logics (identity, mathematics, physics, economics, and language) with the least (precise) determinacy of the logics; because:

- (a) humans act to bend such laws constantly, for personal gain, and;
- (b) humans attempt to mitigate determinacy (equilibrium) by constructing various permanent disequilibrium that they can continue to extract benefit from, and;
- (c) because causal density (opportunity) is so high, any equilibrating effect can be offset by any other equilibrating effect, and often function in combination, and;
- (d) because non-regular events, outside the normal distribution (shocks/black swans) are more influential and less predictable than regular patterns.

4) that economics is unique methodological area of inquiry VS economics benefits merely from the fact that we can subjectively test first principles, whereas in physical science, as yet, we do not know the first principles, while in identity, naming, mathematics, we do. Even if we do not know it *yet* in physics, economics, language, and imagination. If we know the first principles of any system, we can in fact, explain all phenomenon using those first principles. Even if we cannot imagine or deduce or hypothesize all consequentially emergent phenomenon. And since we cannot deduce all economic phenomenon (there are many unsolved problems of economics, as well as mathematics, and certainly of science). It may be possible that in any complex system we will never exhaust all emergent phenomenon (although this certainly seems unlikely if the universe is deterministic).

UNDERSTANDING ARBITRARY PRECISION IN GENERAL RULES

(note: this sequence is a particularly interesting new idea)

The meaning of "arbitrary precision" across disciplines must be understood:

(a) The predictive precision of Identity (laws of categorization) remains tautological no matter what we do.

(b) The predictive precision of naming (laws of numbering) remains operational and tautological no matter what we do.

(c) The predictive precision of Mathematical laws (laws of relations) remains constant independent of physical scale. But since mathematics is an axiomatic system, we cannot take action to alter the consequences of mathematical systems (grok that for a second).

(d) The predictive precision of Physical laws (laws of causality) currently varies dependent upon physical scale because we do not know the first principles of the physical universe - yet. And we can alter the course of physical events and benefit from them - in fact the purpose of human action is to predict and alter the course of physical events in order to benefit from them.

(e) The predictive precision of Economic Laws (laws of human cooperation) varies considerably, and we constantly alter the course of events to benefit from them, by attempting to outwit the altered course of events.

(f) The predictive precision of Linguistic laws (laws of communication/negotiation) are extremely imprecise, demonstrating extraordinary variability, with only a few general, and somewhat deterministic rules such as the evolution toward song, or tonal speech, which requires less effort from the speaker, but the meaning of such speech appears both functional (increasing in information density while gradually losing earlier meaning).

(g) The predictive precision of Laws of Imagination (laws by which we can imagine things) is unknown, but at least if operationally limited, appears to be FUNCTIONALLY unlimited. (A function is the name for collection of mental operations reduced to a general rule that obviates the need for performing more primitive operations - a mental habit that we can trust.)

(h) The predictive precision of Inverse Laws of Imagination (laws by which we can describe categories that we cannot imagine), even if we can ever construct such a set of laws, is nearly useless except as a check on our claims of Laws of Imagination. This is because functions (general rules of arbitrary precision constituting deterministic results of complex operations) even if we cannot conceptualize the content of those functions (cannot operationalize them), appear at present to be infinitely scalable even if decreasingly precise.

This is the problem with economic laws - they are extremely imprecise compared to physical laws, although possibly more precise than linguistic, imaginary and inverse-imaginary laws. Predicting the future location of water and gas molecules in real world phenomenon is almost impossible except at very loose degrees of precision. Predicting the future actions of man in real world scenarios is even less precise. We can explain, historically, what man accomplished, but we cannot predict what any individual will experience.

Because of the time and complexity of human phenomenon, just as in physical phenomenon, we can act to alter the course of events to some degree, within the bounds of those imprecise laws.

Now there may be consequences to these actions: saving and interest have positive cumulative consequences, and expansionary credit has negative cumulative consequences. But that is not to say that we cannot distinguish between those actions that we can take to alter the course of events that produce positive and negative consequences. And that we cannot act to profit from the positive, and avoid actions that are negative. Banking and interest are economic actions. Weights and measures are positive economic actions. Laws that suppress free riding in all forms are positive economic actions. States as Insurer of last resort appear to produce a mix of positive and negative but overwhelmingly positive results. All these institutional actions constitute good policy - the production of beneficial commons that facilitate cooperation and prosperity.

Furthermore, the extension of organized suppression of free-riding into the bureaucracy, and into the system of representation, by eliminating the monopoly bureaucracy, and eliminating political representation, and eliminating legislative law, might be an additional institutional improvement that would facilitate human cooperation and prosperity.

Now we can argue that the Keynesian attempt to distort the monetary information system by involuntarily increasing everyone's risk through 'lying' about demand, and therefore increasing employment and consumption is a terrible means by which to interfere with the economy. It is only slightly better than the destruction of the information system by which we cooperate in the economy by socialist and communist folly. But we may not say that there are other economic institutions that we could experimentally construct that would provide improved means of cooperation, and prosperity that would not constitute lies, any more than credit and interest constitute lies.

For example,

- To create an urban market, members (shareholders) must suppress the profitability of raiding and conquest of their market by those who are not shareholders.

- If tribal raiders and herdsman want to participate in an urban market then they must eschew theft and raiding for entry into the market. That is a voluntary exchange.

- If farmers work the land, and want to participate in the market using their excess production in order to buy goods that they cannot produce themselves, they must obey the rules of buyers and sellers set by the shareholders of the market.

- If people wish to abandon self production, and work entirely within the market they must adopt the behavior of shareholders and defend the exclusive means of their sustenance.

- If people no longer can work in self production, nor can they work in the market in order to obtain their sustenance, then they have no means of survival so continuing to participate in the shareholder agreement is no longer a rational exchange.

- If people who cannot work in the market are willing to work to maintain the shareholder agreement for shareholders (maintain the commons, including the commons of property rights, which makes the voluntary organization of production possible) then it is rational to pay them to construct the voluntary organization of production and to return to being consumers within that market - their contribution being not the consumption, but the production of the voluntary organization of production itself. However it is also rational to limit those people to one child so that they both can reproduce, but not commit the immoral act of imposing costs upon those who are productive, by generating additional offspring. This then constitutes a voluntary exchange and productive work, even if those people are not participating in the production of goods and services, they are participating in and being paid for the effort of constructing the voluntary organization of production.

So to say that it is not rational or scientific or necessary to experiment in the economy, or that such experimentation is not empirical (open to observation and measurement), is clearly false. It is merely that there are moral and immoral means of doing so, and that monetary policy as we currently practice it is immoral - and not very intelligent. It produces the predicted results. So it is clearly scientific and 'true'. But that does not mean it isn't immoral and harmful. And the cumulative effect of this policy is empirically genocidal by all extant measures.

SO BACK TO OCCAM'S RAZOR:

Isn't the purpose of Rationalist and Cosmopolitan arguments of the heterodox so-called, Austrians, merely convoluted verbal justification for rebelling against political experimentation in the manipulation of the economy for the purpose of producing commons? Isn't all their obscurantism just pseudoscientific justification

for the desire to justify non-contribution to the commons? Isn't it just an elaborate excuse for free riding?

Isn't the more simple answer that each logic that we have developed was developed to test certain subsets of properties, and that each subset of properties requires testing against error, bias and deception. And that as the complexity of the phenomenon increases we must test or not test those properties intrinsic to the system that we seek to test?

Isn't our fascination with the rules of mathematics simply because the means of deduction and the means of explanation are nearly identical: mathematical operations? Whereas mathematical discovery, all conclusions are assumed in the axioms and state-independent, whereas the result of human cooperation is determined more so by externalities than by the general rules? And that for any individual, events they experience are kaleidic and economic laws are only predictive in the aggregate?

Isn't all the information necessary for prediction in an axiomatic system present at the definition of the axioms, while limited and insufficiently predictive information is present in economic laws? Aren't economic laws the equivalent of bell-curves, rather than demonstrated tails? Isn't the information necessary to predict tail events many orders of magnitude higher than predicting events in a regular distribution?

So the demonstrated evidence in the history of rationalism, the obvious incentives of rationalists as authoritarians, and the logical conclusion we must come to, is that deductive reasoning is non-predictive. Because deduction did not produce general economic rules, and it cannot identify candidates for general rules. It can only test whether general rules are true regardless of their origins, and explain those general rules as a set of operations.

Because we are not scientifically testing, experimenting with, those laws of human behavior, but we are scientifically testing the interactions of those various laws of human behavior in kaleidic action, and taking advantage of altering those phenomenon of human activity just as we take advantage of altering the course of events of physical phenomenon. We are not testing first principles but the interaction between emergent phenomenon caused by the use of those principles in real time.

The laws of the physical universe and of man, appear to be trivial, but the emergent phenomenon of those simple rules appears to be infinite and unpredictable, even if they are explainable.

The physical universe and man, may in fact, follow predictable regular rules. Those rules are only interesting and useful in so far as we can learn how to bend them, and break them, for our use.

Property rights for example, bend and break human behavior. Credit and interest for example let us bend and break human behavior. Monogamous marriage lets us bend and break human behavior. The extension of property rights and the prohibition on inbreeding bent and broke the human behavior that made high velocity economies possible. First principles of human behavior may exist but novel means of manipulating it for the production of prosperity are always available to us.

THE PURPOSE OF TRUTH IS TESTIMONY - OUR INFORMATION SYSTEM

Just as we may not interfere with the monetary system because of the cumulative effect of 'lies' created by informational distortion, we may not interfere with the 'truthful' information system created by verbal error, bias, distortion and deception, because of the cumulative effect of 'lies' created by error, bias, and deception.

There is no reason we must hide our group evolutionary strategies, other than for the purposes of parasitism - lying. And if we wish to understand the law of human cooperation, it is that cooperation is only rational in the absence of parasitism, and that only truthful, fully informed, productive, warranted, voluntary exchange free of negative externality constitutes 'true' information. And that all else is, just as monetary information is,

THE QUESTION IS NOT WHETHER SOMETHING IS EMPIRICAL OR RATIONAL, BUT WHETHER IT IS TRUE, TRUTHFULLY STATED, AND WARRANTED.

And there is but one universal moral principle:

- (a) truthfully stated
- (b) fully informed
- (c) productive
- (d) warranted
- (e) voluntary exchange
- (f) free of negative externality

And there is but one universal moral warrant: that any statement is:

- (a) categorically consistent (non conflationary)
- (b) internally consistent (non contradictory)
- (c) externally correspondent (non correspondent)
- (d) existentially possible (non operational)
- (e) rational choice (non rational)
- (f) moral(reciprocal)
- (g) scope complete (non selective / cherry picking)
- (h) falsifiable and falsified (non parsimonious)

As such, since German Rationalism, and Jewish Cosmopolitan Rationalism is not warranted, truthful speech, and cannot constitute a moral, voluntary exchange, and is equal in immorality to economic disinformation created by distortion of the money supply.

It's not that Keynesian economics is unscientific it's that it's immoral. It's not so much that German Rationalism and Jewish Cosmopolitan rationalism are not simply a backwards-expression of intuitionism and operationalism under empiricism, despite it's inability to produce insights and only explain them. It's instead, that the rationalist position is an attempt to intellectual outlaw investigation into emergent economic phenomenon - which is the purpose of scientific investigation, just as much as experimental psychology is the discipline that investigates first principles - and which has discovered the reason for our long list of cognitive biases that produce non-rational actions not anticipated by the classical model.

There is no need for German and Jewish dishonest Rationalism, any more than there is a need for Keynesian dishonest economics. Liberty is possible under science, because science is the language of morality - of truthful speech free of involuntary transfer, by fraud. Liberty is a synonym for objective morality.

Our solution is neither British Keynesian immorality nor German and Jewish immorality, nor Anglo-American pseudoscientific immorality (neo-puritanism), but truth speaking, and moral, voluntary exchange across peoples with different evolutionary strategies.

Truth, Science, and Morality are synonyms.

And we would all be better off without all the immorality, pseudoscience, rationalism, and lying.

Voluntary exchange is enough.

25

A PURPOSEFUL DECEPTION?

That people "do things for reasons" tells us precisely nothing about the emergent effects of economic phenomenon, nor how to manipulate the economic information system such that we shift production and consumption forward.

That people do things for reasons tells us precisely nothing about the temporal relations between cause and effect, and whether we can manipulate conditions to mitigate effects or change time.

That people do things for reasons tells us precisely nothing about how to deduce emergent phenomenon. Scientists were borne out and praxeology abandoned: praxeology was unfruitful as a means of exploration. And it was unfruitful because the information necessary to perform a deduction (which what a deduction requires) does not exist in the axioms. THIS IS NON ESCAPABLE DEFECT OF AXIOMATIC PRAXEOLGY - which is why Mises and Rothbard both had to admit that economics was both rational and empirical. One cannot deduce true conclusions from false premises. And incomplete premises provide insufficient information for the construction of deductive truths.

So what is more likely? That instrumentalism empiricism, operational definitions and intuitionistic testing are necessary in economics just as they are in all fields? Or that economics is somehow "unique", and that rationalism is just another authoritarian program with a deceptive hidden agenda masked by obscurantist language?

Even if both propositions were demonstrably equally fruitful, which one is warrantable? In other words, if you will be put to death for being wrong, in a choice between a rationally deduced justification and a ratio empirically criticized definition, which do you choose to bet your life upon? It is one thing to make a statement of faith, another to review the history of rationalist thought, and particularly of Cosmopolitan rationalism, and concluding that it has been and remains a failed enterprise.

Mises only wants to ban government interference in the economy so that he can persist in non-contribution to the commons, and systemic parasitism. All his work is a justification of that separatist ambition.

Mises suggests we create a model out of economic laws, but admits that we must use empirical evidence to identify those laws. So just as we create a model of physical

reality without knowing first principles, we create a model of cooperative economic reality knowing first principles. But just as we may never deduce the full compliment of permutations and emergent phenomenon from simple physical rules (see Fractal logic) we may never deduce the full compliment of permutations and emergent phenomenon from simple behavioral rules. This is the nature of complexity. As such, while we can explain emergent phenomenon we cannot deduce it. And without instrumentation we cannot observe it.

