



The Owl of Athena

# CONTRATYRANNOS

## The Natural Law Theory of Human Progress Website

### EXCURSUS #11

One of a series of monographs that expands the discussion of important topics examined in *The Natural State of Medical Practice*.<sup>1</sup>

## PRESSING IMPLICATIONS OF THE NATURAL STATE OF MEDICAL PRACTICE

Summary: This is an explanatory monograph on the purpose and significance of the message presented on the [contratyrannos.com](http://contratyrannos.com) website of the Natural Law Theory of Human Progress. That theory, derived from *The Natural State of Medical Practice*, is not about herbal therapies, alternative medicine, or the beauties of primitivism. It does not promote any inherent ethnic or geographic superiority in advancing human progress. Nor, in its references to the “common man and woman,” is it an attempt to instigate a rebellion among the disadvantaged. It is, instead, a warning to everyone of danger to human progress that lies ahead, a warning exposed by this social history of medical practice as interpreted by a physician.

### The problem and its history

We are living in a unique time when the global population is broadly benefiting from the freedoms of the common man and woman in the West, freedoms traceable to the Reformation. For the first time in human history the greater part of a civilization has escaped its authoritarian cage and enjoyed an extended period of natural rights protection. But given the tragic history of mankind over thousands of years as revealed in *The Natural State of Medical Practice*, it is critical to prevent a repetition of the carnage.

That carnage has been stark indeed. In the Epilogue to volume 3 of *The Natural State of Medical Practice* an estimate of the number of humans that have existed since the first man and woman, dated from 50,000 BC to modern times, is about one hundred billion. That is, one hundred billion people like you. Some may view my inclusion of this coarse estimate of the entirety of humankind as a rhetorical prank, but that is not the case. It is, instead, to further impress on readers the unimaginable but true level of tragedy for a mankind without effective medical care, a world incomprehensible to the younger Western generation of today. We may like to believe that, except

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<sup>1</sup> Volume, chapter and page number of otherwise unreferenced statements in this monograph refer to the version of the four volumes as published by Liberty Hill Press:

Vol. 1 – *The Natural State of Medical Practice: An Isagorial Theory of Human Progress*

Vol. 2 – *The Natural State of Medical Practice: Hippocratic Evidence*

Vol. 3 - *The Natural State of Medical Practice: Escape from Egalitarianism*

Vol. 4 – *The Natural State of Medical Practice: Implications*

for specific wars, pogroms, and natural disasters we read about in history books, people departed this life in bed for the most part with loved ones nearby and a kind and caring shaman or the equivalent in attendance, whether in caves, tepees, cabins or Dickensian tenements. This was surely not the case. Misery abounded especially for the unprivileged, or common citizenry, mortality was mostly unexpected because it occurred in a young population,<sup>2</sup> for relief from pain there was little or nothing, and for most of those hundred billion it was fear of death, not love of life, that prompted human survival, that plus sexuality. For 49,700 of the 50,000 years of human history and prehistory there can be found no uplifting vision of humanity with its ups and downs on some inevitable path of improvement in medical care. The cartoonish implication that, from the four-legged *Proconsul africanus* or ape-like creature to placing a man on the moon, humanity has gradually but inevitably and permanently arrived, courtesy of a superior brain, at its well-deserved zenith, that “the universe is unfolding as it should,” is a joke. Admittedly a few placid lacunae blessed the ruling classes. But for the rest of us, it has been an unchanging spectacle of anguish, whether it be the pain and agony as seen in wide-eyed innocent sick babies, in the questioning anxiety of the febrile dyspneic child, in the frightened adolescent (whether from mortally obstructed labor of a primigravida or the unanticipated helplessness of lethal illness), in a delirious young adult with a mortal injury or battle wound, or in the saddened older adult, most under forty years of age, prematurely forced to recognize the inevitable.

## The cause of the problem

In *The Natural State of Medical Practice* two sources are identified as causes for this depressing history of mankind: in prehistory it was social egalitarianism of the tribe and in history it has been the politics of power. Both are the public face of authoritarian governance.

An authoritarian society seems invincible for two reasons: it is efficient and it is ruthless. It is also difficult to root out because it insinuates itself into all aspects of life, and, as identified by Alexis de Tocqueville, making it difficult to leave for reasons of security, safety and suspicion.<sup>3</sup> This process is facilitated by controlling dissent and propagandizing. With the birth of the United States of America, however, those mechanisms have shown themselves to be vulnerable, for a free society was now proven capable on its own of fashioning a mechanism for freedom and security of the individual despite restraining political power, and history has shown the American experiment to result in prosperity and progress for all its citizens.

