

# Jurassic Locke (part 2 of 2): A Hacks-Based Model of Modernity



Matthew Carden 6/30/2023  
matt@jurassiclocke.com

# Contents of Parts 1 and 2

- ◇ Part 1 (Jurassic Locke 1) contains 95 slides:
  - ◇ Slides 3 to 30: starting ca 1600, physics equations drive us to seek shelter in cognitive hacks
  - ◇ Slides 31 to 61: these hacks create modernity's 4 distinctive belief chambers
  - ◇ Slides 62 to 95: visible "dark spot" in belief chamber diagram is like a tumor, explaining many modern peculiarities
- ◇ Part 2 (Jurassic Locke 2) is this file, which contains an additional 90 slides:
  - ◇ Slides 3 to 12: the PPPH Hack (pleasure/pain-power/harm)
  - ◇ Slides 13 to 26: the Harm Hack, as wielded by Hobbes then Locke
  - ◇ Slides 27 to 30: the libertarian NoHarm Hack
  - ◇ Slides 31 to 50: the Jurassic Locke event and the Panic Hack: "Outrage finds a way"
  - ◇ Slides 51 to 76: the first fully-equipped American Lockosaur
  - ◇ Slides 77 to 90: our new Temple system: public sin but only private expiation



PPPH Hack

Harm Hack

Hobbes  
1651

NoDissent  
Hack

Order  
Hack

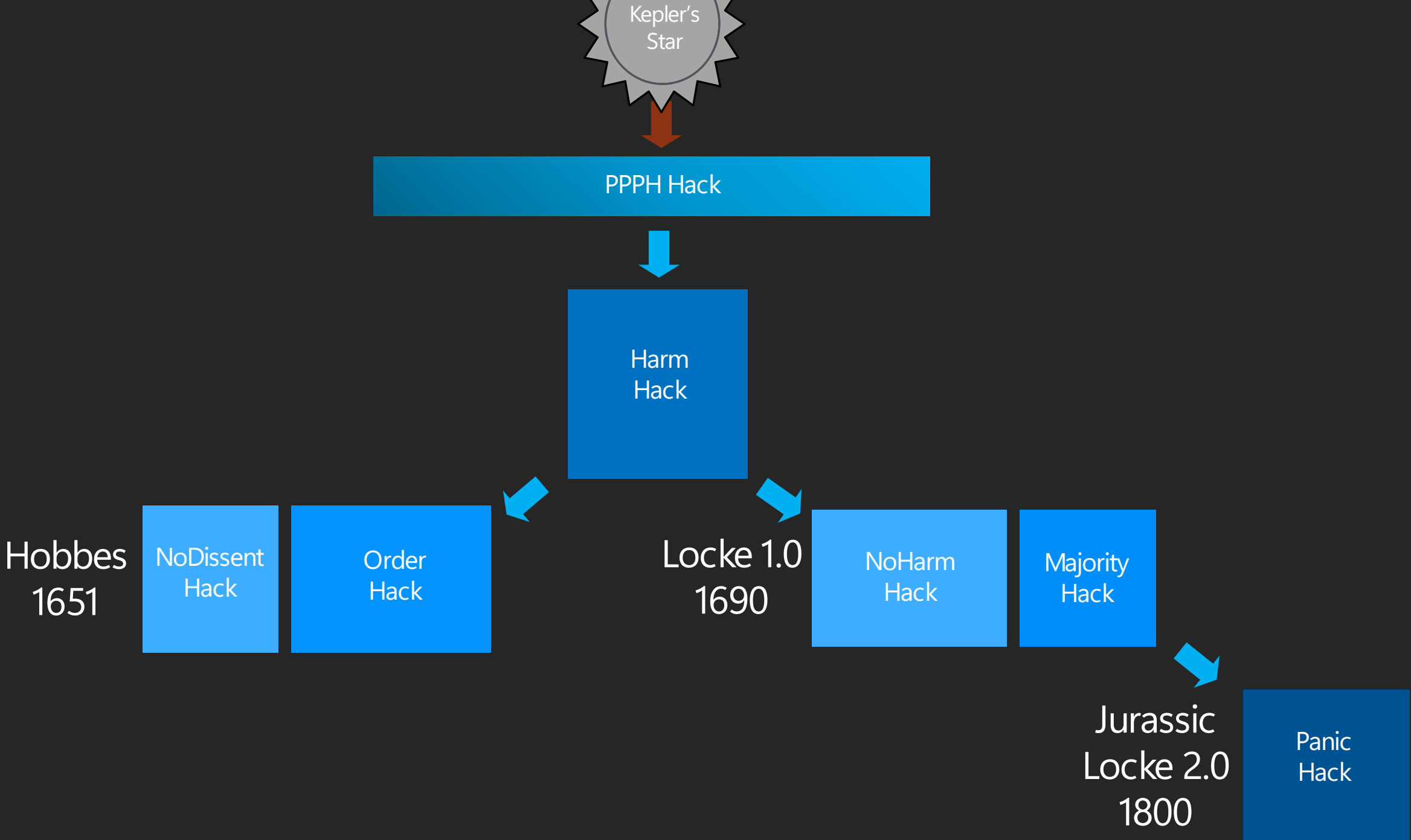
Locke 1.0  
1690

NoHarm  
Hack

Majority  
Hack

Jurassic  
Locke 2.0  
1800

Panic  
Hack



# PPPH Hack

Modernity's basic building material



# PPPH Hack: new moral reality matrix

- ◇ captures the most important internal & external realities that drive our moral judgments (our OUGHTs)

Medieval Matrix: VSGS

+	VIRTUE	GOD
-	SIN	SATAN
	internal	external

Modern Matrix: PPPH

	PLEASURE	POWER
	PAIN	HARM
	internal	external

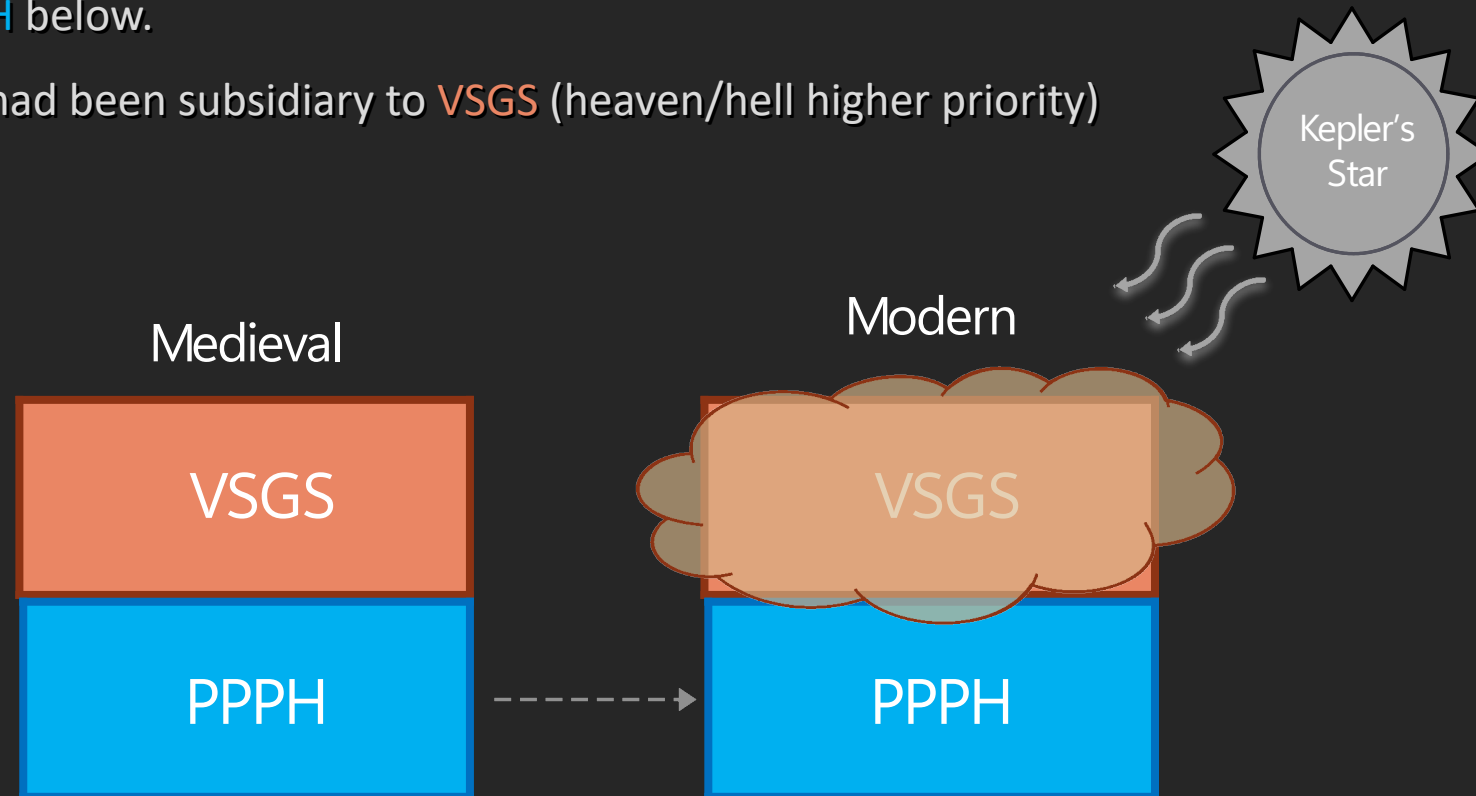
- ◇ Kepler's Star eroded plausibility & certainty of VSGS: Virtue-Sin-God-Satan
  - ◇ Newton's Principia arrives 1687
  - ◇ By 1750, no more witch hunts & heretic burnings
  - ◇ Extreme violence over purely supernatural harms was feeling too far out on a limb