I think the entire intellectual world has explained sufficiently that the promise of praxeology is nonsense. I think that we now understand the Anglo, German and Cosmopolitan errors. I think it is obvious that praxeology is a defense of Cosmopolitan separatism - an attempt to prohibit the production of an economic commons that is inescapable by free riders.

I think the whole intellectual world has demonstrated convincingly that economics is practiced as a science, and must be practiced as a science, and that all insights of the German Austrians were added to mainstream economics, and the Jewish Austrian movement was abandoned as unscientific (untrue). It is only recently that we know the motivations for creating an untrue proposition - or at least an unproductive pseudoscientific resistance movement. Just as Marx, cantor, and Freud were Cosmopolitan pseudoscientific reactionaries, Mises and Rothbard were Cosmopolitan pseudoscientific reactionaries.

I am trying only to demonstrate the libertine movement, like all three Cosmopolitan movements, is an obscurantist and dishonest one, so that in the future others can outlaw all obscurantists attacks on high trust civilization by mystical, rationalist and pseudoscientific means.

I originally meant only to criminalize Postmodernism, until I understood that socialism, postmodernism, libertinism, and neo-conservatism had the same objective - the destruction of the western high trust ethic, and the western competitive advantage of creating commons, by preventing the construction of commons, licensing parasitism on any commons, and forcing the people to pay the costs of adventurism that is against their self interest but within their moral dispositions.

As such, all libertine arguments, like all Cosmopolitan arguments, are either lies by their originators, or vectors for lies by unwitting fools.

As such it is necessary to construct an honest, truthful, scientific institutional model for the construction of a condition of liberty by the only means possible: expansion of property rights to prohibit all such forms of fraud and theft by obscurantist deception.

26

ROTHBARDIAN ERRORS

[R]othbardians rely upon and spread numerous fallacies: (a) the fallacy of the NAP/IVP as the moral and legal basis for an anarchic polity, (b) the fallacy of aggression rather than the necessity of trust, (c) and the fallacies of the origin of property rights as either intrinsic or augmentative, (d) and the fallacy that economics is aprioristic rather than empirical and operational.

And because of these fallacies, all Rothbardians – and in practice, all anarcho-libertarians who subscribe to these fallacies – expend politically wasted effort themselves, distract from more productive efforts of others, perpetuate ideas that have been demonstrated to fail in the market for political preference, materially harmed the brand of liberty, and hindered our possibility of obtaining liberty by confusion, misdirection and delay. Rothbardian ethics are objectively immoral under rational analysis, and the market has deemed them immoral by experience, consideration and intuition. All forward motion on liberty has been toward classical liberalism and classical liberal ethics, and decidedly against Rothbardian ethics – contrary to the claims of Rothbardians.

Since libertarian leaders have worked for and achieved a cult language and cult status that is insulated from criticism and innovation by faith in these principles; then the only alternative is to make Rothbardian and Misesian arguments intellectually embarrassing, and argumentatively impossible to use in public discourse, by arming opponents with the means to defeat them.

At the very least this will limit the damage that they can do. But it will also cleanse the liberty movement, and the brand name 'libertarian' of its acquired continental and Cosmopolitan absurdity, and allow classical liberals, aristocratic egalitarians, and private government advocates, all of whom advocate for high trust societies, to return the discourse on liberty to rational, empirical, and historical grounds.

CONTRARY TO ROTHBARDIAN AND MISESIAN COSMOPOLITAN FALLACIES:

FREE RIDING

-free riding vs natural rights-

1) Upon agreeing to cooperate, one takes upon the moral hazard of free riding. Free riding is an logical antagonist to cooperation. If free riding is present, then it is not logical to cooperate. Property emerged prior to economic production as a prohibition on free riding prior to the division of labor and most likely as monogamy. The property rights constitute a precise, positive legal articulation of the general negative necessity of preventing free riding such that cooperation is a rational choice.

MINIMUM RIGHTS

- minimum necessary set of property rights-

2) The minimum necessary prohibitions on free riding include both the criminal and the ethical, with the option for negotiation on the moral. Otherwise transaction costs are too high for the rational choice of an anarchic polity over an authoritarian one. No ingroup polity of any kind exists without inclusively criminal, ethical, and moral prohibitions. It is possible to construct a federation of polities, as the medieval monarchies demonstrated, wherein cooperation between factions is limited to low trust – enforcement of merely criminal prohibitions – but it is not possible to form a voluntary polity without prohibition of at least criminal and ethical, if not some modicum of moral prohibitions. People demonstrate that they will demand an authority to suppress immoral action, or to mandate universal moral behavior, if the common law does not provide a means of preventing immoral behavior. (Where immoral behavior constitutes an involuntary transfer of costs by moral hazard, most commonly in the form of free riding.) In other words, the Jewish quarter and the transient gypsies can only survive if they constitute small minorities at the will of an omnipotent host ruler – which we saw under both byzantine, muslim and aristocratic european societies. That is not liberty. That is merely a form of tolerance used to reduce costs.

INSUFFICIENCY OF NAP

- the NAP/ISV is insufficient in scope for the formation of a voluntary polity -

3) The NAP under ISV only prohibits criminal, but not unethical or immoral or conspiratorial, or conquest behaviors. For this reason it is insufficient basis for the discipline of cooperation: ethics and morality, and as basis for the institution of law: the definition of property rights.

Instead, property rights must address all ethical and moral conflicts that are necessary to eliminate market demand for authoritarian intervention. And since all objective moral arguments and corresponding property definitions, consist of involuntary transfers that violate the prohibition on free riding, we can construct no libertarian argument against it.

Unless the scope of prohibitions on free riding is sufficient, transaction costs render demand for the state preferable to demand for liberty.

IGNORING TRUST

-the degree of trust determines economic velocity: wealth-

4) Secure, and extensive Property rights, that suppress free riding, such that all are required to contribute to production, rather than survive off of parasitism, create trust: the ability to take risks, and to increase the velocity of production and trade, by reducing transaction costs.

The level of trust corresponds directly to the degree of suppression of free riding created by the scope of prohibition of property rights, enforceable under law.

The economic velocity of an economy corresponds directly to the degree of trust formed in a polity by the legal enforcement of property rights.

FAILED CONSTRUCTIVISM

-Mises' legacy is that he failed to produce a constructivist argument-

4) During the late nineteenth century a movement to prevent a newly emergent form of logical mysticism (platonism) emerged under various names: intuitionistic and constructivist mathematics, operationalism in science, various linguistic movements in logic, and Misesian praxeology in economics.

All of these movements correctly intuited some problem with the emerging platonic concept of truth, but failed to accomplish it. This is because, constructive proof, correspondent proof (testing) and correspondent hardening (falsification) were not understood as ethical prohibitions on truth claims – and that truth was performative. That the act of testimony required demonstration of construction (internal consistency) demonstrating knowledge of construction, in addition to correspondence (external correspondence which demonstrates knowledge of use), and attempted falsification (demonstrating knowledge of durability).

Mises intuited correctly, like intellectuals in other fields, that something was erroneous with the work of positivist (correlative, but not causal) economists. But he failed to grasp that praxeology was a problem of empirical observation, reduction to operations, testing those operations by sympathetic experience, before one could make a truth claim about any economic phenomenon.

Mises simply failed. He failed worse than the advocates of operationalism and intuitionism. Who only failed to overcome objections. But his failure was compounded by the fact that had he correctly identified the problem of performative truth – that the constraint upon economic statements was one of testimony (truth telling), rather than deduction from first principles, it is possible that the leaders of other fields would have understood their predicament, and correctly distinguished between performative truth, constructive truth, correspondent truth, and ultimate truth.

ETHICAL AND EMPIRICAL NOT LOGICAL

-praxeology is both an empirical, and an ethical constraint-

5) As such, praxeology, whether we constraint it to action (rational action), cooperation (ethics), or economics (the voluntary organization of production) is a scientific process like all other epistemic processes, where we make observations, construct a theory, test it for proof of correspondence, falsify it for proof of durability, test our knowledge of construction for proof construction, and testify that we have proofs of correspondence, falsification, construction, and therefore possess the ethical right to make a truth claim. Once we have made such a claim we have a theory. If we, as all specialists, cannot find a means of falsifying it, then we have a law.

All empirical concepts must follow this process. All technological innovation must follow this process. All acts of production must follow this process. All pursuit of knowledge must follow this process.

(Note: I am not sure if falsification is a test of parsimony or not. I think that may be the correct terminology – or something close.)

CONFLATION OF THEORETICAL AND SCIENTIFIC

-Conflation of Theoretically Descriptive Science with Axiomatically Prescriptive Logic-

6) The conflation of theoretical systems which are limited to their correspondence to reality, and axiomatic systems which are limited only to their statements. Theoretical systems consist of descriptive statements constrained by reality, and axiomatic systems consist of *prescriptive* statements, not constrained by reality. Mises claim that economics is both aprioristic, axiomatic and scientific is by definition a pseudoscientific statement, since the definition of a science is that which adheres to the scientific method. Models may be constructed by axiomatic declarations, but any correspondence with reality requires that we accept that those axiomatic declarations, constitute analogies to theoretical descriptions whose basis is always empirical.

FALLACY OF A PRIORISM VS EMPIRICISM

-Analysis of human behavior is an empirical pursuit-

7) Praxeology (the study of action) , The Logic of Cooperation (the study of ethics), and Economics (the study of the voluntary organization of production) meet the criteria for empirical sciences, under which, through observation, we can reduce to hypothesis, theory and law.

And with these laws we can construct axioms, for use in models, which function as logical instruments that allow us to contemplate what our limited cognitive abilities cannot contemplate without the use of various logical instruments: language, narrative, Operationalism, logic, numbers, mathematics.

We can then test the truth of these axioms operationally and attempt to deduce whether it is possible for rational actors to perform according to the hypothesis, theory and law. If we cannot operationally describe those actions, and validate them through sympathetic experience as being rational, then they are not true. (This is the technique used in intuitionist mathematics.)

-constancy of relations vs arbitrary precision-

While cooperative relations are inconstant, and arguably each action is unique, patterns of relations are not inconstant and unique, and because of chaotic distribution of information, information, incentives and actions (changes in state) organically distribute (evolve) at different rates. Therefore we can predict trends of patterns, but not individual actions, any more than we can predict the position of any given physical entity at the subatomic level.

That we cannot predict anything other than as a probability over a given period of time, does not render something unobservable, or unscientific. We need only be able to demonstrate that in fact, regularity exists at some given level of precision over some period of time. That is what determines whether a deductive statement is expressible as an hypothesis, theory or law: whether we can determine some regularity at some ****scale**** – some level of precision. Infinite precision is not possible, but the standard of precision is determined by the maximum utility we can obtain at the minimum level of regularity we can observe and describe.

This constitutes “the problem of arbitrary precision”: General rules (theories) require us to adopt the available level of precision. Pure mathematics uses completely arbitrary precision, which is why it scales infinitely. But once we apply any general mathematical rule, to any particular description of reality, we include the necessary level of precision in the context. Machining valve, sawing a 2×4, navigating a ship, navigating an interplanetary satellite, and measuring the distance to the farthest observable object require different levels of precision, and we can only achieve certain levels of precision. That does not mean we cannot perform those operations using the same mathematics. It merely means we must apply contextual precision.

-the scope of newton’s laws-

Newton’s laws for example, and geometry for that matter, remain constant at human scale. But at very large and very small scale, due to the problems of velocity and immeasurability these rules fail. There are no universal statements expressible as operations that are not reductio fallacies. All hypotheses, theories and laws are subject to increases in precision or loss of utility by replacement with other hypotheses theories and laws.

-the unpredictability of gasses-

We cannot predict the course of any particular molecule when releasing a gas, but that does not mean that we cannot predict the overall distribution of molecules upon their release, and the rate of its dispersion.

-the neutrality of money-

We argue that money is neutral, but only over long and unpredictable periods of time. Is that an empirical question, or a logical one? We can deduce it, and it appears logical, but is our evidence sufficient to consider it a Law, Theory or Hypothesis. At present it is merely an hypothesis. But it is certainly not a law.

-the minimum wage-

We argue that minimum wage increases unemployment. Is that a logical or empirical question but it does not increase unemployment for all of those employed, and it occurs over unpredictable periods of time.

-emergent phenomenon: the stickiness of prices-

We did not deduce that prices would be as sticky as they are. We discovered it empirically – by observation. Is the stickiness of prices sufficient to meet the standard of hypothesis, theory or law? At present it is a theory that is widely accepted.

-the non-deducibility of emergent phenomenon-

We cannot deduce nor have we deduced emergent economic phenomenon. We can validate economic propositions deductively by reducing them to a series of actions, each of which is subject to sympathetic experience, and as such open to a subjective test of rationality. But that too is an empirical test. We observe and sense our reactions.

ARGUMENTATION

-The fallacy of argumentation ethics-

8) Argumentation Ethics are fallacious because the choice of the strong is always between the use of violence to obtain what one desires, or the value of voluntary exchange, or boycott of worthless interactions.

Human choice is always ternary: violence, cooperation or boycott, and never, under any condition, reduced to the binary choice of cooperation or boycott – argumentative contradiction is a fallacy since and agreement to temporarily cooperate on a given scope is merely utilitarian, and conveys nothing beyond the matter in question.

Whereas, a contract for cooperation consists of a gamble that long term cooperation will be more beneficial, even if it results in various profits and losses. Numerous authors have stated similar arguments in non operational means. But Operationalism tells us that argumentation is empty – because we never surrender our violence, and as such never enter into a contradiction, merely demonstrate a preference.

THE CRIMINALITY OF ROTHBARDIAN ETHICS

Moreover, 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 produce 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 outlasts 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.

We practice four levels of ethics depending upon our skill in the area of our actions.

- 1) Pedagogical Myths...(very young).....Stories
- 2) Virtue Ethics.....(young).....Biographies
- 3) Rule Ethics.....(inexperience adult)...Laws
- 4) Outcome Ethics.....(experienced adult)....Science

But more importantly, ethical systems can be used as an excuse to steal. We are aware that altruism can be abused easily. This is why I always suggest we test ethical statements for both the obverse (what is stated) and the reverse (what is not stated).

So the lower the precision (information content) of the ethical system, the more opportunity there is to claim that one is ethical while acting unethically.

My argument is that Rothbardian libertarianism is built on this principle: creating moral hazard.