At its core the issue is power, or, to be more specific, centralization of power in government. That centralization may be acquired by force or guile, or it may be gifted to a central government by members of society in return for favors. Just as the 16<sup>th</sup> C Vatican enriched and empowered itself by sanctioning preprinted indulgences for the influential, centralized secular governance, whether despotic or democratic, will do the same and over time will concentrate authority in fewer and fewer hands and further restrict natural rights. The process inevitably involves purposeful imposition of targeted areas of ignorance (censorship) for the general population, and government’s bad decisions and low opinion of the value of the now ignorant “common” people and their expendability in promoting the State can easily lead to conflict.

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<sup>2</sup> Life expectancy for the mass of mankind remained little more than thirty years until the last two hundred years. Supporting data are present in *The Natural State of Medical Practice*, volume 1, and in Excursus 3.

<sup>3</sup> See: de Tocqueville, A., *Democracy in America*, New York, 1946, vol. 2, pp. 335, 336, for this predicted trend in America.

Almost ninety percent of the Russian army in World War I in 1917 were peasants (total Russian military deaths: 1.8 million), and six hundred thousand young Chinese men were killed or wounded in the Korean War (1950-1953) because Mao Zedong desired to increase the prestige of China in the communist world. And today see the monstrous carnage imposed on generations of Ukrainians, and his own people, by the whims of just one man.

## The solution to the problem

And this brings us to the purpose of this excursus, maintaining that freedom. Alarming, a malignant process of gifting the personal freedom of the unprivileged men and women of society to centralized authoritarian governance is rapidly occurring in modern society. The appeal of this website is, therefore, to the unprivileged citizenry, to resist that process. But first, who are the common man and woman?

It is to be made clear from the beginning that the **contratyrannos.com** website does not recognize any man and woman as “common.” The variation in abilities distributed throughout humankind exists for a reason, and that reason is to improve our condition in life. I am aware of teleological issues regarding causation, but the fact remains, human variation is real, universal, and serves a purpose. We are not meant to be like a colony of ants. It is logical, therefore, that to exclude a percent of members of a society from their attempting self-betterment is an existential threat not only for that segment of society but for the entirety of society as well.

For it is from the general pool of the common citizenry, not its elected or self-appointed leaders, that good things flow. And we praise peculiar genius and its beneficences to Western society, but we should be aware that genius abounds in every age and every society and in some guise and in some degree is present in every person. And that concept of “every person” is unqualified, not imagined or rhetorical. Throughout the existence of humankind, the serfs, the enslaved, the prematurely dying, the enforced infirmities, the ninety percent of the European population purposefully ensnared in medieval bondage, the eighty percent of the Russian 19<sup>th</sup> C population that were peasants, and the eighty million poor peasants of the 15<sup>th</sup> C Ming Dynasty, included in their lot not only African, Asian, and other European Newtons, Shakespeares, Bachs, Michelangelos and Einsteins, but also the myriad different expressions of genius that, depending on personal motives, priorities, chance or opportunity, might have appeared in the work of individuals in those populations but were purposefully prevented from emerging.

For, as shown in these volumes, the modern medical and thereby many related scientific advances that have so improved the life of modern society are the product of no elite class nor done under the direction of an elite class, instead being the spontaneous consequences of a (relatively) free society that has permitted the inherent and broad genius within society to reveal itself and to finally do, or at least begin to do, what was intended be done. Mankind’s progress can be attributed *entirely* to absence of governance, period. And it is because American governance, building on post-Reformation political changes in the West and especially in the Netherlands and England, was so wonderfully designed to protect the natural rights and forbidden to intrude into the lives of its citizens that prompted America’s intellectual dominance in the world within little more than a century of its founding.

The “common” citizenry herein are not those who would man the barricades to demand their share of the bounties of modern society. Instead, in the centuries following the Reformation they demanded their freedoms and their opportunity to exploit their uncommonness for their own

benefit. And once released from feudal bondage and pan-European theocratic kinship, they proved their greater worth in the West as those bounties naturally transferred to the greater society. There was no stimulus for such a remarkable transition; none was needed. It is natural and inherent to attempt to overcome an adversity. And their benefit to society was not directed by any authority for the direction was not known, and, as with Hippocratic medicine of ancient Greece, that authority often was fortuitously occupied elsewhere. Given the ability to proceed, a free people will not make demands on others when they are free to make do on their own. No credit can be given to preexisting governance, for no governance will diminish its control and power if left to its own devices. *In a word, no governance can claim to have contributed to human progress.*

But authoritarianism in any form requires constant attention to persist. It is unnatural, and in a sense its leaders and admirers know it. To continue to exist it must continuously accumulate and maintain power at any cost, and its primary tool is manipulation of the general population. If this ceases, the whole thing falls apart.

And that is curious. A society released from authoritarian bondage may fragment, but it does not atomize. The fragments quickly find a way to come together and begin to prosper, as seen in the settlement hierarchies of ancient primary city-states as described in *The Natural State of Medical Practice* and in post-World War democracies. And those today who escape from totalitarian States promptly relish their freedoms in Western democracies. People inculcated in their formative years with State propaganda inevitably reside comfortably in the West without governance shaping all their decisions. And so it is that, barring replacement of one kind of authoritarianism with another, a land that recognizes natural rights will win. That is, unless it reneges on the guarantee of those rights. And it is this that must be perpetually protected, for never has there been a government unwilling to so renege.