# mechshade: PPPH Hack

- ◇ PPPH seems undeniably real, in way possibly bullshit VSGS does not
  - ◇ pleasure/pain: we can hardly deny the creature is feeling them
    - ◇ We still need to add a value judgment to the *fact* of pleasure or pain,
    - ◇ but "pleasure is good, pain is bad" seems a modest & almost unnoticeable hop across Hume's Chasm.
  - ◇ power/harm: also objectively tangible, and again the value judgment is a very modest hop
    - ◇ "health and wealth are good, sickness and want are bad" (more solid than God/Satan)
- ◇ pleasure/pain seems to offer a universal, mechanistic model of motivation (akin to Newtonian gravity)
  - ◇ extends down to animals, which makes it seem "natural" and not invented by priests (reassuringly reductionist)
  - ◇ extends up to religion, subsuming it: saints get "pleasure" from following Bible, sinners get "pleasure" from not
- ◇ PPPH seems amenable to arithmetic in way virtue/sin does not (utilitarian "sum of happiness")
  - ◇ makes PPPH narrative sound more modern/rational/scientific, like a calculation, unlike mystical virtue/sin

# Kepler's Star exposed underlying PPPH

- ◇ It's not that medievals were *unaware* of PPPH
  - ◇ They appreciated pleasure & their own self-interest too
- ◇ It's that Kepler's Star essentially scorched off the layer of VSGS that had taken priority over PPPH
  - ◇ exposing the PPPH below.
  - ◇ Previously, PPPH had been subsidiary to VSGS (heaven/hell higher priority)

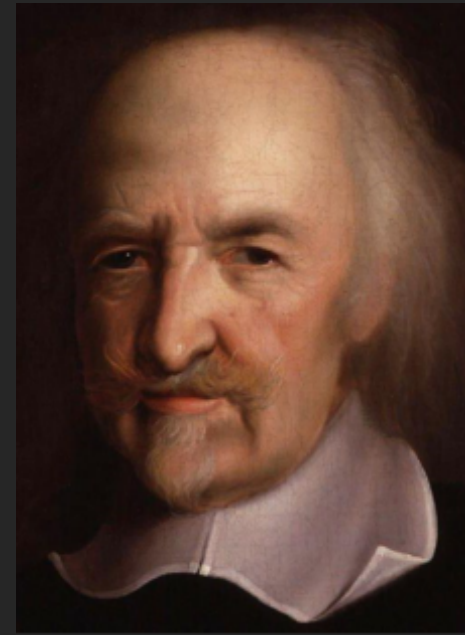


# Hobbes 1651: Pleasure + Power = "Felicity"

- ◇ Remarkably, Hobbes rejects the idea people seek a greatest Good
  - ◇ instead, we endlessly seek Pleasure after Pleasure ("Desire", "Delight") ,
  - ◇ and to secure the means to that, we also endlessly seek Power after Power
- ◇ universal law: "generall inclination of all mankind"

For there is no such ... Summum Bonum (greatest Good) as is spoken of in the Books of the old Morall Philosophers. Nor can a man any more live, whose Desires are at an end, than he, whose Senses and Imaginations are at a stand. Felicity is a continuall progresse of the desire, from one object to another; the attaining of the former, being still but the way to the later. The cause whereof is, That the object of mans desire, is not to enjoy once onely, and for one instant of time; but to assure for ever, the way of his future desire. And therefore the voluntary actions, and inclinations of all men, tend, not onely to the procuring, but also to the assuring of a contented life...

So that in the first place, I put for a generall inclination of all mankind, a perpetuall and restlesse desire of Power after power, that ceaseth onely in Death. And the cause of this, is not alwayes that a man hopes for a more intensive delight, than he has already attained to; or that he cannot be content with a moderate power: but because he cannot assure the power and means to live well, which he hath present, without the acquisition of more.





# Locke 1690: Pleasure and Pain

- ◆ Locke argued everyone seeks pleasure and avoids pain
- ◆ universal law ("Nature", "innate"): "observed in all persons and all ages, steady and universal"

Ideas of Pleasure and Pain ... For, whether we call it; satisfaction, delight, pleasure, happiness, &c., on the one side, or uneasiness, trouble, pain, torment, anguish, misery, &c., the other, they are still but different degrees of the same thing, and belong to the ideas of pleasure and pain, delight or uneasiness; which are the names I shall most commonly use for those two sorts of ideas. ...

Nature, I confess, has put into man a desire of happiness and an aversion to misery: these indeed are innate practical principles which (as practical principles ought) DO continue constantly to operate and influence all our actions without ceasing: these may be observed in all persons and all ages, steady and universal



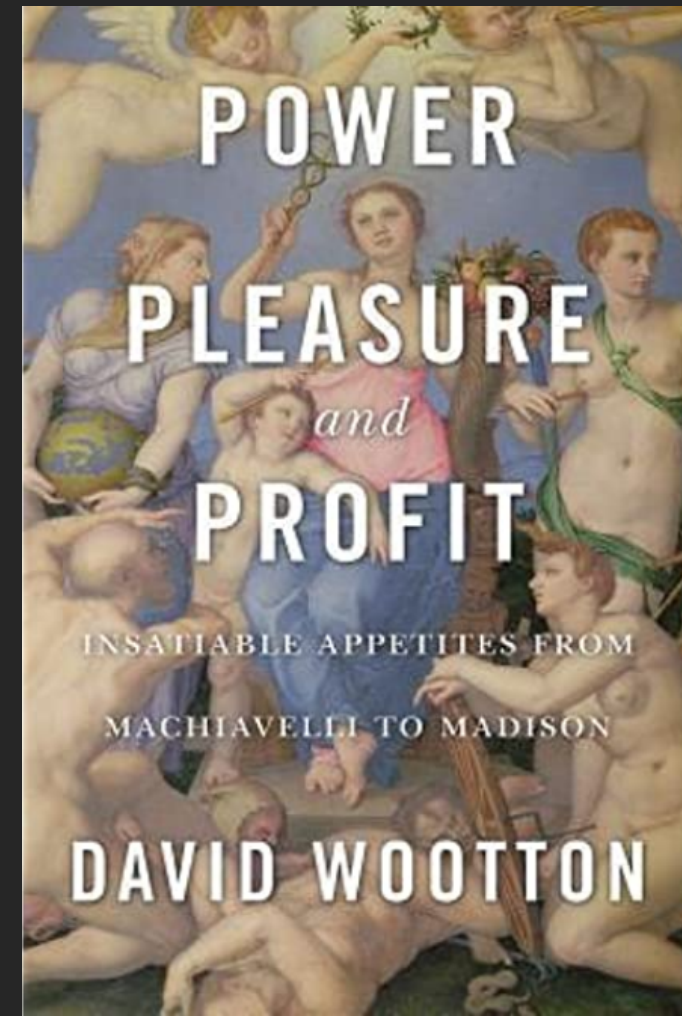
# construing compassion as pleasure-seeking

- ◇ If pleasure-seeking is *universal*, need way to explain seemingly altruistic behavior
- ◇ Locke
  - ◇ Whoever **spared a meal** to save the life of a starving man ... had **more and much more lasting pleasure** in it than he that eat it. The other's pleasure died as he eat and ended with his meal. But to him that gave it him 'tis **a feast as often as he reflects on it**'.
- ◇ Hobbes
  - ◇ [explaining why he'd give alms to beggar] I was in pain to consider the miserable condition of the old man; and now my **alms**, giving him some relief, doth **also ease me**.
  - ◇ The Affection wherewith Men many times bestow their Benefits on *Strangers*, is not to be called **Charity**, but either *Contract*, whereby they seek to **purchase friendship**; or *Fear*, which maketh them to **purchase peace**.
  - ◇ **Griefe, for the calamity of another**, is **Pitty**, and ariseth from the **imagination that the like calamity may befall himselfe**, and therefore is called also Compassion, and in the phrase of this present time a Fellow-Feeling.