So instead I argue that we must use the most sophisticated (informationally dense) ethical system that we can, given our abilities, and fall back if we lack it.

ARTIFICIAL DISTINCTION FALLACY

So there is no difference in ethical models, only a difference in our skill level in any given area of thought. And that all ethical systems are simply increasingly precise variations on the same theory that we must achieve our greatest potential but do so without externalizing costs.

Therefore all ethical systems have a 'solid base'. Impose no cost, and in particular impose no cost that will cost YOU due to retaliation by physical means(violence), procedural means(restitution), or normative means (reputation that costs you opportunities).

The method of imposing no cost on others is to limit ones actions that impose no involuntary costs, and engage in actions that impose costs only if they are product of, fully informed, warrantied, voluntary, and free of imposition of cost by externality.

As far as I know this is the correction of the artificial distinction between ethical systems. There is none. There are only different rules we can follow (techniques) given the information at our disposal.

THE MISUSE OF ETHICS AS A MEANS OF DECEPTION.

In childhood we require others to imitate: virtue ethics.

In adulthood we require general rules to apply : rule ethics.

In wisdom we require outcomes to measure : outcome ethics.

Not all can achieve outcome ethics. Some are stuck in virtue. Others in rule.

1) We forgive children who obey virtue ethics because they cannot understand rules.

2) We forgive adults who obey rule ethics because they cannot understand the outcomes.

3) We rarely forgive outcome ethics, which we see as error (when a general fails) and should have relied upon conventual wisdom or morality.

There are those who practice virtue and rule ethics in order to circumvent responsibility for outcomes.

Keynesianism and Rothbardianism are dark side ethics. They ignore the consequences in order to further current self interest.

Lies, more lies, and many more lies.

GHETTO ETHICS

[G]hetto Ethics: quite literally, the ethics of the medieval urban ghetto.

As a 'state within a state' residents of the ghetto can conduct exchange as if they are state actors by relying upon high trust exchange in-group, while using low trust exchange out-group.

However, in any polity, each of us cannot act as a 'state' by applying low trust with some and high trust with others because the net result is a near universally low trust society for the vast majority.

In such an environment demand for the state and its interventions as a proxy for trust remains high, since low trust is by definition the use of cunning and deception to obtain discounts and premiums that the opposite party would not tolerate willingly.

In other words, low trust ethics are parasitic, and impose high transaction costs on the population.

[T]he underlying point I'm making is the absurdity of using the model of a state within a state to advocate for a stateless society. In that lens the entire rothbardian project is... well, absurdly illogical. Laughable even.

Aristocratic egalitarianism (the protestant ethic) suppresses all cheating such that demand for the state is low because transaction costs and conflicts are minimized, while the velocity of production and exchange is high.

ROTHBARDIAN ETHICS ARE PARASITIC

- 1) Ghetto ethics only require that the exchange is voluntary.
- 2) They do not require that the exchange is productive, only that parties are satisfied. (blackmail for example is not productive.)

- 3) They do not require fully informed exchange backed by warranty. (they allow lying and cheating and information holding)
- 4) They do not prohibit profiting from harm, or causing harm (Usury for example.)
- 5) They do not require that the exchange is free of externality.

Parasitic ethics of rothbard require only the first, but the high trust ethics of Protestant require all five criteria. High trust ethics (and human in-group moral instinct) require that we eschew free riding (parasitism) and the only means of doing so, is to require exchanges be internally and externally productive.

Under rothbardian ethics it is possible to profit without contribution to production, and to exist entirely parasitically. ie: his ethics are parasitic.

GHETTO ETHICS: PROFIT FROM MORAL HAZARD

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. Northwestern 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.

Apriorism 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.

CLOSING

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 IMMORALITY OF ROTHBARDIAN OPTIMISTIC CONSEQUENCES

—*“The entire basis of Anarcho-capitalism is that reputation networks will convey information”*—

[T]hat fallacy is a hack of pathological altruism. It is neither logically nor empirically true. The reason being that production and consumption decrease rapidly due to the increased transaction costs with the necessity of reputation (knowledge) in a market that exists precisely because of anonymity (complexity and ignorance). And empirically we cannot find evidence to the contrary. So as long as you cannot run out of customers to cheat, it is cheaper and more rewarding to cheat customers than engage in production. (Rothbardian ghetto ethics again).

The state need not regulate the market, however, to create competitive economic velocity the law must prohibit ‘cheating’. Or better stated, the legal prohibition on parasitism that violates the incentive to cooperate (thereby increasing transaction costs and decreasing economic velocity), expressed as a requirement for productive, fully informed, warranted, voluntary exchange, free of negative externality of the same criteria, must expand with inventions of means of parasitism. The sequence of parasitism from the most direct and to the most indirect is: murder, violence, theft, fraud, extortion, free riding, privatization of commons, socialization of losses, conspiracy, conversion, immigration, conquest, genocide. As the division of knowledge and labor and the complexity of production increases, anonymity increases, and new opportunities for parasitism are invented, requiring the common law to respond with new prohibitions on parasitism. Well functioning markets with adequate suppression of parasitism increase trust. Poorly functioning markets function poorly because of inadequate suppression of parasitism.

If we say that we desire freedom from a parasitic government (liberty) how can we logically claim not to desire freedom from parasitic individuals (morality)? The only logical answer, if one claims both liberty, and opportunity for parasitism, is that one seeks to cheat both the commons and cheat others. As such one is simply a parasite identical to those of that populate the state and justify their parasitism with claims of the common good.

Rothbardianism is, like neo-conservatism, and socialism, a hack of our western gullibility due to pathological altruism. It’s one of the great deceptions. Not as great as Socialism and particularly (pseudo)scientific socialism, and not as great in success as neo-conservatism, but certainly as well articulated as the former. If we desire existential liberty it cannot be obtained by fallacy. It can only be obtained the only way it has been in the past: the reciprocal insurance against all parasitism by the promise of violence to suppress it. This is the operational definition of liberty, just as liberty: the constraint of state actors to the morality of interpersonal conduct, is the

descriptive definition of liberty, just as freedom from imposition is the experiential description of liberty.

All 'optimistic consequences' argued in Rothbardian libertarianism are false. That is because the optimistic consequences increase the expense of suppression of parasitism with ongoing diligence, that never ends. There is no end to policing against parasitism. There is only the necessity of non-interference in the common law, which offers the most rapid means of suppression of parasitism: making new inventions of parasitism illegal with the first suit adjudicated.

****Liberty: Every man a warrior. Every man a craftsman. Every man a merchant. Every man an investor. Every man a sheriff. Every man a Judge. Every man a Legislator. This is the only known means of constructing liberty.****

MORALITY CONSISTS OF MEANS OF PREVENTING RETALIATION

If you agree to not engage in murder, violence, destruction, theft, and fraud, it's because you're afraid of not doing so. It's not because you're a good person. It's because you can so easily be caught.

If you agree not to engage in omission, obscurantism, impediment, then you're doing it for ethical reasons: not stealing from the people you interact with.

If you agree not to engage in externalization, free riding, rent seeking, corruption, conspiracy then you're doing it for moral reasons: not stealing from your entire polity.

If you agree not to engage in military conquest, overbreeding, immigration without assimilation, or religious conquest, then you're doing it because you care about not stealing from other polities.

Lets do away with the fiction that respect for life and property is anything more than fear of retaliation. It's not moral or ethical. It's just necessary. Living a moral life means not stealing from any one, ever, under any circumstances, no matter how easy it is.

Lets put an end to ghetto ethic, and return our definition of morality to its aristocratic origins: universal suppression of taking from others except in fully informed warranted voluntary exchange.

Propertarianism is the protestant ethic of the northern European people written in Anglo analytic philosophy: the language of science.

Conservatism when it applies to the protestant ethic may be stated in ARATIONAL terms, but it is, to date, the most scientific system of ethics yet devised. We must prove something works first then adopt it. Not adopt it before it is proven.

COMMON PROPERTY MARXISM

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. 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).

(I hope you saw what I said just then. Because that is the uncomfortable truth.)

Libertarians opine (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 it's 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 diasporic 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.

A RETURN TO ARISTOCRACY

[W]hile aristocratic egalitarian liberty is among the greatest inventions in human history, I see Rothbardianism as a failed amateurish pseudo philosophical ideology, rejected by all but a meaningless minority, disproven by even the least talented of philosophers, contrary to all evidence in evolutionary biology, experimental psychology, anthropology and history, and economically irrational on Praxeological grounds alone. And any chance we have of obtaining liberty whatsoever requires that we start with what we have that is supportable: that all rights are reducible to property rights, that the struggle for prosperity is the universal responsibility to suppress parasitism in every possible form, thereby forcing all human cooperation into the market for productive voluntary exchange. – and in doing so reconstruct liberty on its historical aristocratic grounds, such that it is not amateurish, contrary to the evidence, and irrational. [callout]Rothbard got it backwards. We don't start with property rights as an assumption – a given. We start in a state of nature, with the need to cooperate, while preventing pervasive free riding.[/callout]

IF PEOPLE ARE IN FACT, PRAXEOLOGICALLY RATIONAL ACTORS, ROTHBARDIAN ETHICS ARE SELF CONTRADICTIONARY, AND NON-RATIONAL — EXCEPT AS A MEANS TO JUSTIFY PARASITISM.

[O]nly in the justification of parasitism are they rational. There is nothing of 'market virtue' about parasitism. Either the NAP is an inadequate test of ethical action, or Rothbardian private property is insufficient in scope. But it is not praxeologically arguable that it is rational to trade high transaction costs for Statism. It's not rational. Under no terms. That is. Unless your objective is to justify parasitism.

Rothbard got it backwards. We don't start with property rights as an assumption – a given. We start in a state of nature, with the need to cooperate, while preventing pervasive free riding.

Crusoe's island is an obscurant argument. We do not start the development of ethics on an island where the 'government' is provided by the sea.

Instead, we start in a tribe of consanguineous relations all of whom engage in free riding – and we must use violence, shame or remuneration to stop them from free riding so that we can accumulate capital.

Property is what's left as you increasingly suppress various forms of involuntary extraction. Property is not the cause. It is the consequence.

Liberty is on life support. Rothbard gave it cancer.

SHAMING THE STRONG

Rothbardian ethics are just an excuse to suppress the strong's ability to use violence while maintaining the cunning's ability to entrap, lie, cheat and steal.

Liberty was created at the point of a sharp metal object, by heroic males, as a means of suppressing all forms of cheating on the backs of others.

Rothbard's pretense is simply a means of justifying parasitism on that hard won liberty.

There is nothing libertarian about Rothbardian ethics.

Its just a complex philosophical lie to justify immoral and unethical theft.

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27

THE FALLACY OF '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.

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.

IN CLOSING:

It is obvious to me 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 use 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.

THE NON-AGGRESSION PRINCIPLE IS MEANINGLESS

[N]on Aggression, or the Non Aggression Principle (NAP), is an incomplete concept, and possibly an intentionally incomplete concept, and alone it is an untestable and therefore unscientific) statement. Without stating what one is prohibited from aggressing against, non aggression is a half truth, using a half statement, that hacks western altruism. Its an act of deception by suggestion.

The question is the possibility of constructing an anarchic polity using the prohibition on aggression.

But aggression against what?

A) Rothbardian Non-aggression against Intersubjectively Verifiable Property
–VS–

B) Aristocratic Non-aggression against Demonstrated Property En Toto?

The only means of providing an anarchic polity that is preferable to a non-anarchic polity, is by aristocratic ethics. Otherwise a low trust environment with high transaction costs is not preferable – and particularly not preferable to those with expensive capital to protect, and complex production to engage in.

The NAP hacks western altruism by prohibiting aggression, which the westerner intuitively as true, but only against intersubjectively verifiable property, which once understood, the westerner rightly deems immoral and irrational.

Blackmail is the canary in the ideological coal mine. Blackmail causes retaliation because it imposes an unwanted and unnecessary cost, and breaks the contract for cooperation.

Rothbard's ethics produce ghettos, Mafias, and create demand for authority.

The only reason to advance ghetto ethics is to justify parasitism and attempt to outlaw retaliation.

SELF-OWNERSHIP IS MEANINGLESS

SELF OWNERSHIP

Regarding: "...the self-ownership axiom is the only one of those under consideration that is sound..."

Ethical statements cannot be 'sound' since that's a non operational and untestable statement. The testable term is 'internally consistent'. However internal consistency (error free construction) doesn't tell us anything about external correspondence (truth).

Instead, ethical statements must adhere to a higher standard of argument than the internally consistent: Ethical arguments must be:

- a) preferable (to their absence)
- b) necessary
- c) sufficient

- d) possible
- e) durable (survivable over time)

How does the self ownership Axiom survive this test?

- a) The S.O. axiom is probably preferable (I can't imagine a rational creature for whom it wouldn't be preferable. I think it's a precondition of autonomous sentience. So I have to stipulate that while I can't determine the preferences of others, that it is hard for me to understand how it isn't preferable for any being for whom action in real time is necessary for survival.)
- b) it may or may not be sufficient;
- c) it is certainly possible since it's demonstrably extant;
- d) it is rationally, praxeologically, and demonstrably durable.

Self Ownership and the NAP are very hard to argue with, except with regard to sufficiency. Are Self Ownership, Private Property, and NAP sufficient? They are sufficient for the purposes that Hoppe has put them to: which is the ability solve (almost) all problems of human cooperation while relying on self ownership, private property, and NAP.

The questions are:

- a) whether these rules are sufficient to obtain sufficient voluntary adoption and adherence such that this libertarian state of affairs are possible?
- b) is there an alternative axiom or set of axioms that permits the deduction of the various solutions to voluntary cooperation?
- c) is there a superior alternative axiom or set of axioms that permit the deduction of the various solutions to the problem of liberty (voluntary cooperation)?

It would be unscientific to suggest that no other argument exists other than {SO,PP+H+VE,NAP}. (Self ownership, Private Property, Homesteading, Voluntary Exchange and Non Aggression). It is also pretty hard to imagine something more compact with the same explanatory power.

Why? Because these three statements:

- 1) Metaphysics: Self Ownership:(Existence);
- 2) Epistemology: Private Property with Homesteading and Voluntary Exchange :(Scope);
- 3) Ethics: NonAggressionPrinciple:(Test);

...are pretty narrow requirements for an axiomatic system. In fact, one statement per major domain of philosophy is so compact that it's pretty hard to argue that it can be improved upon. Instead, it's actually kind of awe-inspiring that all of the philosophy of human cooperation can be reduced to just these three statements.