A freedom-loving citizenry promotes progress and improvement in the human condition, and when left alone it is like a self-righting ship: remove authoritarian restrictions and the citizens will set things aright. If the central power structure of the Chinese Communist Party were to disappear and be prevented from reorganizing in the various provinces, a peaceful revolution would be reflected in improvements in the human condition throughout the region, one based on the inherent genius of its citizens rather than on recent governmental slight-of-hand that has merely allowed its people to prosper by imitating the fruits of genius of free citizens in the West.

## Concluding and qualifying comments:

(1) The world and our immediate political environment are what they are, and to completely exchange the immediate with the desired is fanciful. It will take time and tenacity to peel back the levels of dependency that have accumulated on the citizenry over the past century. It is also naïve to think that the desired goal will ever be reached, for arguments will be as endless as are human opinions on everything. For this reason the seemingly black and white problems relevant to progress or serfdom for humanity presented in **contratyrannos.com** should be recognized for what they are: simplified illustrations and conclusions derived from observations of complicated societies. There is, however, one strong argument in its favor: *The Natural State of Medical Practice* offers a proof of the existence and a qualitative estimate of the danger of authoritarian governance by recounting the unimaginable tragedy in human history that has resulted from its willful efforts at control.

(2) It is central to the idea of the Natural Law Theory of Human Progress that the causes of all the major problems in society are found in governance alone, not the people. If governance over time is matched to conform with human civil liberty and natural rights, there would be simultaneous cessation of much contentious discussion and threats. And this is because threats emanating from governance itself would cease. At the same time the broadly disseminated genius of *Homo sapiens* working in self-interest would generally assert itself to the unintended benefit of everyone. There is a natural morality (natural law) inherent in every person.

(3) It is not a corollary of this work that there should be freedom from man-made laws that are necessary for an ordered society. And there must be laws to protect natural rights from infringements, for the distinction between right and wrong is often uncertain and issues of crime and punishment require judgment within a humane society. Then there are issues that extend beyond those affecting one or a few members of society, instead being a threat to all, that, whether of a military or other existential nature, can require broad debate or speedy action.

(4) The present works have been derived from study of the history of medical practice, and it is merely an assumption that they are relevant to other areas of great societal interest, such as physics, economics and biology. On the other hand, the rise to prominence of the West concurrently with remarkable progress of medical care suggests a general usefulness of the Natural Law Theory of Human Progress (and see Excursus 18). But there is no theory that would not benefit from more study.

(5) The conclusions of this work, originally targeting medical practice but suggested as being of general relevance, will not be applicable within authoritarian governance. The Natural Law Theory of Human Progress itself will be irrelevant when elements of democracy do not exist. And this is the great question in view of the trend to globalization in a world increasingly controlled by autocratic and authoritarian governments. A centralized global authority governing economic and commercial interests will doom the theory, along with freedom itself.

6) It is pointed out in *The Natural State of Medical Practice* that the Natural Law Theory of Human Progress is not a philosophy (and see Excursus 10). It is, instead, an interpretation of facts of history that illuminates the path to human progress. As such, its effectiveness in that illumination is not like an all-or-none contract, and, unlike a philosophy, its perceived effectiveness does not require perfection in implementation. In effect, a little bit is better than none and a lot is better than some. No revolutionary change is necessary to implement it, with the exception that its task is to minimize authoritarian controls.

(7) One might ask why we in the free world are not flooded with genius if everyone has the potential for genius (defined as “great natural ability;” Merriam-Webster). Reasons include personal priorities such as family duties, preference for time with family, extensive responsibilities, passion for one’s regular job or pastime, volunteering time and effort, inhospitable residential environments, expressions of genius known only to oneself or to a limited circle of acquaintances, no opportunity to express the particular form of genius that one has, and so on. For all of these preoccupations that can eclipse overt expression of genius there is an element of personal choice. The issue is, instead, those malignant external agencies that actively prevent expression of natural genius on a large scale where it might otherwise appear, albeit unpredictably.

(8) And, finally, it must be clearly understood that the enemy is authoritarianism and its immoral attack on natural rights. Authoritarianism is not an abstract political or philosophical construct, one among many, such as Marxism, Nietzscheanism, Existentialism and Hegelianism, “isms” that academics interpret in various ways. It is also to be made clear that the history of mankind reveals that authoritarianism has never lost a battle. Only in the modern West has it been

held in abeyance, and that resistance is clearly weakening as the inherent efficiency of the enforced unity of authoritarianism threatens the unenforceable diversity of a free citizenry. Do not forget that in the game on display the authoritarian disguises his true nature. The trap is ready to be sprung.