# the Hedonic Explosion

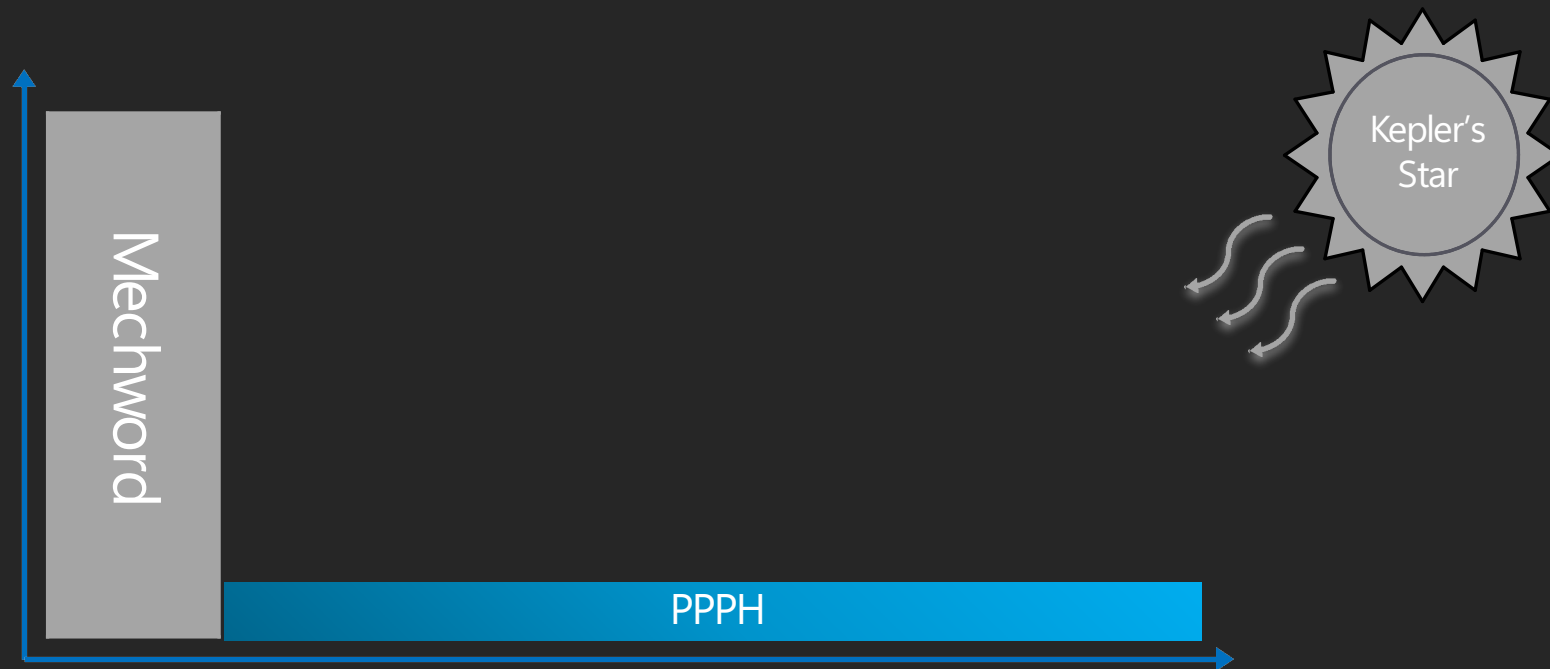
- ◇ 1651 Hobbes: **pleasure** + **power** as universal motivator
- ◇ 1694 Locke: **happiness** as universal motivator
- ◇ 1776 Decl of Independence: "life, liberty, and the pursuit of **happiness**"
- ◇ 1816 Robert Owen: "greatest sum of **happiness**"
- ◇ 1863 John Stuart Mill's *Utilitarianism*: "The Greatest **Happiness** Principle"

an account of this 17th century turn to the hedonic & utilitarian is given in this 2018 book



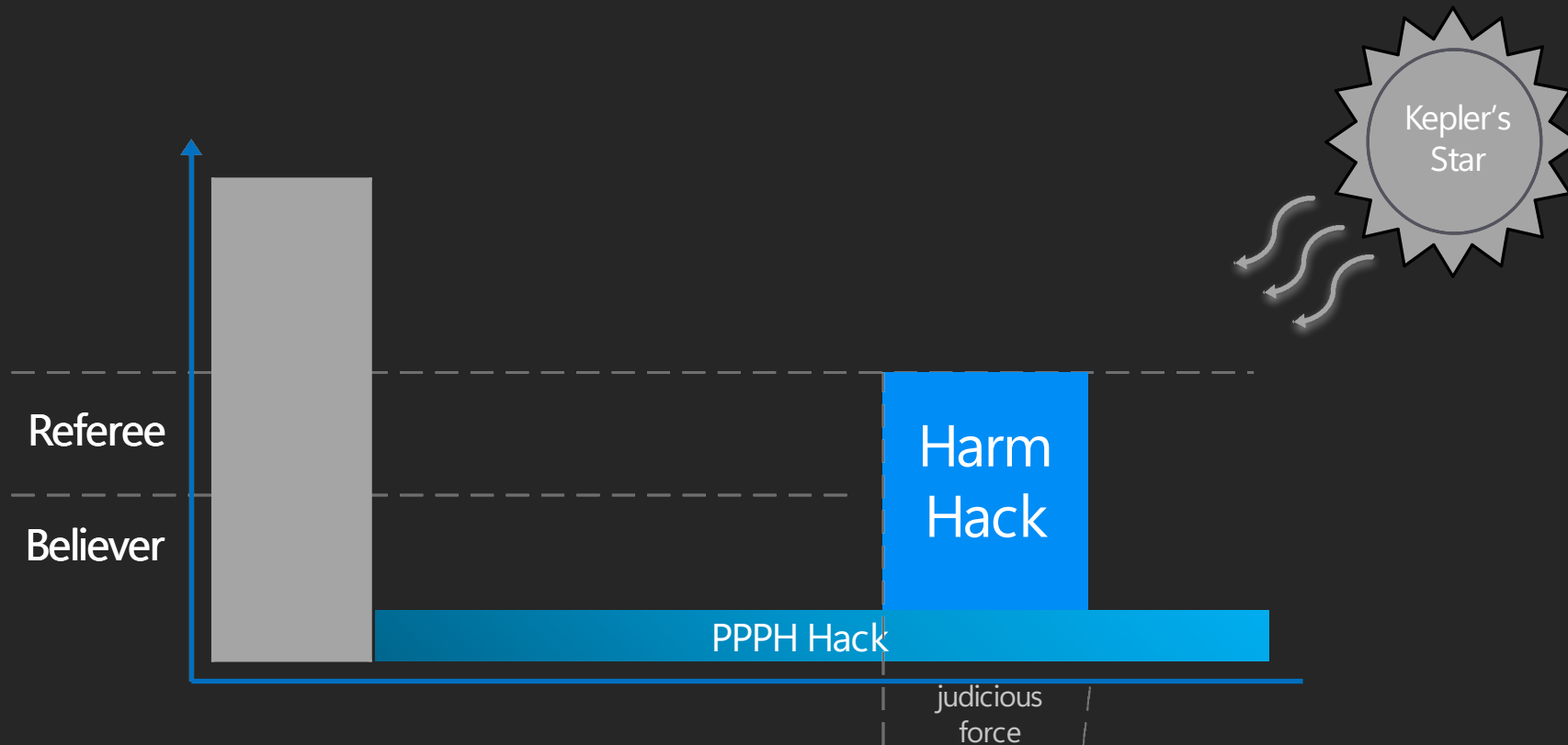
# PPPH Hack: foundational for all other hacks

- ◇ Moving forward, all the remaining hacks will build on top of PPPH as what's ultimately "real"
  - ◇ pleasure/pain/power/harm seem solid *enough* to build on—unlike virtue/sin/God/Satan.
  - ◇ Kepler's Star does not scorch away PPPH
- ◇ Christians make political arguments about abortion & religious liberty in terms of "real" PPPH harm
  - ◇ any purely supernatural aspect of those issues remains Private (within their own church etc)



# Harm Hack

- ◇ Even in a universe of atoms, we still intuitively feel it's "obviously justified" to punish crime and keep order
  - ◇ Otherwise it's chaos, which will ruin everyone's PPPH
- ◇ This intuition gets us to **Referee** level of certainty (doubt overridable) and a *judicious* degree of force
  - ◇ this modest intuition is still limited by tradeoffs (like eye for eye), and doesn't ignite the passions of Panic



# social contract = Harm Hack reasonings

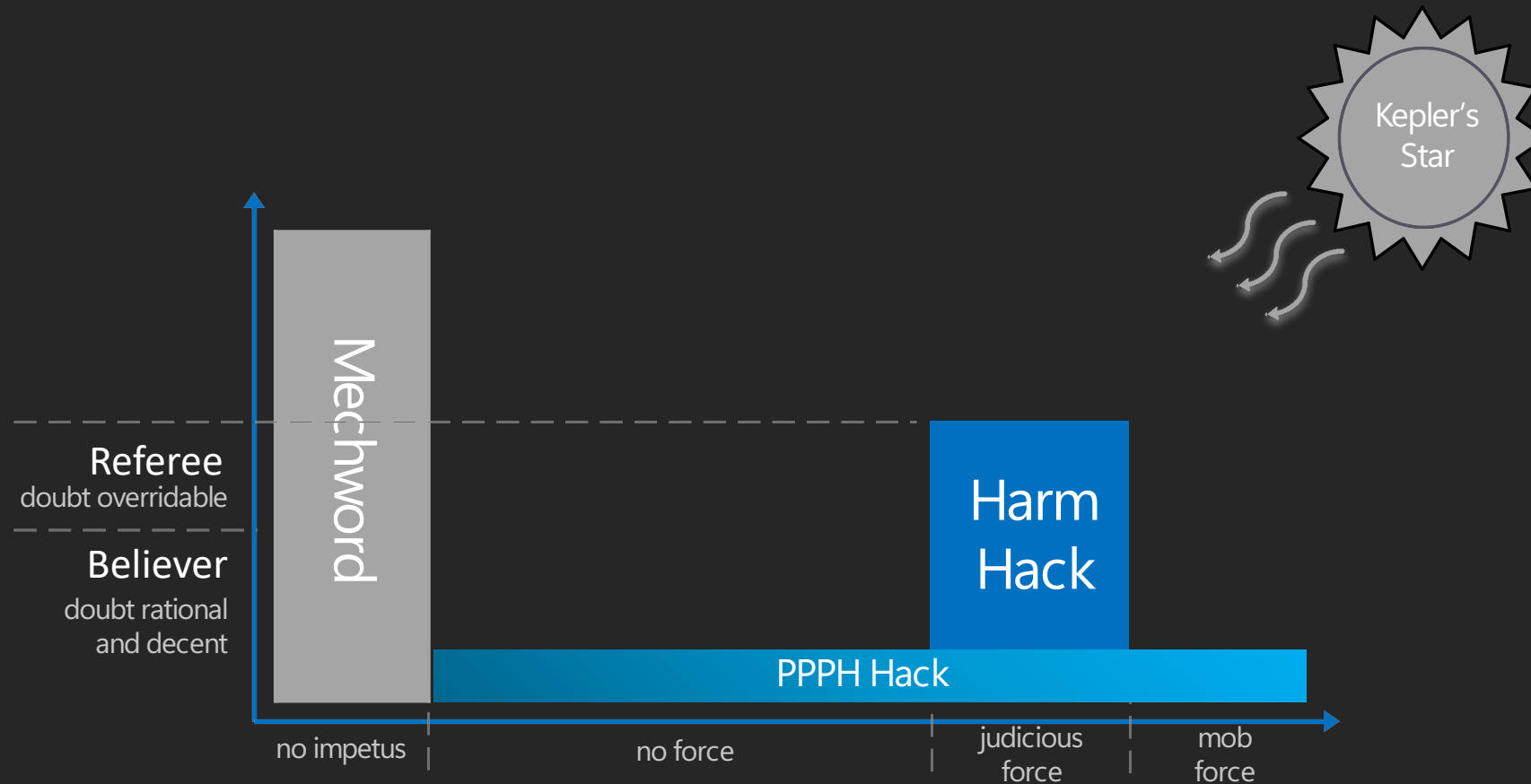
- ◇ Locke's social contract "proofs" are (like roaches) deliberately low to ground to avoid Kepler radiation
  - ◇ a judicious force ("proportionate", with "calm reason" and no "passionate heats") –
  - ◇ sensibly applied to deter ("restraint") and repair the harm ("reparation")