Even better, technically all five philosophical domains are answered by SO,PP+H+VE,NAP:

4) Politics: Politics is solved by market, anarchy and voluntary insurance organizations.

5) Aesthetics: Aesthetics is satisfied by the fact that we stipulate that liberty is desirable.

So, if you're asking the question, 'how can we cooperate peacefully and voluntarily?' and Hoppe has demonstrated that from these simple axioms we can cooperate peacefully and voluntarily, then it isn't NECESSARY to devise an alternative axiomatic system. (I'm not even sure it's helpful)

It may be accurate to state that we not claim (actually, that ****HE**** not claim) no other set of statements would be superior (even if it is improbable) . But that is not to say that it is necessary, since he has demonstrated them to be sufficient for the deduction of all the institutions formal and informal for a voluntary system of cooperation.

WEAKNESSES? SUFFICIENCY.

(Now, lest you assume I am an apologist, I'll take this a little farther.)

"BUT" (and it's a big but) is the set {SO,PP+H+VE,NAP} sufficient for voluntary and therefore preferential adoption of such set, either empirically (historically) or rationally (praxeologically)?

And I think that is probably where it fails to sustain scrutiny, because we can demonstrate that the demand for external intervention (the state) does not decrease sufficiently in any population, to permit the rational and praxeologically testable, preferential and demonstrably voluntary, adoption of anarchy, in any population by other than by a tiny minority – at least as it stands.

So while {SO,PP+H+VE,NAP} may be sufficient for the DEDUCTION of all means of voluntary cooperation, it does not provide sufficient INCENTIVE to reduce demand for external (state) intervention by a sufficient body of the population such that the a self-interested monopoly bureaucracy is not necessary for either:

- (a) the systematic enforcement, of private property for the prevention of free riding, theft and violence, or;
- (b) necessary for the systematic violation of private property to compensate for predation, as well as preventing theft and violence.

Again, it appears that {SO,PP+H+VE,NAP} is sufficient for deduction of the informal and formal institutions of voluntary cooperation, but provides an insufficient incentive for the voluntary adoption of informal and informal institutions of voluntary cooperation.

In that case, if the incentives are insufficient, then we have two possible means of constructing anarchy under {SO,PP+H+VE,NAP}:

(i) involuntary coercion under threat of boycott, ostracization, and/or threat of violence.

(ii) improvement of incentives such that anarchy is voluntarily adoptable (praxeologically possible).

(iii) A combination of both.

So, let us see if either or both solutions are possible or necessary.

HISTORY

History tells us that liberty only exists where nearly all involuntary transfers of property are prohibited – including those which are not visible or known of.

And the few circumstances where all involuntary transfers of property were prohibited was limited to European warriors who granted each other prohibition on involuntary transfer (property rights) in exchange for military service. Property rights were a 'right' that was obtained in a contract for voluntary exchange. The incentive to gain access to the privilege of private property was one that was both materially, and reproductively advantageous.

These property rights were an artifact of the accumulation of wealth first in simple goods, cattle and horses, later in land and built capital. Fighters who took risks, kept their winnings. Later, all free men kept their property.

Later under manorialism and agrarian farming, a married couple was needed for the rental of land. This delayed marriage, and forced the absolute nuclear family that we understand today.

When the church sought to break up the large landholders they interfered with inheritance rights, which are the source of the family structure, and consequently, the source of moral code variation, throughout the world. To break up the families they prohibited inbreeding out to as many as eight or even twelve generations, and granted women property rights.

The combination of property rights for all, the near elimination of free riding, even by family members (offspring), and the persistence of the militia as a fighting force, created the high trust universal social order we call the Protestant ethic.

The enlightenment's intellectual effort was an experiment in both justifying the middle class seizure of political power, and transferring the rights of the upper and 'middle' classes (small business owners : ie: farmers) to all land holders.

The culmination of this experiment was the near prohibition on involuntary transfers that was embodied in the American Constitution. The aristocracy of everyone who had a stake in the preservation of property rights.

(Unfortunately, that experiment has shown that universal enfranchisement, especially the enfranchisement of women, was incompatible with liberty, because participatory government by those whose interest is to seek rents and free riding, is an organized means of disempowering armed property owners, and systematically removing their property rights. Thereby returning us to the consanguineous or serial-marriage family structure in corporate (state) form.

LIBERTARIAN ETHICS: NECESSITY. BUT SUFFICIENCY?

It's kind of hard to disagree with libertarian ethics as stated in {SO,PP+H+VE,NAP}. If only because they're necessary, and the alternative to disagreeing with libertarian ethics, is demonstrably, a nearly universally undesirable state of affairs involving constant property violations (theft and violence) that make cooperation in a division of labor all but impossible – even among members of a consanguineous community of primitive hunter gatherers it may be beneficial.

Lets look at classes of involuntary transfers of property as people demonstrate them:

- (1) Criminal statements are those that involve violence and theft.
- (2) Ethical statements are those which prohibit involuntary transfer of property by asymmetry of information between those internal to the action.
- (3) Moral statements are those which by definition apply to unknown persons external to the action: anonymous involuntary transfers of property.
- (4) Conspiratorial Statements: Statements of Political Morality (conspiracy) are those which prevent the organized and systemic involuntary transfer of property, whether criminal, ethical, or moral.

The NAP only has a mechanism for fairly simple, obvious property violations: criminal violence and theft of class (1)

The NAP has no mechanism for any of class (2) or class (3), and arguably sanctions and encourages these involuntary transfers by NOT preventing them.

The NAP prevents class (1) PORTIONS of class (4), but it does not prohibit class (2) and (3) portions of class (4).

Now, if you are a member of the majority tribe, you will suppress (1) to increase trust and therefore productivity. But if you are an extractive minority tribe without political power, you may in fact prefer to preserve (1) as a means of competing with and draining the majority of resources.

We libertarians tend to laud intersubjectively verifiable actions. But again, those actions that are intersubjectively verifiable may be visible, they may be verifiable. But they are trivially primitive in scope because they are limited to merely theft and violence – and only to fraud where it is specifically defended against by written warranty in advance.

As such intersubjective verifiability is, like the NAP too simple a test for the suppression of ethical and moral violations that are required for the development of sufficient trust that liberty can exist by voluntary adoption, because the demand for a third party to prevent these transgressions by way of law-making, and institutional formation, is all but eliminated.

The NAP is insufficient criteria for the suppression of sufficient involuntary transfers of property to counter the demonstrated universal human disdain for 'cheating'.

This is because private property open to intersubjective verifiability is insufficient a description for the types of property people demonstrate that they TREAT as their property.

So it is one thing to state that we can deduce all necessary formal and informal institutions for the support of private property from the {SO,PP+H+VE,NAP}. It is another to state that we can either deduce sufficient institutions formal and informal, or create sufficient incentives for the voluntary adoption of those institutions, from {SO,PP+H+VE,NAP}.

Just as it is demonstrable both rationally and empirically that socialism is impossible because of the impossibility of twin problems of economic calculation, and the absence of incentives, we also must observe that the set {SO,PP+H+VE,NAP} is demonstrably impossible because of the impossibility of suppressing sufficient cheating that people will possess the rational incentives, because planning and organizing are higher risk and more expensive under a low trust ethic, to adopt {SO,PP+H+VE,NAP}.

This is a very damning criticism of the sufficiency of {SO,PP+H+VE,NAP}. Or correctly stated, it is a just as damning and inescapable criticism of the NAP, as economic calculation and incentives were for the socialist means of production.

Once you understand this you will realize that {SO,PP+H+VE} survive, but that {NAP} is as great a logical failure as was the socialist means of production. It is non rational to ask humans to adopt the NAP since it suppresses crime, but not ethical, moral, and arguably, not even conspiratorial, violations of one's property rights, as people demonstrate their understanding of property rights by their behavior.

THE RESISTANCE TO LIBERTY: GENDERS, RACES, CLASSES, AND AGES:
VOLUNTARY COOPERATION, COMPETITIVENESS AND PROPORTIONALITY.

(undone)

=====

POST SCRIPT 1

(a) the market cannot suppress sufficient 'cheating' that property rights will be willingly given in exchange (respected) by masses of individuals; nor that the demand for third party intervention (government) will be suppressed as a substitute for failure to suppress 'cheating'. Nor that those who specialize in organizing against the market will forgo their opportunity to exploit this demand for intervention.

(b) the source of property rights (and liberty as we know it) was not natural, was the product of a combination of the organized application of violence to both concentrate capital, and to suppress all forms of theft, cheating and free riding; as well as certain rare genetic biases in the west, the fertility and water availability of land, the hostile winters, and forcible destruction of familialism and tribalism by the church, so that it could interfere with inheritance practices and purchase land from the large land holders.

(c) Given the diversity of reproductive strategies, and the different capabilities of the classes, private property is undesirable and poses a threat to many of their reproductive abilities.

We are no longer equal enough, as we were under agrarianism and animal husbandry, that the marginal difference in our abilities is neutralized by mental and emotional discipline. While most humans can be disciplined and tamed for farm labor, not all humans can be taught to calculate using abstract concepts. As such the division of knowledge and labor provides sufficiently asymmetric rewards that the incentive to conform to property rights is non-rational for most actors.

(d) Hoppe correctly deduced that from the institution of private property we can in fact solve all institutional problems necessary for cooperation at scale in a complex division of knowledge and labor. Unfortunately, this state of affairs is undesirable by a majority of the population whose reproductive strategies rely on tactics outside of voluntary cooperation in the market, for success.

(e) Private property is contrary the the female reproductive strategy. Nuclear marriage is the optimum compromise between male and female reproductive differences.

(f) Therefore it is praxeologically non-rational, and anti-scientific, to suggest that liberty will be willingly adopted without the forcible suppression of the reproductive ability of the lower classes, and the ability of women to return to their natural reproductive bias, by restoring communal property via the state.

(g) As such, there are three options available to those of us who desire liberty, that we may employ one or all of:

- i) forcible application of organized violence to re-obtain our liberty.
- ii) modification of the ethics of liberty to suppress sufficient means of 'cheating' that demand for third party intervention (the state) will be diminished.
- iii) extension of the hoppeian model of competing private institutions to preserve his solution to the problem of monopoly bureaucracy, yet permit the resolution of reproductive differences between classes which cannot be solved by individual action in the market, and only collective action via organizational proxies.

At my present level of skill I believe this is about as simply as I can articulate the idea.

Rothbard used the low trust of the ghetto, and it was a failure because, regardless of Rothbard's arguments, any person from a high trust society will reject Rothbardian ethics as immoral. Hoppe used the high trust of the homogenous polity to restore the city state, but did not answer the problem of incentives in the absence of the absolute nuclear family. My solution is to acknowledge the heterogeneity of the polity and to attempt to offer ethical and institutional solutions to the problem of cooperation in heterogeneous polities.

Because what we are doing demonstrably hasn't succeeded, and with what we have learned over the past twenty years about human cognitive and genetic biases, it is non-rational to think that we have provided sufficient incentives for the voluntary adoption of property rights (and in particular, high trust property rights, not the low trust property rights of Rothbard).

Pretty damning criticism I think.

But we need to keep advancing our philosophy until we find an answer. My answer might not be right, but it is likely to be less wrong.

Cheers.

POST SCRIPT 2

One last simple fact: people demonstrate that they are willing to pay something like twice as much to punish a cheater as they are desirous of personal gain. (at least in-group). This means that decisions of rational actors are morally non-neutral, and

this further erodes the misesian and rothbardian ordinality of preferences, as well as the value of prices, as well as the argument to indifference in all transactions. Prices are less important than signals and far less important than the suppression of cheating. If you combine this with both differences in reproductive strategies and the different abilities of the classes, then the argument that prices (and economics) are more material than morals falls. People will act morally if you suppress immorality well enough. but since their dislike of immorality is higher than their desire for other satisfactions, you must suppress far more than rothbard's ghetto ethics if you want to obtain even basic private property rights. And you must suppress nearly all cheating if you want to eliminate the demand for government. As far as we know, this level of suppression of cheating can only be accomplished in a small homogenous outbred polity. (scandinavia). And it is possible that it is a genetic bias (I am not sold on that).

(I think I went to far again too fast with that bit... sorry.)

POST SCRIPT 3

One more try at the elevator speech.

To reduce the demand for intervention, and obtain property right voluntarily, the standard of etics must be far and above those of the NAP. They must extend to all involuntary transfers, of all kinds, under all circumstances. and as far as I can tell, that requires the right of ostracization (exclusion).

Hoppe was right so far as he took it. On everything. His generation did not have the science, so they had to rely on deduction alone. We have science. So I use it.

MAN MUST ACT IS MEANINGLESS

"Man must act" is of course, true, but it is an incomplete sentence. "Man must act to serve his interests" is the full sentence. And completing the sentence demonstrates it's irrelevance. The meaningful problem is that "Man must voluntarily cooperate." And that is where the problem becomes difficult. Because man must actually "calculate and choose to outwit the current course of events".

We call Reductio ad absurdum arguments rhetorical fallacies for a reason. Any act of simplification or categorization is necessarily eliminative. "

One must be careful not to eliminate the causal properties of that which is required for later deduction from first principles.

It's a cute trick of obscurant logic. And the genius is in constructing the (false) obscurant logic. Not in what we can deduce from it.

Human cooperation requires the voluntary payment of vast opportunity costs, for which they expect something in return. No activity is conducted for altruistic reasons. All activity is conducted in exchange for something. Most of it for insurance on inclusion in future opportunity.

Which Mises ignores and Rothbard intentionally avoids.

It's possible to fix Mises' Praxeology and Rothbard's ethics, but only by restoring the recognition of those costs, and the consequential impact those costs have on the program of ethics we libertarians rely upon.

Fixing those errors then, returns LIBERTY TO ARISTOCRACY, truth and clarity, and rescues it from the ghetto of obscurant, deceptive language meant intentionally to mislead.

28

A LIST OF HANS HERMANN HOPPE'S ERRORS

[I] consider my work as a restatement of Hoppe's aprioristic justificatory 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. However, he never makes the connection between the market for territories and politics and the commons necessary to produce enough wealth to defend them in that market. He never makes it to violence. Nor does he subject his ideal communities to competition and therefore to criticism.

