different information, different abilities, and different desires. This latter situation is indeed the usual one. Discoveries enabling some to prevail are mostly unintended or unforeseen - by those who prevail as well as by those who fail. The value of products resulting from necessary changes of individual activities will rarely seem just since they are made necessary by unforeseen events. Nor can the steps of a process of evolution towards what was previously unknown appear just in the sense of conforming to preconceptions of rightness and wrongness, of `welfare', or of possibilities open in circumstances *previously* obtaining.

Understandable aversion to such morally blind results, results inseparable from any process of trial-and-error, leads men to want to achieve a contradiction in terms: namely, to wrest control of evolution - i.e., of the procedure of trial and error - and to shape it to their present wishes. But invented moralities resulting from this reaction give rise to irreconcilable claims that no system can satisfy and which thus remain the source of unceasing conflict. The fruitless attempt *to render a situation just* whose outcome, by its nature, cannot be determined by what anyone does or can know, only damages the functioning of the process itself.

Such demands for justice are simply inappropriate to a naturalistic evolutionary process - inappropriate not just to what has happened in the past, but to what is going on at present. For of course this evolutionary process is still at work. Civilisation is not only a product of evolution - it is a process; by establishing a framework of general rules and individual freedom it allows itself to continue to evolve. This evolution cannot be guided by and often will not produce what men demand. Men may find some previously unfulfilled wishes satisfied, but only at the price of disappointing many others. Though by moral conduct an individual may increase his opportunities, the resulting evolution will not gratify all his moral desires. *Evolution cannot be just.*

Indeed, to insist that all future change be just would be to demand that evolution come to a halt. Evolution leads us ahead precisely in bringing about much that we could not intend or foresee, let alone prejudge for its moral properties. One only need ask (particularly in light of the historical account given in chapters two and three) what would have been the effect if, at some earlier date, some magic force had been granted the power to enforce, say, some egalitarian or meritocratic creed. One soon recognises that such an event would have made the evolution of civilisation impossible. A Rawlsian world (Rawls, 1971) could thus never have become civilised: by repressing differentiation due to luck, it would have scotched most discoveries of new possibilities. In such a world we would be deprived of those signals that alone can tell each what, as a result of thousands of changes in the conditions in

which we live, we must now do in order to keep the stream of production flowing and, if possible, increasing.

Intellectuals may of course claim to have invented new and better `social' morals that will accomplish just this, but these `new' rules represent a recidivism to the morals of the primitive micro-order, and can hardly maintain the life and health of the billions supported by the macro-order.

It is easy to understand anthropomorphism, even though we must reject it for its mistakes. And this brings us back to the positive and sympathetic aspect of the standpoint of the intellectuals whose views we have contested. Man's inventiveness contributed so much to the formation of super-individual structures within which individuals found great opportunities that people came to imagine that they could deliberately design the whole as well as some of its parts, and that the mere existence of such extended structures shows that they can be deliberately designed. Although this is an error, it is a noble one, one that is, in Mises's words, `grandiose ... ambitious ... magnificent ... daring'.

Unspecified Purposes: In the Extended Order Most Ends of Action Are Not Conscious or Deliberate

There are a number of distinct points and questions, mostly elaborations of what has just been stated, that help make clearer how these matters work together.

First, there is the question *of how our knowledge really does arise*. Most knowledge - and I confess it took me some time to recognise this - is obtained not from immediate experience or observation, but in the continuous process of sifting a learnt tradition, which requires individual recognition and following of moral traditions that are not justifiable in terms of the canons of traditional theories of rationality. The tradition is the product of a process of selection from among irrational, or, rather, `unjustified' beliefs which, without anyone's knowing or intending it, assisted the proliferation of those who followed them (with no necessary relationship to the reasons - as for example religious reasons - for which they were followed). The process of selection that shaped customs and morality could take account of more factual circumstances than individuals could perceive, and in consequence tradition is in some respects superior to, or `wiser' than, human reason (see chapter one above). This decisive insight is one that only a *very* critical rationalist could recognise.