And thus, in the state of Nature, one man comes by a power over another, but yet no absolute or arbitrary power to use a **criminal**, when he has got him in his hands, according to the **passionate heats** or **boundless extravagancy** of his own will, but only to retribute to him so far as calm reason and conscience dictate, what is **proportionate** to his transgression, which is so much as may serve for **reparation** and **restraint**. For these two are **the only reasons why one man may lawfully do harm** to another, which is that we call punishment.

- ◇ Who can argue with that, even in a universe of atoms?
- ◇ Locke builds up rest of his system with similar, seemingly sensible/judicious handwaving about **Harm**
- ◇ Note we are still far from the **Panic Hack** (and its mob force): this is very *judicious* force

# Harm Hack lets us raise a key bulwark upward, mechshaded from Kepler's Star

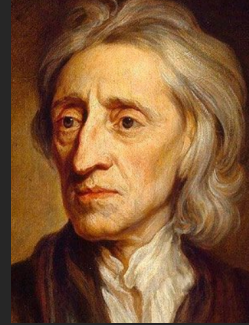
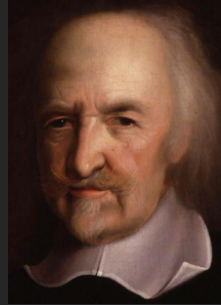
- ◆ Henceforth, all political theorizing is grounded on Harm Hack: handwaving about how one's pet theory will reduce real Harms



# Hobbes & Locke remarkably fast with solutions

- ◆ Hobbes also scientist

- ◆ visited Galileo 1638
- ◆ had his system out by 1651s



- ◆ Locke friends with Newton

- ◆ Newton's Principia out 1687
- ◆ Locke's system out by 1690

- ◆ European moral architecture heavily reliant on Christianity's supernatural foundations

- ◆ legitimacy proved by miracles (Red Sea, Resurrection) that would seem increasingly dubious/unscientific

- ◆ Both were on bleeding edge of seeing the crisis this would create

- ◆ citizens act well because they fear punishment in afterlife, religion gave civil authority some of its legitimacy

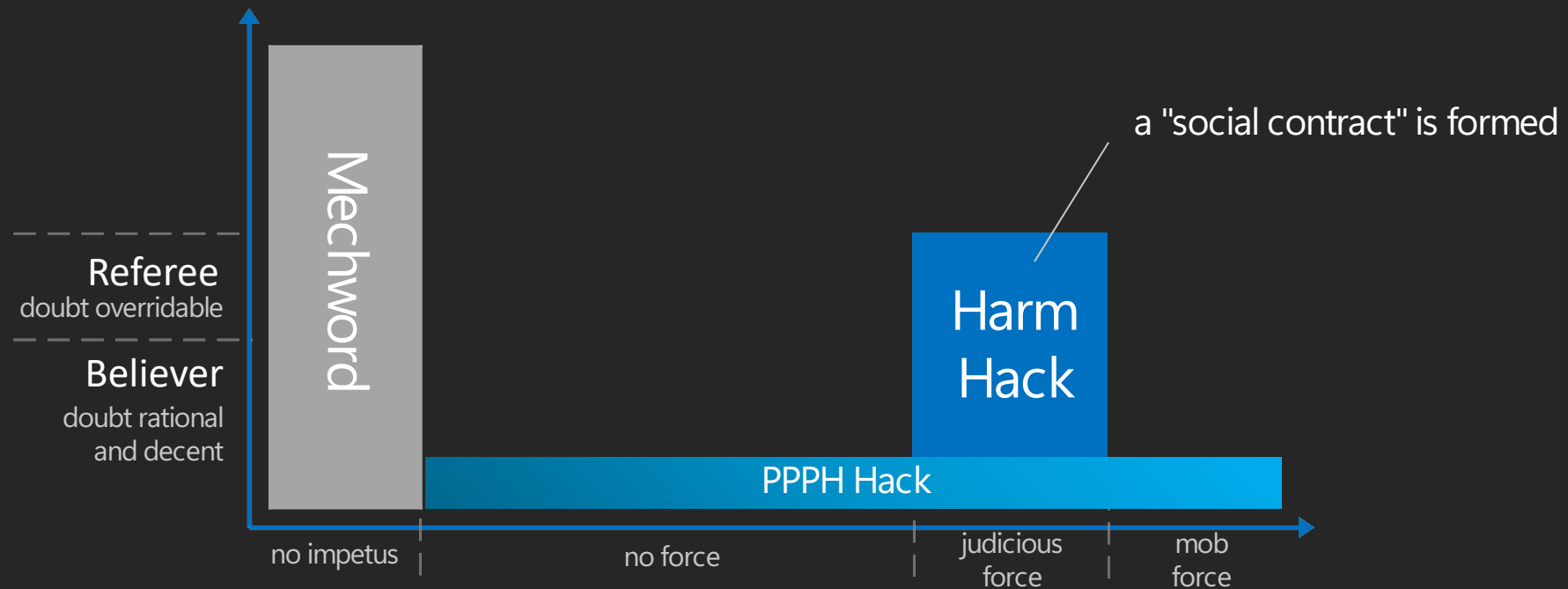
- ◆ Both systems so influential because built with **Hacks**, that provide effective mechshade

- ◆ Both accomplished neat trick of placing their own systems on non-supernatural foundations...
- ◆ ...while still being backward compatible with supernatural Christianity (!)



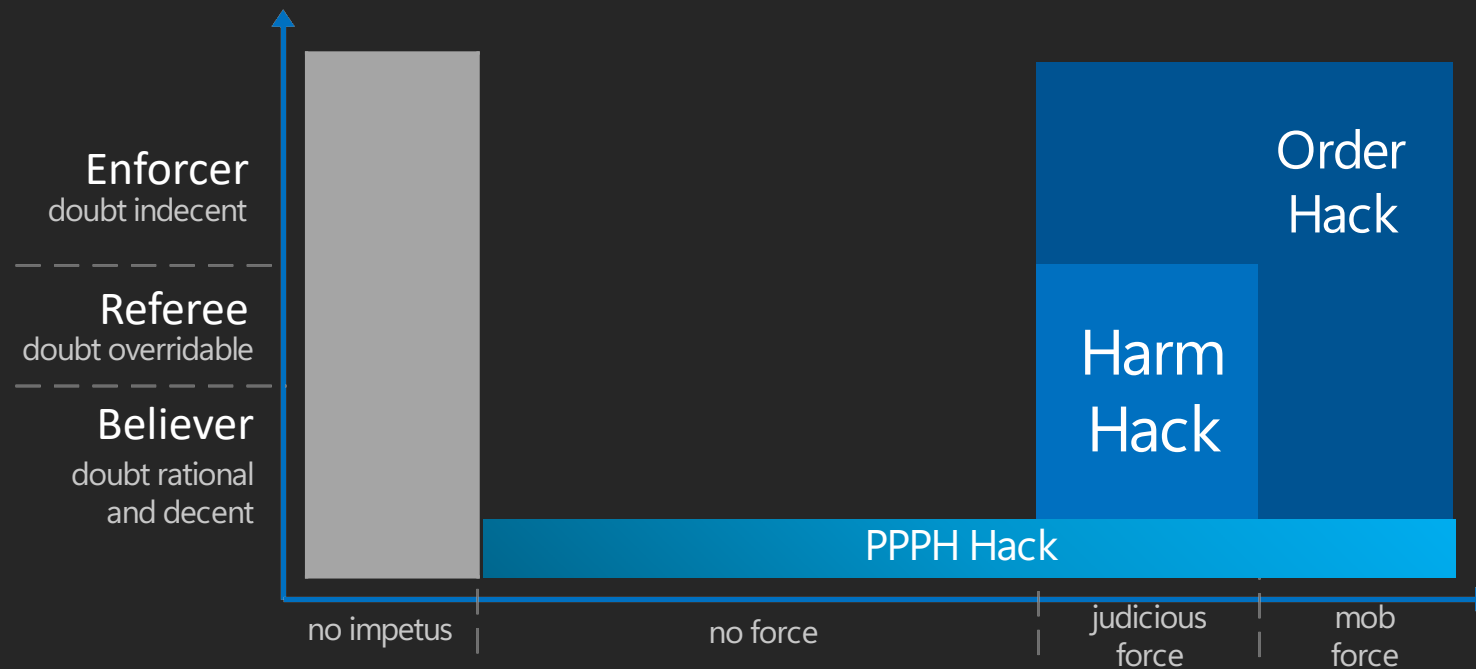
# Hobbes: Harm Hack -> "social contract"