– 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.

– 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.

– 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.)

– 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 factm 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.

– 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).

– 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 intersubjectively verifiable property with its tolerance for deception and cheating. A rational anarchic polity can only form under property en toto, not IVP.

– 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.

– 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).

– 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.

I hope this is of some value to you.

WHAT ABOUT ARGUMENTATION?

Lets look at argument vs. argumentation ethics.

Argument:

the use of statement to construct an hypothesis and eliminate error, for the purpose of persuasion in order to choose between interpersonal avoidance, cooperation, parasitism, or violence, or personal inaction, action, or delay.

Argumentation:

the action or process of reasoning systematically in support of an idea, action, or theory. (IOW: Abstraction of Argument)

Argumentation Ethics:

—“Hoppe states that because honest argumentation aimed at resolving a conflict over scarce resources must presuppose various norms including non-violence to be meaningful, then it follows that propositions propounded during such argumentation cannot contradict these norms, from which, he claims, the non aggression principle can be logically derived. So Hoppe claims that to deny the non aggression principle during such argumentation is a performative contradiction between one’s actions and one’s words. For example, to argue that violence should be used to resolve conflicts is an obvious performative contradiction if one is to engage in a meaningful argument to resolve such a conflict.”— Wiki

Ok, Now Let’s Break This Down A Bit (It’s Hard)

Presuppositions (requirements)

- honest argument
- promise of non violence

in other words, an already existing contract for cooperation eschewing deceit (honest argument, non-coercion-by-fraud) and violence (non-coercion-by-violence), and unstated (non-theft-independent of coercion)

Evidence Instead:

- arguments consist of negotiations in pursuit of wants, not truths independent of wants.
- it is almost impossible for people to construct arguments that are truthful, and instead, people engage in ignorance, bias, suggestion, and deceit.
- Violence is just another input to negotiations, and is always ‘available’ unless a third party insurer demands and warrants restitution(theft), punishment(harm) or death(ostracization).

So, for Argumentation ETHICS to exist, we must be within a contract for cooperation, insured by a third party. For argument to exist requires only humans. For truthful argument we require a means (skill or technology) for the purpose of testing whether arguments are in fact, honest and truthful – even if we can never know if they are in fact true since we are never possessed of perfect information.

So lets fully expand these sentences:

“Those who are already in an agreement not to engage in parasitism through violence, theft, and fraud, demonstrate that they agree not to engage in parasitism through violence, theft, and fraud, by engaging in truthful argument, and as such the use of truthful argument demonstrates that non aggression against (some scope of) property in and of itself serves as a test of a contract for reciprocity (non aggression).”

Yeah. That’s what’s called a very elaborate tautology. A circular definition. Which is OK. Because all he’s saying that non-aggression is a sufficient rule of thumb for simple people, even if he hasn’t deduced from CAUSALITY, because if he did, he would have to admit that the scope of property necessary for non aggression within a polity is pretty much ‘everything’ (what we call ‘property-in-toto’) in order to prohibit enough conflict that we would eliminate the demand for a state to impose cultural, normative institutional laws upon us. In other words, by RATIONALIZATION from internal consistency rather than from construction by operational causality Hoppe makes it impossible to determine the scope of property necessary to eliminate demand for the state to impose rules of the commons both physical and normative.

How about this instead:

Use of honest and truthful argument in a court of law under a third party insurer, and under some scope of property, wherein we prohibit the imposition of costs against that property, and provide the court as a means of dispute resolution, restitution, punishment and Ostracization, in order to prevent retaliation cycles that will cumulatively destroy the market created by the polity's insurer's market for dispute resolution, can be summarized in the general rule of thumb: don't aggress against that scope of property, and the fact that you are arguing in a court over it rather than engaging in violence, theft, or fraud instead, demonstrates the sufficiency of the above methods, which are reducible to: don't aggress against life, and property.

To which I would argue we must add "don't aggress against life, property, commons, norm, institution, tradition, and myth", because all of those aggressions produce the violent retaliation that non aggression as a test of the basis for law demonstrably advocates.

In other words, Hoppe is showing that the argument is in fact circular, but only once we have established such a contract in the first place, And therefor he does not include the CAUSAL: People fucking lie, cheat, defraud, bribe, externalize costs, conspire, free ride, socialize losses and privatize gains, engage in propaganda, conversion, asymmetric and therefore parasitic reproduction, immigration, warfare, conquest, and genocide.

I don't play this game. Instead, I start with:

- 1) "Why don't I kill you and take your stuff? (Ethics).
- 2) And "why don't we kill you, your sons, and rape and enslave your women?" (Politics)
- 3) "Why should I invest in a corporation, rather than in my kin?" (Government)
- 4) And "Why don't we conquer, enslave and sterilize your people, so that our people can prosper further? (Group Evolutionary Strategy)

The reason being, that the scope of law necessary to eliminate demand for the state is equal to the scope of law necessary to eliminate the incentives to engage in violence against that which I have born a cost.

And why? Because people will not pay the high cost of creating a higher trust social order than their neighbors, and therefore one that produces greater prosperity and security if it is possible for invaders to constantly lower that level of trust by claiming that only private physical property is protected, instead of all that individuals and groups invest in.

WHAT ABOUT HOPPE'S COVENANT COMMUNITIES?

—“Hoppe’s advocating for so-called covenant communities seems a decent idea on paper, people establish communities based on contractual relations and setting rules based on the will of the community. Now I have seen videos of you talking about the “absolute nuclear family” and societies where everyone treated everyone the same and there was no difference between in-group and out-group trust, this seems like a rather vital part of Propertarianism. Now my question is, does the idea of covenant communities fit within the Propertarian framework? Because while it seems a decent idea, it does certainly look like it would create a major difference between in-group treatment and out-group treatment, seeing as these communities could, and probably would, have vastly different rules than the one next to them, so to say. Do you see covenant communities as an extension of Rothbardian ghetto ethics, or have I totally misunderstood either you or Hoppe?”—

This is a great question.

I consider myself a Hoppeian (although Hans would likely differ) in that all ethics and politics can be expressed as property rights.

Part of what I tried to do in propertarianism was illustrate how the three empirical-rational cultures: English Empirical, German Rational, and Jewish Pseudoscientific, (and I suppose we could include the French-pseudo-moral), tried to restate their group evolutionary strategy as universal ethics and politics – and all failed.

So what you see is Rothbard attempting to universalize Jewish law, and cosmopolitan pseudoscience (of separatist diasporic people), hoppe attempting to universalize German rationalism (of homogeneous agrarian landed people), and me trying to use anglo-saxon empirical contractualism (of a trading naval people) as a universal – within which we can construct a variety of orders.

So when my work differs from Hoppe’s it differs largely in the fact that he relies on ‘justificationary rationalism’ (tests of internal consistency and subjective non-contradiction) using intersubjectively verifiable property as the basis for common law, and I rely on ‘testimonialism’ which is an advancement over scientific empiricism, for reasons that are complicated – but which are reducible to adding the tests of existential possibility when describing human actions, and the requirement for full accounting, assuming that man is NOT naturally moral, but naturally rational, and will choose immoral-unethical or moral-ethical actions based purely on intuitionistic estimation of costs and benefits.

That paragraph is extremely loaded, (dense) with meaning. I would point you to my introductory writings to understand it if you need to.

But in simple terms, that means that I consider my work a SCIENTIFIC restatement of hoppe's reduction of all ethical, moral, political decidability to expressions of property rights, and the first cause of property rights non imposition of costs upon the property in toto of others that would cause them to retaliate in ANY way – this is in fact (as Butler Schaeffer has tried to show us) the meaning of 'natural law'.

Hoppe constructs his anarchism (german rule of law) on the lower standard of intersubjectively verifiable property, and fully voluntary production of commons.

I construct my rule of law (anglo anarchism) on the higher standard of property-in-toto, and creating a market for the voluntary exchange of commons – much more like the stock market which is competitive, rather than the current houses of government which are monopolies.

The reason I do this is because the west beat the rest with commons production – truth-telling, private-property, sovereignty, rule of law, and militia chief among them.

The other reason is that communities that do not produce commons across the spectrum: normative, ethical, moral, legal, institutional, martial, and territorial, NEVER survive competition from competitors. because they cannot. They cannot positively because it is always preferable to give up liberties in order to obtain predictabilities needed for complex commercial production. They cannot Negatively because the only individuals suitable for a lower trust polity based upon several property and lacking commons are thieves, pirates, and other predators. And so external groups always exterminate them. So anarchic polities without commons cannot survive. And this is evidenced by jews themselves, gypsies, and the hundreds of other societies that have been out-gunned, out-steered, out-germed, out-bred, out-farmed, out-traded, and generally 'out-civilized'.

What we see with Rothbard and Hoppe's higher standard, and my higher standard, is that Rothbard brings Jewish ethics of diasporic people, who want to privatize (parasitically consume) the commons that preserves parasitism via deception but prevents retaliation against it; Hoppe's separatist ethics of the protestant evangelists who want to construct private commons only (civic society) but prevent all free riding (the opposite of Rothbard's strategy) and my (Doolittle's) imperial ethics (rule of law) that prohibits parasitism entirely.

I might state it less charitably, as Rothbard and the cosmopolitans, Hoppe and the germans, and the enlightenment anglo-Americans all failed to solve the problem of creating a market for commons instead of a monopoly bureaucracy for the production of commons (anglo/german/french) and the civic production of commons (Hoppe). Whereas what I have tried to do is create a market for commons as the old English houses created, but failed to expand both on the enfranchisement of non-land owners (non-business owners, and those with diasporic or naval interests) and the enfranchisement of women (who have polar opposite ethics from

the males entirely and want to marry the 'state' or 'tribe' again – obviating them from exchanging sex and care with males for survival.)

So propertarianism includes covenant communities, but the standard by which these contracts are judged in matters of conflict is by property in toto: complete, not partial, non-parasitism.

The anarchic model of Rothbard and Hoppe does not survive competition. That's why it won't work.

Property rights are not something we 'have' but something we obtain ONLY in trade.

The same is true for the survival of an anarchic community: you cannot choose a community by will, but by incentives. You do not choose the incentives, they are chosen for you by the nature of man.

Civilization – complex cooperation outwitting the dark forces of time and ignorance – is the result of the incremental suppression of parasitism in all its forms by genetic, normative, ethical, moral, traditional, legal, political, and economic means: eugenics.

When we remove all parasitism, what we are left with is truth, property, liberty, knowledge, and cooperation.

And those are the torches that give us the time to light the darkness and eventually transcend into the gods we seek.

PART FOUR: REFORMATION

29

LIBERTARIAN REFORMATION

1) Our generation's challenge is not socialism, it's the state religion of anti-scientific, anti-rational Postmodernism. (The religion of progressivism.) The dogma, literature, and ideological bias of the libertarian movement is a generation behind. Emphasis on past heroes is not constructive or valuable. It is indicative of the failure to produce successful solutions to the communalist adaptation to the failure of socialism in theory and practice: Postmodernism.

2) Government per se, is not a 'bad'. What's 'bad' is the corporeal state, monopoly, bureaucracy, majority rule, and legislative law. When we fail to make this distinction we are in fact, 'wrong'. A government that consists of a monopolistically articulated set of property rights and the terms of dispute resolution, operating under the common law, and a group of people whose purpose is to facilitate investments in the commons by voluntary contract, but who cannot make legislative law, is in fact, a government. And it is a good government. It may not be necessary government among people with homogenous preferences and beliefs. But it is somewhere between necessary and beneficial government for people with heterogeneous preferences and beliefs. It is however, not a bad government. A monopoly set of property rights is necessary for the rational resolution of disputes, with the lowest friction possible.

3) Property is unnatural to man. Tribal human settlement is matrilineal, egalitarian, malthusian and poor. Mate selection is determined by sexual favors within the group, and raiding, capturing and killing for women outside the group whenever there was a shortage of women.

4) Property rights and paternalism were an innovation made possible by the domestication of animals and the ability of males to accumulate wealth outside of the matrilineal order. Property rather than sexual favors was such an advantage that it inverted the relationship between the sexes and determined mate selection. (The feminists are correct.)

5) Property rights were created by a minority who granted equality of property rights to one another in exchange for service in warfare. The source of property rights is the organized application of violence to create those property rights. Because property rights are the desire of the minority. However, property rights created such an increase in prosperity and consumption that others sought to join the ranks of property owners.

6) The redistributive state that was voted into power by women, has reversed the innovation of private property and in concert with feminists, is eroding the nuclear family, and the male ability to collect property. The institutions of marriage, nuclear family, and private property cannot survive when a democratic majority can deprive men of private property rights, and their ability to control mating and reproduction.

7) Rothbardian Libertarian ethics are 'insufficient'. The high trust society forbids involuntary transfers by externality and asymmetry of information, and enforces this demand with a requirement for warranty. The ethics of the high trust society forbid all involuntary transfers except through competition in the market. They also boycott although they do not forbid, profit without demonstrated addition of value.

8) Rothbardian ethics are wrong (and bad): The market incentives alone are not high enough to overcome corruption, and create the high trust society without these two additional moral prohibitions instituted both formally and as norms: norms are a commons. They are property. Conservatives are right. "Externality and Symmetry Enforced By Warranty" are ethical constraints necessary for markets to function as the only permissible involuntary transfer: by competition in the market.

9) Libertarians do not exist in sufficient numbers. And it is not possible to enfranchise the conservatives (classical liberals) with Rothbardian 'ghetto' ethics. Without conservatives, who have the broader set of moral biases, and demand for adherence to norms, the libertarian bias is morally objectionable to too large a population, and libertarians are too small in number to accumulate and hold the power necessary to determine property rights in a geography. It's important to understand that Rothbardian ethics are 'wrong' because they are insufficient to achieve what they claim to.

30

ARISTOCRATIC ETHICS: SOVEREIGNTY

Aristocratic Egalitarian vs. Rothbardian Ethics

The First Four Questions of Personal, Ethical, Political Philosophy?

1) PERSONAL

Q: First question of philosophy why do I not commit suicide?

A: possibility for acquisition and influence (power)

2) ETHICAL

Q: First question of ethics: why do I not kill you and take your things?