- ◇ Hobbes began with the "social contract": an ingenious use of Harm Hack reasoning
  - ◇ we grant a Sovereign power so our lives etc may be preserved in war of all against all



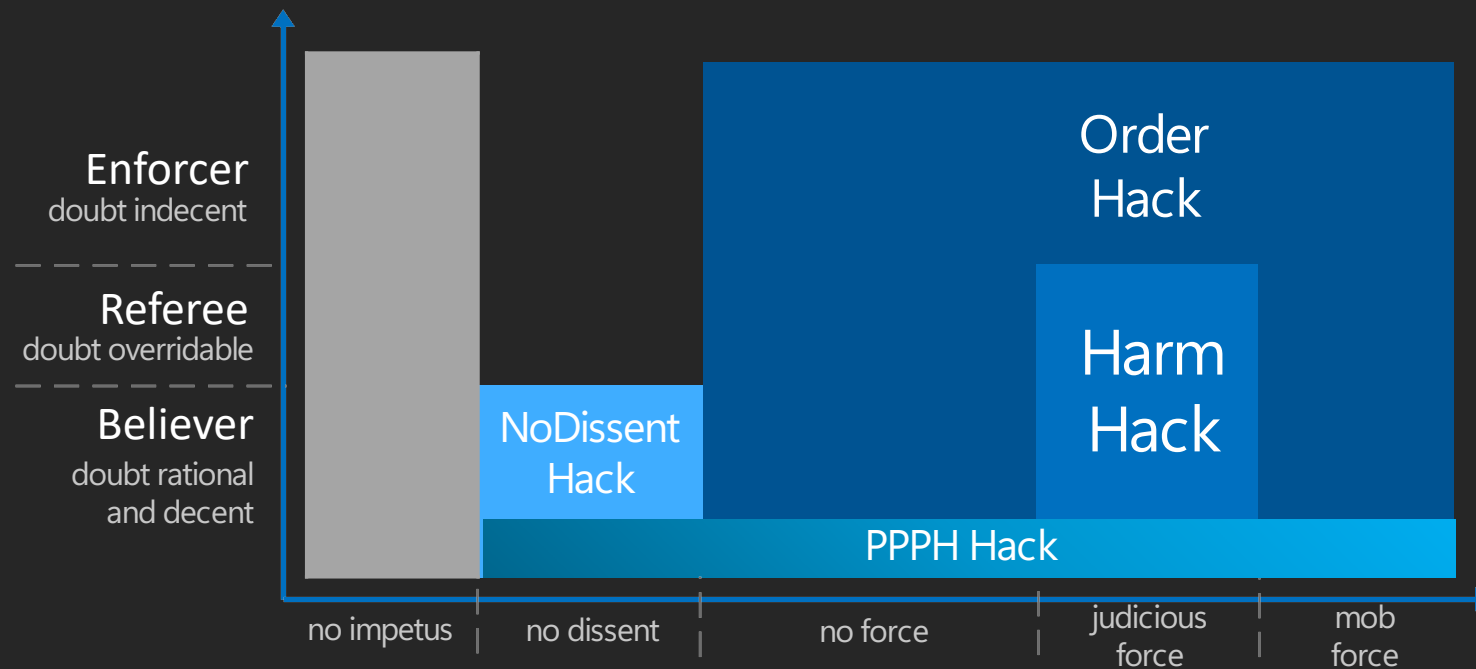
# Order Hack -> religious authority

- ◇ from there, Hobbes reasons that to keep Order (**Order Hack**),
  - ◇ Sovereign must be able to choose the *religion* of his realm and remain supreme over it
  - ◇ Otherwise religious hierarchy could be alternate source of authority that undermines Sovereign
- ◇ Thus, Sovereign commands the **Enforcer** level resources of religious Panic



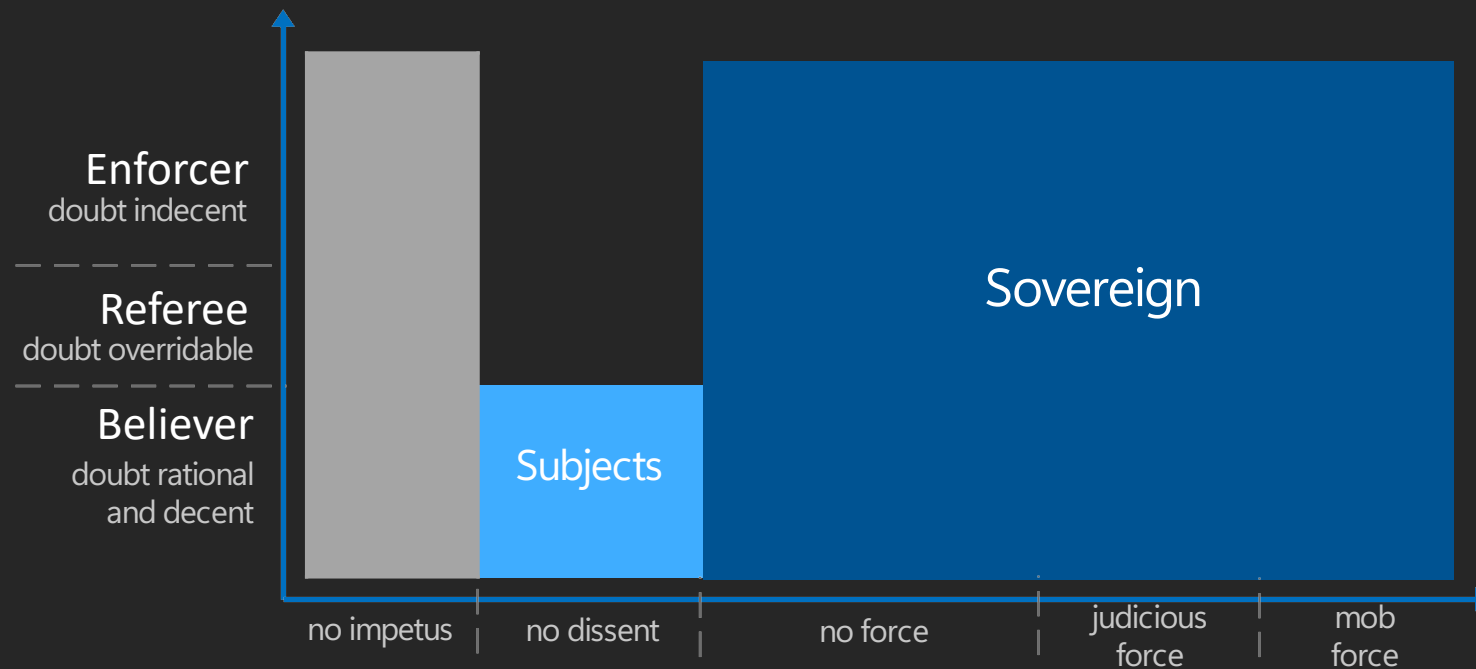
# Order Hack -> NoDissent Hack

- ◇ reasoning similarly in other direction, Hobbes reasons that to keep Order (**Order Hack**), Sovereign needs right to direct citizens to do virtually anything, except:
  - ◇ kill themselves (since social contract was entered to protect their lives)
  - ◇ control what they privately think (since only public utterances could undermine Order)



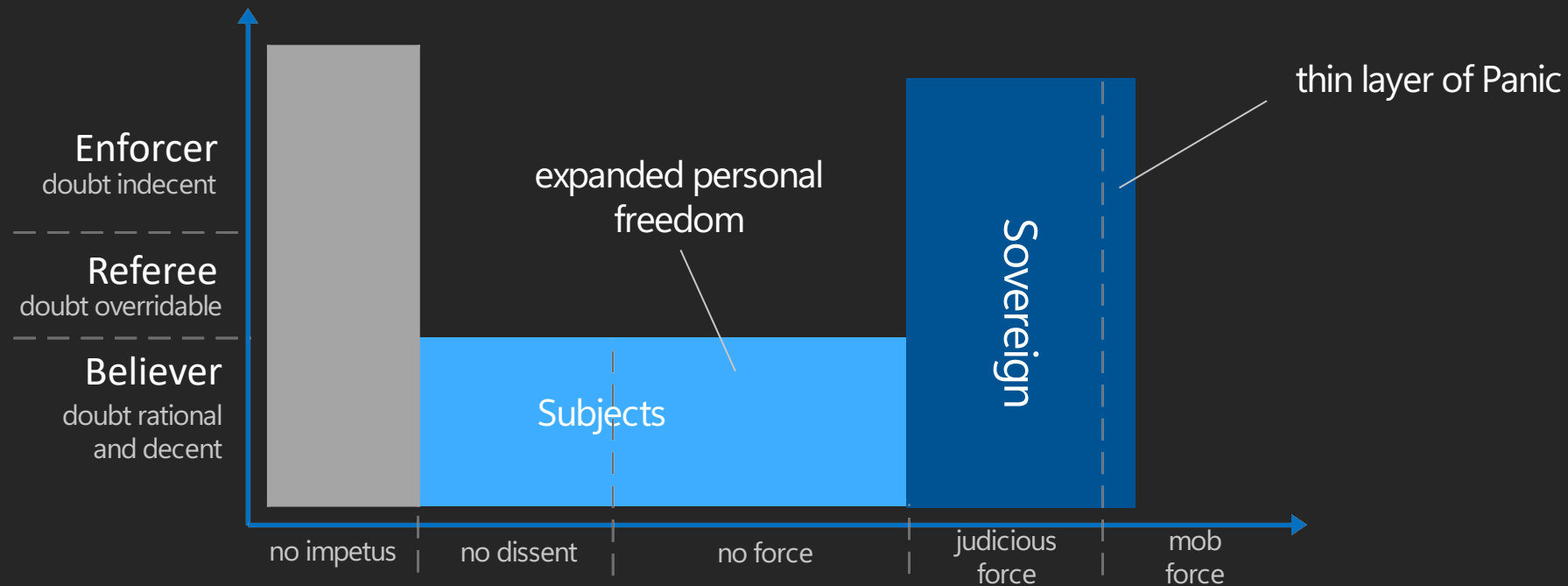
# resulting chambers

- ◇ resulting structure is simple
  - ◇ nothing above Sovereign to constrain it, since Sovereign needs undivided authority to keep Order
  - ◇ little below Sovereign to constrain it either



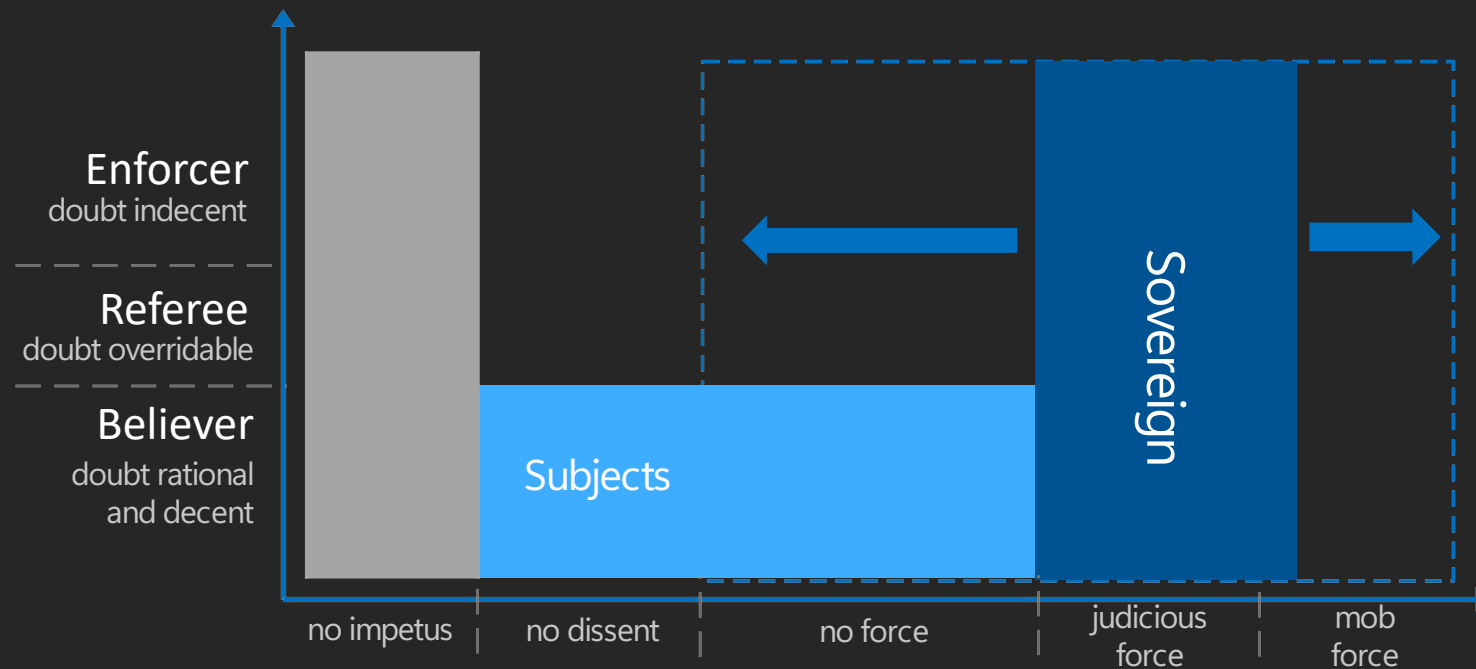
# Sovereign *could* be much more permissive

- ◇ in practice, a Hobbes sovereign could rule with a light touch and voluntarily:
  - ◇ allow much greater Private freedoms
  - ◇ use Panic sparingly



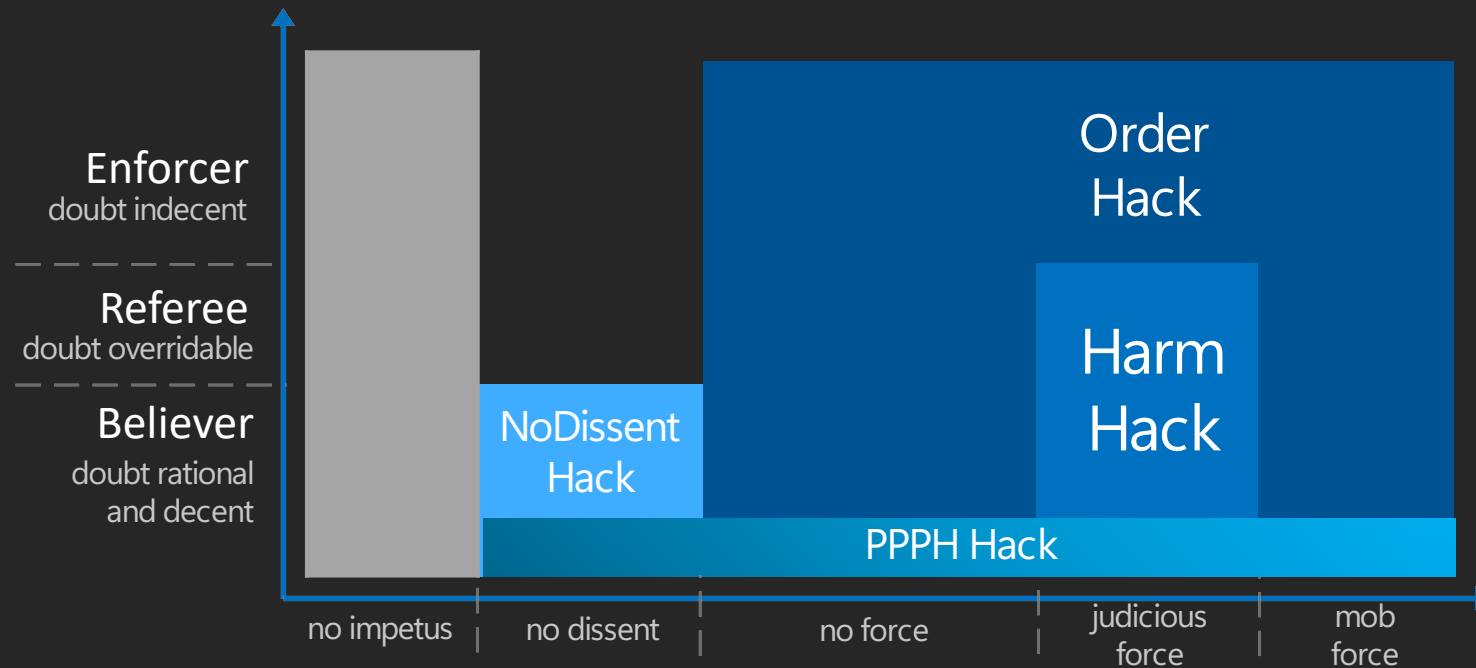
# but Sovereign retains *right* to full Order Hack

- ◇ now in practice, a Hobbes sovereign could rule with light touch, and voluntarily:
  - ◇ allow much greater Private freedoms
  - ◇ use Panic sparingly
- ◇ if an internal revolt or external emergency arose, Sovereign could expand its authority greatly



# mechshaded and backward compatible with Christianity!

- ◇ Hobbes justified his social order in purely secular terms ("real" Harm: no supernatural)
  - ◇ thru clever "social contract" handwaving; all the Harms being warded off are secular
- ◇ Yet his secular design was backward compatible with Christianity (!), essential for Europe in 1650
  - ◇ specifically, the Peace of Augsburg framework for Christianity ("cuius regio, eius religio") of 1555
  - ◇ cuius regio, eius religio = "whose realm, his religion"



# yet Hobbes had acceptance problems

- ◇ too transparently atheist
  - ◇ arguments too instrumental and relativist (Sovereign can pick *any* denomination, like its truth is irrelevant)
- ◇ all-powerful Sovereign offended English tradition of liberty (Magna Carta etc)
- ◇ unconvincing leap from **secular Harm Hack** (at Referee) to **supernatural religious Panics** (at Enforcer)
  - ◇ Placebos stop working when they're seen as placebos
  - ◇ After giving a **mechshaded** secular justification for the Sovereign's legitimacy that treats religion as placebo, can the Sovereign expect to keep public order thru fear of afterlife?
  - ◇ Might work if Hobbes theory was kept a secret "noble lie" conspiracy, but it was widely circulated!
- ◇ result: I don't think Hobbes' **secular** leap to **supernatural** Panic has ever been pulled off
  - ◇ Modern China is considered Hobbesian by some, but China is not imposing a **supernatural religion**
  - ◇ (their ideology is rational materialist, which goes better with Hobbes since that's what he really was)