A: Because cooperation is lower cost and higher return

3) POLITICAL

Q: First question of politics: why do we not kill you and enslave your wives and daughters?

A: Because it is much lower cost and much higher return.

4) TO WHAT DEGREE DO WE COOPERATE?

1) Why don't I fight with you?

2) Why don't I steal from you?

3) Why don't I trade with you?

4) Why don't I finance with you?

5) Why don't I (exchange-or-create norms) with you?

6) Why don't I create laws (government) with you?

7) Why don't I cohabitate with you?

8) Why don't I reproduce with you?

*Because I don't trust you enough to cooperate that *much* with you.*

THE DEVELOPMENT OF ETHICAL AND MORAL RULES

It's pretty hard to beat non-aggression as an epistemic test. It's the only inter-subjectively verifiable test. We can't really know anything else for certain. We can very easily see violence and theft.

But, does that inability to know much else for certain, stop us from developing ETHICAL and MORAL rules?

LETS LOOK AT ETHICS:

The spectrum of Manners, Ethics and Morals.

- 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 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 are 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 thought 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 create liberty as a formal and informal institution were aristocrats.

Just how it is.

ARISTOCRATIC VERSUS GHETTO ETHICS

[T]he 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.

[callout] 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.[/callout]

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.

[T]his 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.

SOVEREIGNTY VS LIBERTY

Sovereignty differs from Libertarianism by:

1) First, Sovereignty necessitates that the principle of involuntary transfer – a prohibition on not only fraud theft and violence — but also involuntary transfer in all its forms, including “cheating”, or privatization of the commons, is the boundary that determines ethical use of property, because it is how humans act in all states of development, regardless of the allocation of property they rely upon in their culture.

2) Second, Sovereignty necessitates that the institution of property is a prescription for the monopoly of use of a resource, including one’s self, but that each time a person respects someone’s property, he bears a cost by doing so. This cost in forgone opportunities is how we pay for the norm of property.

3) Third, Sovereignty extends libertarian ethics by the expansion of the definition of property to describe what people demonstrate that they believe is property, rather than what we hypothesize that it should, could, or might be the optimum definition of property. This leads us to the conclusion that all societies possess property rights. But they are allocated in superior and inferior ways. And superior and inferior because individual property produces an economically superior outcome, and humans universally demonstrate a preference for economically superior outcomes, because those outcomes grant them greater opportunities for positive experiences.

4) Fourth, Sovereignty explains principles and formal institutions that allow voluntary cooperation at scale where cheating would prohibit voluntary cooperation in the market, without those prohibitions on cheating. These principles require calculability, contracts instead of laws, and ‘houses’ whether representative or direct, that facilitate cooperation between classes who have disparate interests. This is the one and only legitimate use of government: to prohibit cheating – indirect involuntary transfer by other than theft, fraud or violence. Oddly enough, in the marketplace, we sanction the ‘cheating’ of competition, thus violating one of the natural ethical principles of human cooperation. But we sanction competition in order to provide incentives for innovation, and reduced prices. It is this pair of ethical problems that government, whether that government be a constitution and free market judges, or a vast totalitarian capitalist state.

[L]ibertarians argue that:

1) All human rights can be expressed in terms of property rights — and moreover, that the only rights possible for humans to possess are those that can be expressed as property rights.

2) That an advanced economy is not possible without property rights because humans cannot calculate and plan a better future, nor do they, nor can they, have the incentive to do.

3) Establishing Personal Property as a formal institution will lead to a peaceful social order of moral norms — meaning that norms will evolve that allow people to plan and execute actions independently without the necessity of violence, theft or fraudulent behavior. And in this peaceful environment will experience the comfort of familial relations even in the competitive marketplace.

SOVEREIGNTY'S DIFFERENCES

[L]ibertarianism as a sentiment is a broad classification of political sensibilities, but what they share in common is a desire for liberty, and a preference for limited governmental interference in that liberty. In philosophical terms, libertarianism is a preference for private property as the best means of organizing a society. In other words, the best allocation of property rights is purely to individuals, rather than purely to a hierarchy, ore purely to a commons, or any mixture in between.

Libertarianism and Sovereignty differ on:

1. **Origin:** Whether “Markets Evolved” and regulation is a form of theft, or “Markets Were Made” and regulations by shareholders or their representatives are an expression of property rights. In practical terms, this is a derivation of principles 1, 2 and 3 above, since regulation is an attempt to solve the problem of involuntary transfers, fraud due to asymmetry of information, and fraud due to external involuntary transfers.

2. **Justification:** Whether i) we derive property rights from the practical necessity of creating a division of knowledge, labor and trade — in which sense property is utilitarian. Or ii) whether we derive property rights from an abstract moral commitment to the individual — in which case it is an ideal. Or iii) whether there is some natural or evolutionary law that we should observe. Some might argue all of the above (iiii).

3. **Cause:** Whether i) the system of ethics that evolves from private property begins with the Rothbardian assumption of the non-aggression principle — from which we can derive private property — as a purely moral abstraction. Or ii) whether, as I have stated, we pay for our property rights by forgoing our opportunity for using violence, theft and fraud. If the latter, then by consequence, people pay for the norm of property – and in fact, pay for ALL norms. And as such, failing to observe norms is a theft from the shareholders of those norms.

This approach to forgone opportunity costs more accurately describes the european aristocratic manorial ethic because particular norms are necessary for land holding. As I state elsewhere, the difference between the Rothbardian ethic and this ethical

extension of Rothbard and Hoppe, is that the Jewish tradition is diasporic and unlanded. The Christian tradition is a landed tradition, and there are high costs to a social order for holding land. (Aryan is probably more accurate a term, since it predates Christianity, but it's a tainted term)

4. Institutions: The preferred institutions for enforcing property rights: which political system they prefer. From the anarchic to the private monarchic government, to the classical liberal republican government. Propertarians Differ on which institutions that they prefer.

I argue that the set of institutions that each author advocates is determined by the author's heritage, and therefore the origin of those differences lies in the a) size of the population b) the diversity of the population in ability, identity and norms, c) the need for landholding or not. And that differences between the author's viewpoints are meaningless, other than perhaps valuable in describing the variety of societies that can be created using the institution of property.

Rothbard's anarchism is just an instantiation of a Jewish diasporic religion. Hoppe's private government is an instantiation of German Nationalism. And my classical liberalism is an instantiation of English imperialism. These forms of government are all possible to accommodate within the Sovereign ethic: a total homogeneity of belief in a religion, a tribal homogeneity of a small territory. Or the multi-tribal demands of a federated alliance. Propertarian ethics inform us as how to structure each political order. The order itself is determined by circumstance and is constant across all human populations. But the Sovereign ethic applies equally to each.

5. Limits: On the limits of property rights (at what points one's rights begin and end). For example, some would argue that the right to property is infinite regardless of the circumstances of others. Some would argue that property rights are a norm that is subject to limits at the extremes. So, for example, if I have gallons of water in a desert I cannot let the man before me die of thirst. Some would say I must simply give it to him. Others would argue that the man owes for the drink of water at a later date at market price, but that I cannot refuse to give it to him under this condition of duress simply because he currently lacks a means of payment. I support the latter position since it does not violate the principle of property it only presses my assets into a receivable. Otherwise I am profiting from suffering which is an involuntary transfer, not a voluntary exchange.

6. Ethics: The responsibility or lack of responsibility for symmetric knowledge in an exchange. Stated as "In any exchange the seller has an ethical obligation to mitigate fraud from the asymmetry of knowledge." Classical liberals and Christian authors advocate symmetrical-knowledge ethics. Anarchists and Jewish authors advocate asymmetrical-knowledge ethics. Rothbard and Block are asymmetrical advocates. Most classical liberals lack the knowledge of Rothbardian/Hoppian ethics necessary to articulate their values in Propertarian terms. However, the classical liberals as

well as the Hayekians, both advocate symmetrical-knowledge ethics whether they articulate the ideas effectively or not.

7. **Warranty:** Implied warranty is a derivation of Symmetrical Knowledge Ethics above. Expressed as: "In any exchange the seller must warrant his goods and services to prevent fraud by asymmetry of information." Classical liberal and Christian authors imply warranty. Anarchist and Jewish authors expressly deny warranty. (I address this elsewhere as the BAZAAR EXCHANGE ETHIC vs the WARRIOR EXCHANGE ETHIC.)

8. **Externalities:** "No exchange, action or inaction may cause involuntary transfers from others". Whether or not there is a prohibition against all involuntary external transfers (classical liberal and Christian authors), or a prohibition only against state conduct of involuntary transfers (anarchist and Jewish authors).

9. **Exclusion** (Ostracization) Whether individuals can aggregate into groups have the right of exclusion. That is, to prohibit individuals from a defined area. While all seem to agree that individuals must have the right of passage in some way, others deny groups from forming a boundary and in effect prohibiting immigration.

10. **Scope:** The scope of property rights. All societies select a different portfolio of Property Types to which they apply different allocations of control to the individual, the group and the political authority. We know today, that several property rights are necessary for economic calculation and to provide individuals with incentives to serve one another. But that knowledge has not always been available. Societies evolved more than chose those rights. That evolutionary process was chaotic and debilitating for some societies and enabling for others.

The scope of property includes the following questions:

Community / Shareholder: While 'community property' violates the principle of calculability, and in an advanced, large, mobile society, is impossible to administer without involuntary transfers, and further, is subject to the tragedy of the commons, and bureaucratic appropriation, those problems are solved by issuing quantities of shares, even if they are highly restricted, for currently communal goods. Some libertarians eschew the concept of community property, because they wrongly believe that such a thing implies the existence of a bureaucratic government and/or a corporeal state. But community property can be created through shareholder agreements specific to each instance of it, and numeric shares, even if they are illiquid and subject to dilution, are calculable. And as calculable, the problem of enumerated rights and responsibilities, as well as the ability to price abuses in order to both buy-in to communities, and to enforce restitution upon abuse, is solved. General laws need not be created in such cases. The outcome is also beneficial: immigration and childbirth become solvable cost subject to pricing. And the fact that such prices would be exposed is a significant enough reason for some to advocate this strategy, and for others to fight it.

Norms: Since norms require restraints from action (forgone opportunities), and property itself is a norm paid for by restraints from action (forgone opportunities), then all those who adhere to norms, 'pay' for them. Therefore norms within a geography are a form of shareholder property, and violations of norms are involuntary transfers (thefts) from norm-holders to norm-destroyers.

Artificial Property: Whether to permit Artificial Property or not. In practical terms, this is a derivation dependent upon "ORIGIN" above. Since if markets were made, then their owners have a property right to create artificial forms of property – (because different portfolios of property types are artificial norms that vary from group to group.)

Types of Property: The anarchist libertarians have artificially narrowed the concept of property to suit their desired ends. Property exists in those forms that people ACT as if it exists. If the anarchists choose to suggest otherwise, they refute their own arguments for the Praxeological necessity for the institution of property. Humans demonstrably act as though there are four categories of property:

I. Several (Personal) Property

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

Physical Body

Actions and Time

Memories, Concepts and Identities: tools that enable us to plan and act. In the consumer economy this includes brands.

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

II. Artificial Property

Artificial Property: "Can a group issue specific rights to members?" This topic is dependent again, upon the ORIGIN question above. If markets are made, then the shareholders of the market may create artificial property of any type that they desire. Including but not limited to:

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

Monopoly Property such as intellectual property. (grants of monopoly within a geography)

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

III. Interpersonal (Relationship) Property

Cooperative Property: "relationships with others and tools of relationships upon which we reciprocally depend."

Mates (access to sex/reproduction)
Children (genetic reproduction)
Familial Relations (security)
Non-Familial Relations (utility)
Consanguineous Relations (tribal and family ties)
Racial property (racial ties)
Organizational ties (work)
Knowledge ties (skills, crafts)
Status and Class (reputation)

IV. Institutional (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.”

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.

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. Territorial (Community) Property

The contiguous territory necessary to create a monopoly organization of property.

31

CORRECTING THE MARXIST NARRATIVE OF HISTORY

(Beware the thief in moral disguise)

1 – THE COURSE OF HISTORY

Domesticating man and woman by the use of organized violence to suppress local parasitism that harms production by increasing transaction costs, to create markets to decrease opportunity costs, and to collect revenues for that suppression of local parasitism, decrease of transaction costs, and decrease in opportunity costs.

This suppression of local parasitism which impedes cooperation, and the imposition of law which leaves productive, fully informed, warrantied, voluntary exchange as the only possible means of survival, can be positioned optimistically as ‘civilizing man’, charitably as ‘domesticating man’, and uncharitably as the martial elite profiting from human husbandry.

The net result of domestication is that those regions most successful at human husbandry, domestication, or civilization – however you choose to cast it – produced the highest trust, highest economic velocity, highest innovation, and the FASTEST evolution of the standard of living in both the ancient and modern worlds. At extremely high cost to those populations who produced that rate of evolutionary innovation. High trust was a very expensive institution to develop using the incremental expansion of the common law for the purpose of preventing retaliation spirals. (feuds).

Libertine Libertarians, practicing the non-aggression against material property (intersubjectively verifiable property) expressly prohibit mandatory payment for commons despite making use of markets (free riding) that these commons construct; Furthermore libertine libertarians expressly preserve the rights of blackmail (non productive), fraud (not fully informed), irresponsibility (non-warranty), usury (entrapment), as and even enslavement if it’s voluntarily agreed to, because libertine libertarians claim they are not responsible for the consequences (externalities, and unintended consequences) of their actions.

For example, ancient world pagans and new world scientists, using the Non-Parasitism and Non-Retaliatioin rules of landed warriors innovated at a rate

commensurate with the spread of literacy, and their universal ethic of earned - enfranchisement through defense of the commons.

Jews by contrast contributed nothing to mankind's commons in two thousand years, despite their near universal literacy – in no small part because of their voluntarism rather than non retaliationism, their dual ethics, and their specialization in crafts of privatization of commons and socialization of losses. Especially after the Templars, and the west's first international banking system were destroyed by the Church in order to escape the Pope and his brothers' debt.

Why does a group that pays heavily for a commons

2 – HARMONY VS CONFLICT (THE DECEIT: FRAMING OF HARMONY AND CONFLICT INSTEAD OF UNIVERSALISM VS FAMILISM AND TRIBALISM)

It is better if we COOPERATE PRODUCTIVELY than if we engage in conflict that destroys capital and opportunity.