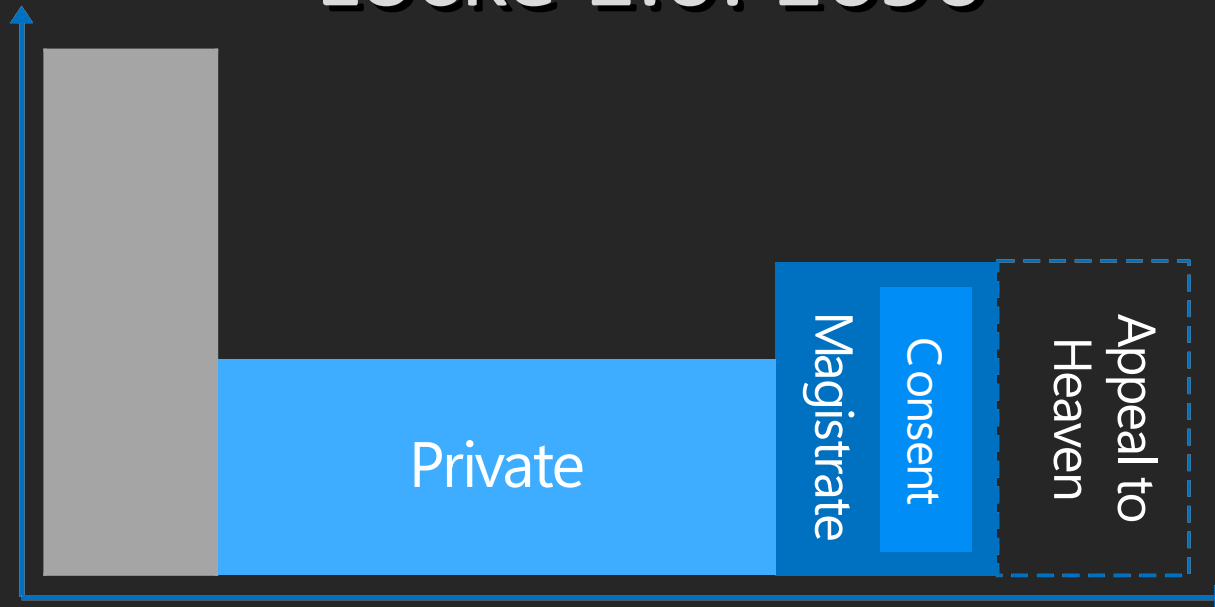


# Locke built on Hobbes, while fixing his acceptance problems

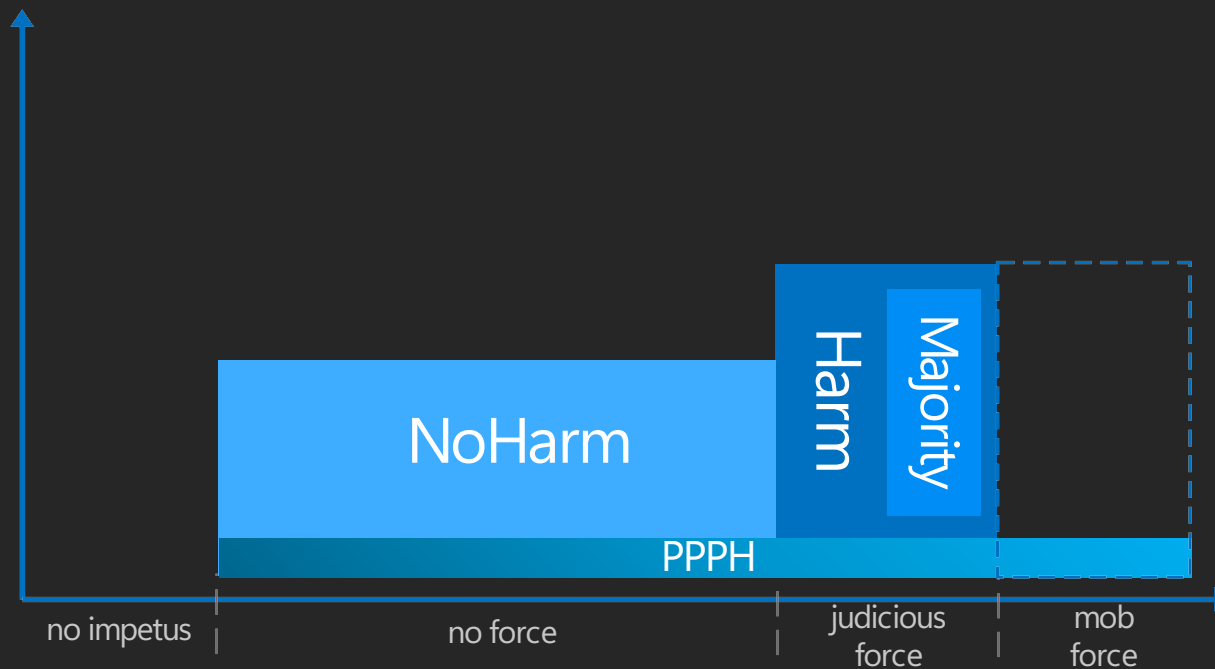
- ◇ Locke adapted Hobbes' ingenious "social contract" concept, and his **PPPH Hack** + **Harm Hack** approach
- ◇ replaced all-powerful Sovereign with much smaller "Magistrate" (so English liberty not offended)
  - ◇ Locke even went to "left" of that liberty tradition, extending it, not to "right" of it like Hobbes
- ◇ gave a muddled *mixture* of arguments for his system, so not too transparently atheist
  - ◇ foundational args still **PPPH** + **Harm Hack**, but mixed with pious Christian arguments invoking God
  - ◇ Locke himself was genuinely divided, with a foot in both camps, so perfect guy to sell this to a dividing Europe
- ◇ didn't attempt leap to **supernatural Panics**; rather, went other direction in avoiding Panics entirely
  - ◇ argued religions should Privatize and *abandon* force – for religious reasons!
  - ◇ (truly faithful Christians shouldn't *want* to use force: forced conversion not efficacious, can't trust civil Magistrate to discern religious truths)
- ◇ privatization allowed diverse *coalition* to support Lockean system (liberal Christians, deists, atheists)
- ◇ Even with all these advantages, still took 50+ years for Locke system to become truly popular
  - ◇ Religion had to shrink further under Kepler's Star, before willing to privatize (Newton hit 1687)

# Locke 1.0: 1690

chambers



underlying hacks



# NoHarm Hack

placebos approved *if* they do no harm



# Locke 1690: NoHarm placebofication -> tolerance

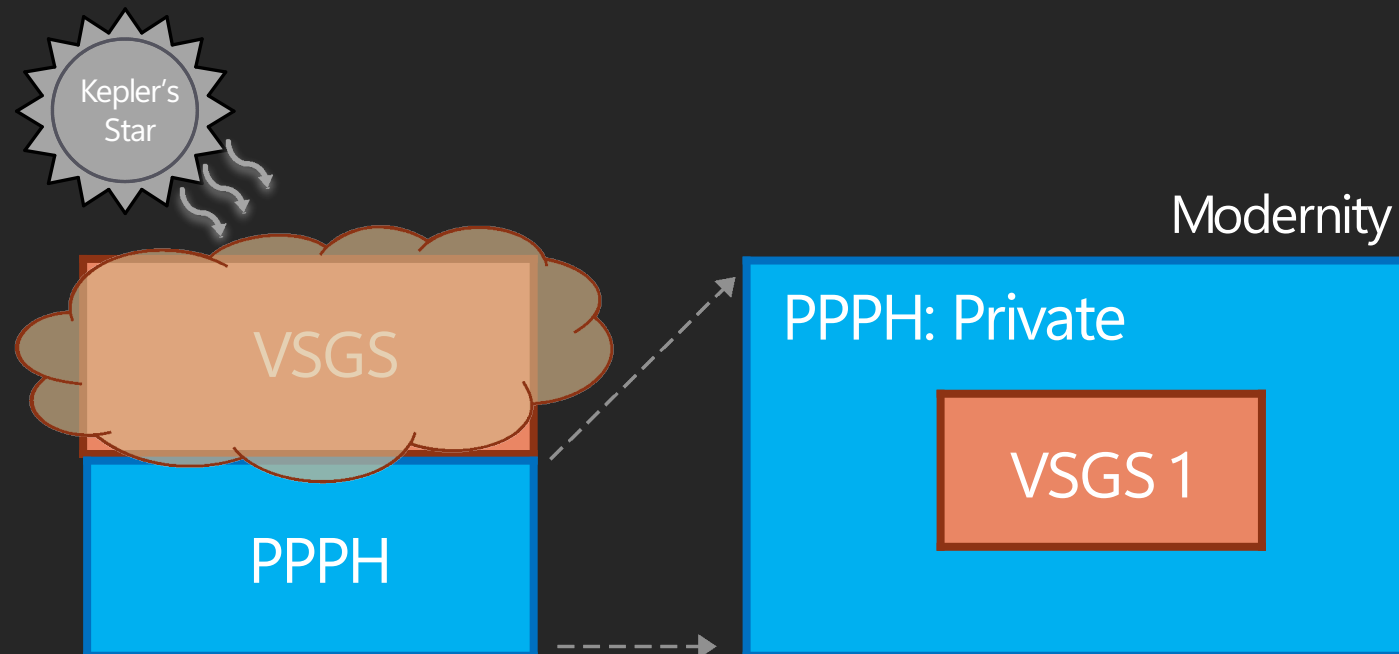
- ◇ "Placebo" is shouted here by implication:
  - ◇ opinions about religion are not real, in way physical injury/punishment are real (PPPH Hack, Harm Hack)

[T]he magistrate ought not to forbid the preaching or professing of any speculative opinions in any Church because they have no manner of relation to the civil rights of the subjects. If a Roman Catholic believe that to be really the body of Christ which another man calls bread, he does no injury thereby to his neighbour. If a Jew do not believe the New Testament to be the Word of God, he does not thereby alter anything in men's civil rights. If a heathen doubt of both Testaments, he is not therefore to be punished as a pernicious citizen. The power of the magistrate and the estates of the people may be equally secure whether any man believe these things or no. I readily grant that these opinions are false and absurd. But the business of laws is not to provide for the truth of opinions, but for the safety and security of the commonwealth and of every particular man's goods and person. And so it ought to be.