It is not better if some of us cooperate productively and contribute to the commons, and some of us pretend to cooperate on one hand and privatize the commons or free ride upon that commons on the other. The purpose of rothbardian libertarianism is to justify parasitism on commons. The purpose of the harmony vs conflict deception is to use suggestion of equal participation in reproductive, productive, and common goods while acting unequally in the participation of reproductive, productive, and common goods. (almost all libertine libertarianism is an attempt to justify parasitic actions of the unequal, while making the moral claim that one is equal in contribution to the civic order we call political government, normative society, and commercial market. Libertine libertarianism is merely another fraud like marxism for the same purpose: theft.

This kind of analysis is how westerners must change our high trust framework, so that we are far more analytic, and far more skeptical, about moral pretenses, which are anything but moral – they are appeals to our morality so that we can be defrauded from.

ALL GROUPS COMPETE GENETICALLY AND ALL DEMONSTRATE KIN SELECTION. And the less domesticated peoples are always a threat to the more domesticated peoples. PERIOD.

3 – THE DESIGNED VS SELF ORGANIZING DECEPTION

Is a false dichotomy. The designed, vs the discover and institutional, vs the normative and adaptive. The most successful groups produces three categories of institutions are those we constantly seek to improve: Law(prohibiting), Production(trading), Religion(teaching). That we cannot design law, religion, and production is patently false. We can Limit parasitism, we can advocate cooperation and knowledge, and we can engage in PRODUCTIVE exchange. If we are to say, can

we design institutions much more precise than this? Well we certainly have: weights and measures, property rights, legal processes, reason and science rather than mysticism, false moralism, and predatory deceit. We can even industrialize institutions like banking, rule of law, and education. But how precise can we be with them? Well, we cannot design what we should or must do, but we can design what we should not or must not do. That is how we incrementally domesticated mankind into productivity. (We should ask libertine libertarians why they think blackmail – which is voluntary but retaliatory – is moral.)

So regarding institutions of cooperation we cannot always say Should and must except preventatively, we can say could and can, and we can say should not and must not. so again, self organization deception is an attempt to preserve the ability to engage in parasitism while under the pretense of moral equality. Again. Libertine libertarians are just parasites.

4 – THE DECEPTION OF FREE MOVEMENT AND FREE TRADE

What the classical liberals discovered is that all other things being equal, protectionism in the case of commodities caused more harm than free trade in commodities caused harm. They did not say all free trade is a good, and no group demonstrates unregulated free trade as a good. In fact the major struggle world wide remains, at every level, the problem of preventing asymmetries in negotiating power that cause externalities and indirect consequences – or in case of economic warfare – substantial externalities and indirect consequences.

So it is true that we cannot use protection to extract price increases through regulation, while at the same time we CAN use protection to prevent costs by externality and indirect consequences. And that is precisely what humans around the world do.

We must understand that Rothbardian libertine libertarianism advocates parasitic existence imposing costs upon others, and is profoundly immoral in theory and practice. Wherever possible the libertine seeks to benefit from the high cost of a high trust market while externalizing all the costs that he can from his participation in the market. In other words, a rothbardian libertine libertarian advocates for fraud.

5 – THE OPPRESSION FALLACY REVISITED: EMANCIPATION AND PROGRESS

What occurred as a consequence of high trust english common law, was that bacon applied the rigor of that law to the sciences and invented empiricism. Upon the invention of the printing press, a thousand year dark age where the church held men in illiterate, was ended, and knowledge spread across the civilized world, leading first to the agrarian and then to the industrial revolution.

Now that the industrial revolution was possible, we could afford to educate and employ more people – albeit slowly – until the petrochemical revolution, which

provided us the energy equivalent of endless slave labor that we did not need to clothe and feed.

So we could attempt to provide opportunity to many members of most classes who had sufficient character to participate in organized employment.

Unfortunately, these people were met with a new ideology of socialism that stated that they had been and were oppressed and that they could rule themselves under the same kind of order that they had in their villages. These people used democracy to vote their reproductive strategy of parasitism on the productive classes.

Unfortunately women were enfranchised and within a generation began to vote their reproductive strategy and within fifty years had voted to destroy not only rule of law, not only contract, not only the family, but the civilization itself.

The 'alt-right' constitutes activists for the New Right just as the greens and anarchists function for the progressive movement, and the evangelicals function for the old right. At the top of these orders are intellectuals like any other movement.

Our intellectual base has been forming for a decade or more.

And what terrifies the old right, the neo-con right, the libertine-libertarians, and the socialists is, that the alt right is BETTER because at ridicule and propaganda than they are for the simple reason that empirical evidence is on their side. Moreover they know that conservatives cannot speak the truth: that their strategy is eugenic. Moreover they know that they have empirical evidence now that the Neocon, libertine libertarian, and socialist visions are both constructed as deceptions by appealing to a process of suggestion, and that all of them have been repudiated by cognitive, economic, and behavioral sciences.

WE ARE THE NEW RIGHT.

The alt right are fighting the pseudoscientists and liars among the sjw's feminists, socialists, libertines, neoconservatives and the failed program of deception of the traditional conservatives.

And instead of arguing optimistically, our defense against deception by suggestion is to prosecute any and all moral claims for possibility of fraud before we even begin to assume that a moral claim is what it pretends to be.

The rest of us are inventing the next generation of social science, and the next generation of institutions, the next generation of law – for when we force the abandonment of monopoly majoritarian democracy – not by ideological whining – but by the organized application of violence in demand for the restitution of our natural rights.

32

ELIMINATING DEMAND FOR THE STATE

[T]he only way to eliminate 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-en-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.

[F]ukuyama 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-en-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.

[A]s 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-en-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 Intertemporal 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 Manner of Theft is Immaterial

The manner of theft is immaterial. Either the court provides a means of remedy for a theft, or we are free to use violence to obtain remedy for the theft. The court does not grant what we may do. It holds provision only over those conflicts which it agrees to resolve via property rights.

See Burke

—-*“In a state of nature, it is true, that a man of superior force may beat or rob me; but then it is true, that I am at full liberty to defend myself, or make reprisal by surprise or by cunning, or by any other way in which I may be superior to him.*

But in political society [, outside of the state of nature], a rich man may rob me in another way. [And] I cannot defend myself; for money is the only weapon with which we are allowed to fight [in political society]. If I attempt to avenge myself, the whole force of that society is ready to complete my ruin.” -- Edmund Burke

Ergo, political society fails, and juridical society succeeds.

What is the Minimum Basis for the Law Necessary for Sovereignty, Liberty, and Freedom?

[I]t'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 intersubjectively verifiable property", or must the basis of law be either based on something other than aggression, or broader in scope than intersubjectively 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 intersubjectively verifiable property is an insufficient test of the scope of property that must be protected from violation, or more likely both.

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).

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, Intuitionistic, Moral Prohibition Spectrum:

- 1) Agression: Harm/Oppression,
- 2) Free Riding: 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)

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:

I. Self:

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

II. Status and Class (reputation)

Social Status

Reputation

III. Kin and Interpersonal (Relationship) Property

Mates (access to sex/reproduction)

Children (genetic reproduction)

Consanguineous Relations (tribal and family ties)

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

Friends, Associates and Cooperative Relations

Trade Routes

V. 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.

VI. Shareholder Property

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

VII. Title Property (Weights and Measures)

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

VIII. 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) Warrantied (by oath);

(iv) Voluntary Transfer of 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-en-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.

COMPETITION AND MORALITY

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ECONOMICS

We can judge economic impacts of high trust societies that practice near total prohibition on criminal, unethical and immoral actions. And we can compare those to low trust societies that suppress fewer unethical and immoral actions.

TRUST: ECONOMIC VELOCITY IS DETERMINED BY (LIMITED BY) TRANSACTION COSTS

0

TIME: ECONOMIC VELOCITY IS DETERMINED BY (LIMITED BY) THE MEANS OF IDENTIFYING NEW LAW (PROHIBITIONS ON PARASITISM)

0

COMMONS: COMMONS ARE A COMPETITIVE ADVANTAGE

(Undone)

OBJECTIVITY OF NORMS: GOOD, USELESS AND BAD – JUST LIKE GENES

0

POLITICS

(text) (question)

SUFFICIENCY : DEMAND FOR AUTHORITY VS DEMAND FOR LIBERTY

0

SO, DOES THE NON-AGGRESSION PRINCIPLE HOLD?

So under what reasoning, would it be logical to support the Non-Aggression Principle under Intersubjectively Verifiable Property (NAP/IVP) as the basis for the law, which explicitly licenses unethical and immoral action and prohibits retribution against unethical and immoral action?

The NAP/IVP has been a detriment to liberty wherever advocates argue that it is a sufficient means of determining moral and legal rules of cooperation. Because it's not.

And we cannot pursue an alternative to the existing high trust society without providing people with an alternative that is morally SUPERIOR to the state. And the NAP/IVP fails that test.

CONVERSELY: PROPERTY-IN-TOTO

Conversely, imposition against, or aggression against, property-en-toto. Property-en-toto: meaning that which humans demonstrate as their property by acting to acquire it, defending it, and retaliating against impositions of costs upon it.

And where they have expended resources, time and effort in the accumulation of that property without imposing costs upon others property that has been accumulated by the same lack of imposition of costs.

And where imposition of costs is performed by violence, theft, fraud, fraud by suggestion, fraud by obscurantism, fraud by omission, theft by constructed externality, free-riding, privatizing commons, socializing losses, conspiracy, conversion, immigration, invasion, conquest, and genocide.

NON AGGRESSION HOLDS ONLY UNDER ARISTOCRATIC ETHICS AND NOT UNDER ROTHBARDIAN COSMOPOLITAN LOW TRUST GHETTO ETHICS

So the non-aggression principle holds under Propertarian ethics, and it fails under Rothbardian ethics. And to state the principle of non-aggression without stating also what cannot be aggressed against, is an act of fraud: fraud by omission and fraud by suggestion. Rothbard was an advocate for fraud. Rothbardian libertinism is a fraudulent claim for the production of a condition of liberty.

ANARCHY IS INSUFFICIENT FOR LIBERTY. LIBERTY REQUIRES NOMOCRACY: PROPERTARIAN NOMOCRACY.

34

CONSTRUCTING DEFLATIONARY GOVERNMENT

- 0) 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.

35

PRODUCING CONTRACTUAL COMMONS

[W]e 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.

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

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.

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 judgement as a means of deciding conflicts.

The only means of producing institutional rules to replace personal judgement (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, warrantied, fully informed, voluntary transfer(exchange), free of negative externalities.

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.

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’.)

We cannot expect or demand truthful testimony from people unless they know how to produce it. ie: 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.

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.

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

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.

PART FIVE: CLOSING

36

THE SUCCESS OF THE ANARCHO CAPITALIST RESEARCH PROGRAM

On The Utopianism Of Libertarianism

Rothbard's idea is INTENTIONALLY UTOPIAN because he was, like dozens before him, creating a 'religion' in pre-democratic political terms, or what in democratic political terms is 'an ideology', using OBSCURANT LANGUAGE – the purpose of which is resist criticism, empower argumentation, and create community.

The Mises Institute group (Lew Rockwell) then took this ideology and used the internet to propagate that ideology the way the marxists used inexpensive pamphlets, newspapers, books and universities. But, Rothbard's libertarianism is an ideology (religion) not politics (formal institutions of cooperation).

That Rothbard used the rebellious ethics of the jewish ghetto rather than the the high trust ethics of the aristocratic egalitarian society (protestant christianity) is just because it was familiar to him. Hoppe by contrast, repaired a great deal of Rothbard's errors, but in doing so left us with not necessarily utopian, but certainly a system of ethics dependent upon equality of ethical and moral action, under the

nation states with absolute nuclear families, and therefore fully homogenized property rights. This system cannot tolerate diversity.

However, by adding monarchies, and strict property rights, Hoppe's argument is such that it is possible to have DIVERSE COMMUNITIES each of which uses its own norms and status signals, but which trades and exchanges according to private property rights. And this is possible because under monarchy and property rights, individuals are denied access to coercive political power. So, in Hoppeian terms, groups may continue to act as extended families.

What I have tried to do is empirically demonstrate that both genetics of gender, and family structure (the structure of reproduction) determine moral codes. And that the Absolute Nuclear Family is the ultimate compromise between male and female reproductive strategies. But that the evolution of democracy combined with feminism, and the destruction of the nuclear family by feminists in alliance with socialists, has led to a circumstance where women can now 'marry the state' for financial support and obtain support from males without exchange of care and sex. This is not unnatural. Humans are naturally serially monogamous and women in history seize both the best male fertility, and the best male support in exchange for sex, that they can – but not from the same person, from many men.

Property is not natural. It allowed men to control reproduction, and women resent this because it places a greater burden on them to make a choice of husband, and they are stuck with what they get. And they can no longer control group behavior by trading sex and affection. It is this choice, plus the need to create a home and property to support a family that created the compromise that was the protestant ANF.

For this reason, both Rothbard and Hoppe make the mistake that was made by classical liberals: once included in the voting and work pool, women have sought to restore control over their reproduction and independence from the compromise with males.

If you want to understand the drive to socialism, there are two axis of cause. This is the first, the second is that small homogenous groups that are out-bred are in fact, family members and as such socialism (in the nordic model) makes sense. There is no 'belief' system here. it is all justificatory language. The fact is that the structure of production at any given time can be optimized by a particular structure of reproduction (the family). And that freedom (liberty) is only possible in small, homogenous, out-bred, groups formally forbidden to intermarry as a means of obtaining insurance, and instead, forced to outbreed, and therefore seek insurance from 'the tribe' with the state as the insurance broker. This situation cannot change, because it is against the reproductive interests of humans to change. It is suicide to change. Small homogenous outbred families are in fact, highly redistributive, healthy organizations that eliminate near proximity competition and force all competition into the market for goods and services – there is no outlet left. NONE.

That is why it works. The ANF, is the genetic institution that creates a compromise. It is, in fact, SOCIALISM. (Let that sink in a bit and it will alter your world.)

THIS IS, IN NO SMALL PART, THE FIRST SECTION OF MY BOOK.

It explains the diversity and immutability of moral codes, and therefore the political expression of morality informal institutions, as relationships between the structure of production and the structure of the family; And it is illogical to expect humans to act otherwise – against their reproductive and experiential interests. It is NOT PRAXEOLOGICALLY RATIONAL to ask people to act against their interests.

SOLVING THE PROBLEM OF SOCIAL SCIENCE IN THREE GENERATIONS ACROSS THREE CIVILIZATIONS: ROTHBARD-Jewish, HOPPE-German, AND DOOLITTLE-Anglo

- 1) Rothbard (tribal religion of non-landholders)
- 2) Hoppe (private nation state of land holders)
- 3) Doolittle (private federation of states of land holders)

With these three models we complete libertarianism in all its possible forms. This is the corpus of solutions from the most ideological and religious (rothbard) to the most practical and moral (hoppe) to the ratio-scientific (doolittle). All of which are founded on property rights – although I have used DESCRIPTIVE property rights across ALL family structures where hoppe and rothbard have use PRESCRIPTIVE property rights and ASSUMED the nuclear family as the unit of reproduction.

(That's what I'm up to. 'Completing' libertarianism.)

UTOPIAN?

Rothbard's fantasy is clearly utopian. It hasn't worked very well for the Jews, that's for sure. Except for the postwar period, the entire world has been killing them by the hundreds, thousands and millions for millennia. Comparisons to India's Gypsies is pretty common, except that gypsies are anti-intellectual at the bottom and Jews hyper intellectual at the top. But, what Rothbard DID, was reduce all rights to property rights, and give us the answer to human cooperation in doing so.

Hoppe's solution is ABSOLUTE GENIUS and so deeply engrained in political discourse by now that everyone's forgotten it's his idea already. While Argumentation is an analogy, not a cause, (and so I'm critical of it), he used it to deduce the solution to the problem of monopoly bureaucracy and the state by reducing the state to a contract on property rights, and using insurance companies, which is the States' actual function, to form a competitive bureaucracy.

His solution is not empirically derived, it is rationally derived, and he still makes (unfortunately) moral arguments in the Rothbardian model, but in fact, he DID SOLVE THE PROBLEM that has been the 'problem of politics' for 5000 years. And as far as I know, no other thinker has done this – based on argumentation or not.

I won't go into why argumentation worked despite the fact that it's a bit silly. That would take me too long. But it allowed Hoppe to deduce the correct answers in almost all cases. IN particular, to immigration. Which again, the migratory, non-property owning, progressive Jewish wing of libertarians find understandably uncomfortable.

END RESULT : A RESEARCH PROGRAM

There is nothing utopian about a RESEARCH PROGRAM, which is what I see Hoppe, Rothbard and Hayek pursuing. Hayek did not have information theory. Hoppe did not have the empirical evidence we have today. Rothbard either didn't understand or didn't want to understand his moral code's implications. Mises got praxeology backwards. But it was all there. It was all there. We just needed a little more time. And as far as I can tell it is the most valuable political research program since the enlightenment and not matched in creativity since Athens.

Calculation is necessary. Reproduction is necessary. Cooperation is necessary.

Everything else is preference.

37

MISES POSITION IN INTELLECTUAL HISTORY?

Mises Human Action as Cosmopolitan Stoicism.

[H]e was almost right. If Rothbard and the Rothbardians had not damaged his legacy so severely, he would not be ostracized by the main stream intellectual community. At present any mention of his name associates a public intellectual, an economist, or philosopher, with the pseudoscientific lunatic fringe.

Praxeology is a failed attempt at Operationalism, sure – but no one ELSE came close to developing economic operationalism but Mises. I only did it because I have the luxury of a century of additional development in computability (especially Turing), and because it's clear now that the analytic program (attempt to convert philosophy into a science) has been a failure, and that the success in reforming both science and psychology has almost entirely been because of Operationalism.

Had Mises joined with Brouwer and Bridgman, the three of them might have saved us from a century of pseudoscience. But without a philosopher of ethics to unify them, Popper in the philosophy of science, Mises in Economics, Brouwer in mathematics, and Bridgman in physics all failed to come to the correct conclusion: that they were not in fact articulating logical constraints – because there is no logical constraint to theory-development. The logical constraint is only in the statement of promise (that you are telling the truth) that such a theory can be expressed existentially, as a sequence of operations (actions) or operational measures of observations. And as such, one's theory, in any discipline, is free of content that was added by error, imagination, or deception. Man can testify to observation in the execution of recipes – all else is imagination. As such the practice of the sciences (or rather, the practice of *disciplined testimony* which the sciences developed, but which consists of nothing unique to the physical sciences) is a moral one, with ethical constraints.

As such, praxeology, mathematical intuitionism, operationalism, operationism, Popper's critical preference, and the scientific method, as well as the discipline of science as currently practiced, are moral constraints, not logical ones. One can intuit a theory by whatever means possible. One can believe whatever he wishes to justify. But one's promise of testimony to the actions that did or may produce consequences is a moral one, not a logical one.

[A]s far as I know, the only meaningful reason to study economics for use in ethics and politics, is to justify the rule of law (Nomocracy), under the single rule of property rights, where property rights is as defined under Propertarianism, as property-in-toto (demonstrated property). And where that body of law suppresses sufficient involuntary transfer of property-en-toto, that the formation of a Nomocratic polity is possible. And where the formation and perpetuation of that polity is possible, because transaction costs are sufficiently suppressed that a rational choice for Nomocracy is possible, over a rational choice for Statism. And that the normative preference of Nomocratic rule over statist rule is maintained by the constant exercise of that body of law in daily life, rather than a philosophical-rational, religio-moral, pedagogically-instructional, or normatively-habituated means of persistence.

If we look at his human action as an attempt to develop an economic version of stoicism – a mental discipline – I think it is probably a better frame of reference for his work than as economics or analytic philosophy.

As such I see him as creating a Cosmopolitan version of stoicism (economic/intellectual character) rather than western (Aryan if you will) stoicism (political/craftsmanship character).

Both forms of stoicism are early attempts at operationalizing philosophy for disciplinary action as an individual member of a complex division of labor in which we possess fragmentary information.

Since I quote him endlessly for his analysis of money and fiduciary media, which again, he (“a sequence of human actions” = “operational observations”) correctly uses operational analysis to isolate and articulate the causal rather than normative properties – I am clearly an advocate. But I am not an advocate of the misuse of Mises’ errors – his failed attempt to develop economic operationalism – to justify Rothbardian libertinism – an outright assault on the production of both high trust, and the commons – both of which are the primary competitive advantages constituent in the western Indo-European (Aryan if you will) evolutionary strategy.

[I] walk by Mises’ childhood home every day. It has tempered my criticism. I see him making natural errors of Cosmopolitanism – as Hayek said “a victim of his upbringing”. Just as the Germans have made endless errors in conflating religion and philosophy to preserve their hierarchy and duty as a group competitive strategy. Just as British (Anglo/Irish/Scots if not the Belgae) have fought to preserve their island universalism despite the necessary suicide that results from universalism outside of their island (or the American island, or the Australian island.)

I will venture this post is one of the more important things that has been written about Mises in recent history, and my arguments, if not my criticisms will assist us in RESCUING Mises from the lunatic fringe, and RESCUING his work for use in

intellectual discourse – as the first attempt at saving Economics through operationalism, the way that science and psychology (if not also mathematics and logic) have been saved by operationalism.

****I see myself as rescuing ALL of the Misesian/Hoppeian program from the fruitcake fringe: by laundering German, Jewish and British enlightenment fallacies – the attempt to universalize local evolutionary strategy – rather than simply adopt scientific epistemology (operationalism) as the only neutral tool for the use of studying group evolutionary strategies.****

Although it is, I am sure, somewhat difficult for those religiously devoted to immoral, libertine, Rothbardianism to either understand or accept.

I am quite sure I do not err in this analysis. A statement which I am aware further taunts libertines. But which my fellow aristocrats (libertarians-proper) both understand and expect from me as a promise. Because the Anglo-empirical model of truth telling, quite opposite from the Cosmopolitan, is that truth is the name for testimony. And as such I testify that to the best of my knowledge my statement is true. And that I bear the reputational consequences of my promise that this statement is true. This is the polar opposite of the Popperian, Analytic, and Cosmopolitan version of true: that truth is the unknowable province of god alone, and as such we can only ‘do what we can’, and as such are unaccountable for our words.

This ethic, this definition of truth, as performative – as operational, is what Kant was searching for, but could not find. And it is why both Jewish and German philosophy are dead ends. And it is why English philosophy became lost through its influence by the Germans and the Cosmopolitans.

We lost a century of philosophy to Cosmopolitan pseudoscience in economics, politics, ethics and logic. Germans lost centuries to pseudo-philosophical religio-moralism. Mises can be seen in context as the most successful – if still failed – attempt to rescue German and Cosmopolitan thought from its religious constraints.

– Cheers.

A FUTURE FOR THE MISES INSTITUTE?

The Mises Institute will survive the current generation if and only if it transforms from advocacy of the pseudoscientific Ashkenazi enlightenment of Boaz, Marx, Cantor, Frankfurt, and Keynes, Mises and Rothbard, to the Scientific enlightenment of Hayek, Popper, Einstein, Darwin, Spencer, Pareto, Durkheim, and myself.

It is one thing to say “all these men failed, and each brought a piece of the puzzle to the intellectual table, but none was able to assemble it.” It is another to say Mises

and Rothbard were ‘Austrians’ of the empirical enlightenment seeking to restate German ethics from rationalism to social science, rather Ukrainians/Russians/Poles of the Ashkenazi pseudoscientific enlightenment seeking to restate eastern European ethics in an evolution of Jewish law. ie: not science. It’s fairly clear that Mises didn’t even understand what the term meant.

Otherwise we must seek to constantly publish that their advocacy of libertinism and low trust ethics is merely an attempt to perpetuate the landless libertine ethics of eastern European borderlands, and European ghettos, as a competitor to the landed high trust aristocratic ethics of the martial peoples of Europe and their ancestors.

There is no libertine liberty of permission, nor can one possess a condition of liberty when one cannot retaliate for unproductive exchanges. The only existentially possible condition of liberty one can possess is that of the high trust produced by the universal, incremental, suppression of parasitism, and the limitation of man to productive, fully informed, warrantied, voluntary transfer, limited to externalities of the same.

There is room in the intellectual space for restoration of the Austrian program of empirical social science of non-interference (Voluntarism). We already have honest schools of discretionary economic rule (mainstream Keynesian), non-discretionary economic rule of law (Chicago), but we have lost school of the non-discretionary, non-interference, where we seek only to improve the information provided by institutions not alter it deceptively for any reason. There may, in fact, be room in economic science and political policy for each of these schools because they range from the short term (fiscal-discretionary) to the medium term (monetary0-rule of law), to the long-term (institutional non-interference). But without the existence of all three there exists insufficient intellectual competition for each to be limited to its boundaries.

Currently, our think tanks appear to follow the academic rule that thought only reforms with the death of its proponents. So we are stuck with romantic historicism of Heritage, the Moral Contractualism of Cato, the various smaller groups still hanging on economics rather than all of social science, and the Mises institute still dragging the limp body of failed eastern European libertinism into which they’ve overinvested their life’s works like the Ashkenazi enlightenment has dragged its peers on >>>> ‘s chain: Marxism/socialism and neo-conservatism. All are nonsense that deny mankind’s demonstrated behaviors in an attempt – like its religious forbearer – to produce a psychic alternate reality that brings nothing but dark ages.

I am not an advocate of any institution, but of liberty itself. And the only existentially possible liberty is that where we use the promise of organized violence to prevent the alternatives. Because liberty is unnatural to man. It requires productivity that is hard, unforgiving, genetically bound, prone to risk, and entirely meritocratic.

That liberty is produced by a militia, a book of Natural Law, an independent judiciary treating the common natural law as sacred, and the total suppression of parasitism by every possible means, interpersonal, economic, and political.

Hayek was correct in that the common law of natural law and property is the source of liberty. Mises discovered operationalism in economics, at the inspiration of weber and spencer. Popper discovered that Darwin's survival applied to knowledge, and that Hum's criticism of induction was correct. Rothbard discovered that all ethics, morality and law could be represented as property rights. Hoppe discovered that representatives (agents) cannot possess beneficial incentives, and further explained that all political institutions could be converted into constructions of property rights – providing universal decidability. Haidt discovered that we all vote our reproductive interests, and I discovered that these interests can also be expressed as property rights. My meager contribution has been to unite these thinkers, providing the Wilsonian synthesis, and to extend the division of labor into the division of perception and advocacy on behalf of our reproductive strategies.

This is the future of liberty. Truth and the incremental suppression of parasitism from all walks of life by the judicial application and common law discovery of natural law: the law of non imposition against property in toto.

AFTERWARD

SELF IDENTIFICATION

---"Just out of interest, what do you identify as politically if you were pressured into choosing?"---

We do not have a meaningful term for my position any longer, but the closest historical term would be a "Tory" - or a nationalist and constitutional monarchist with complete rights to sovereignty including very limited personal behavior of display, word, and deed, in the commons (public).

However, Rather than constitutional monarchy which is open to interpretation, I use a more technical term "Nomocracy" referring to Rule of Law by Natural Law - where the constitution is very rigorously stated in strictly constructed, textual, limited, not open to interpretation, and as such, not an opinion or preference, but a scientific, and natural, immutable, inviolable "law" beyond which no man may tread.

And where we create markets in every aspect of life: association, cooperation, reproduction (family); the production of goods, services, and information; the production of commons; the production of polities; and pursuit of group evolutionary strategy.

And we manage these markets with a monarchy as judge of last resort, an independent judiciary of the natural law under universal standing in matters of the commons; houses of the commons for the production of commons by trade between classes limited to the creation of contracts, and forbidden from all attempts to create legislation that is a peer to or superior to the natural law of sovereignty.

Unless I'm speaking in colloquial language as a convenience, I disavow the terms 'libertarian', Paleo-libertarian, and Paleo-conservative, as Marxist inventions, and the term 'conservative' as meaning little other than "show me it works first before legislating it".

Because what one 'believes' is very different from what is scientifically moral, and institutionally possible, and produces sovereign, competitive, intellectually transcendent, emotionally correspondent, and biologically evolutionary outcomes.