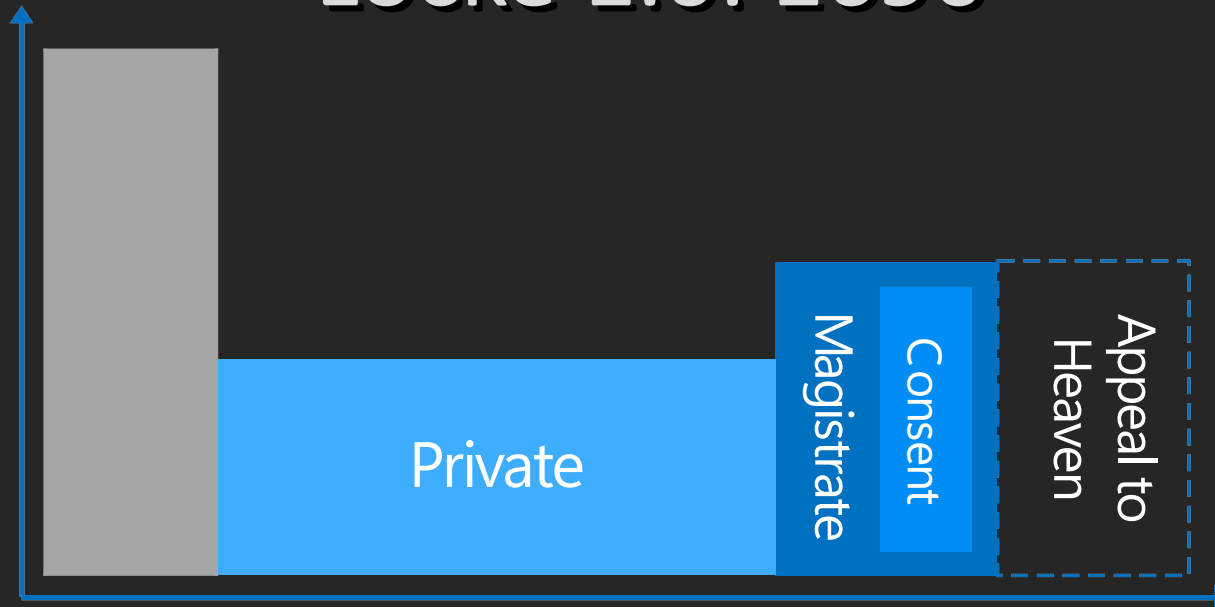
# NoHarm utilitarian inversion: PPPH now shelters VSGS

- ◇ Kepler's Star erodes medieval VSGS, exposing PPPH below as the reductionist "true" reality
- ◇ religion/VSGS is then tolerated *because* it furthers PPPH – as long as (like sugar pills) it does no "real" harm
  - ◇ NoHarm Hack: religion must renounce coercion to qualify as a benign PPPH-enhancing placebo

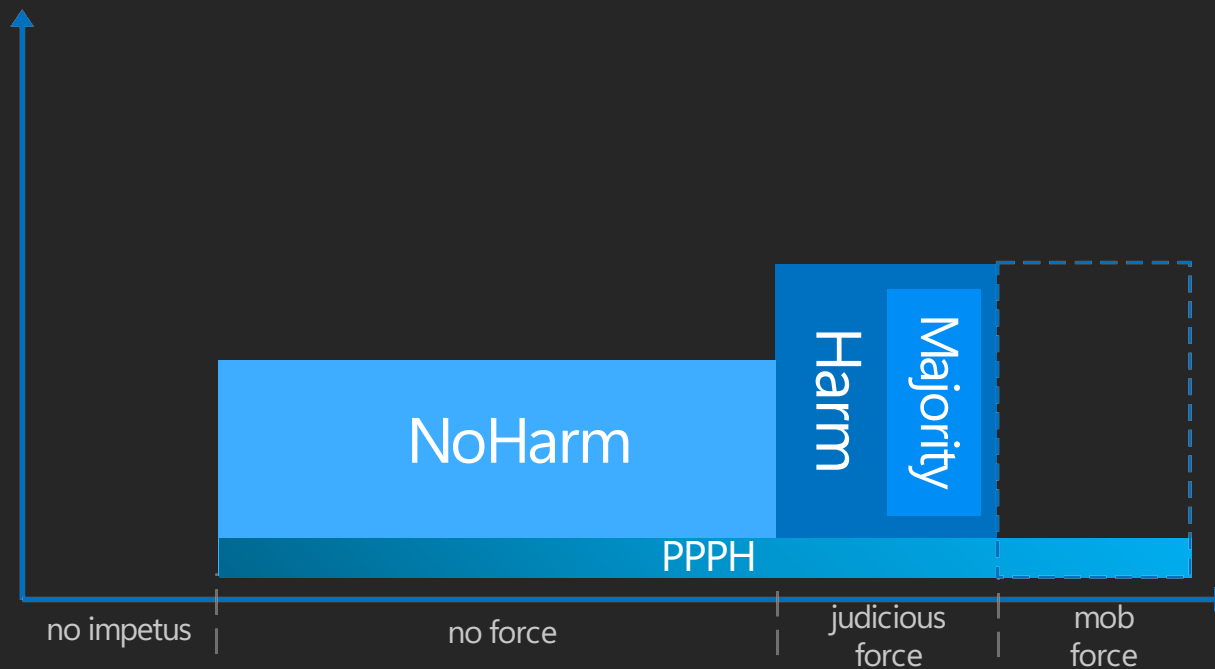


# Locke 1.0: 1690

chambers



underlying hacks

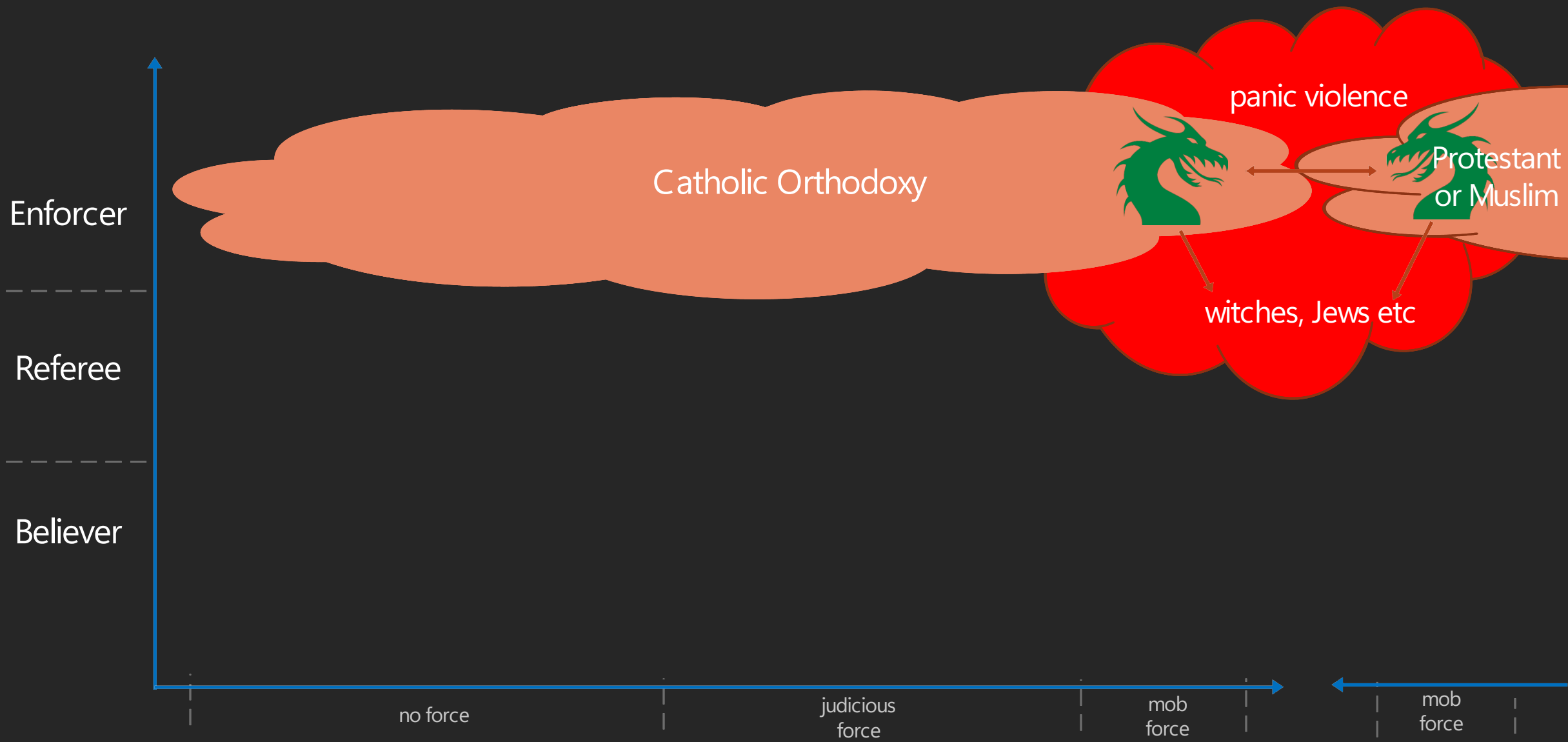




Jurassic Locke

*"Outrage finds a way"*

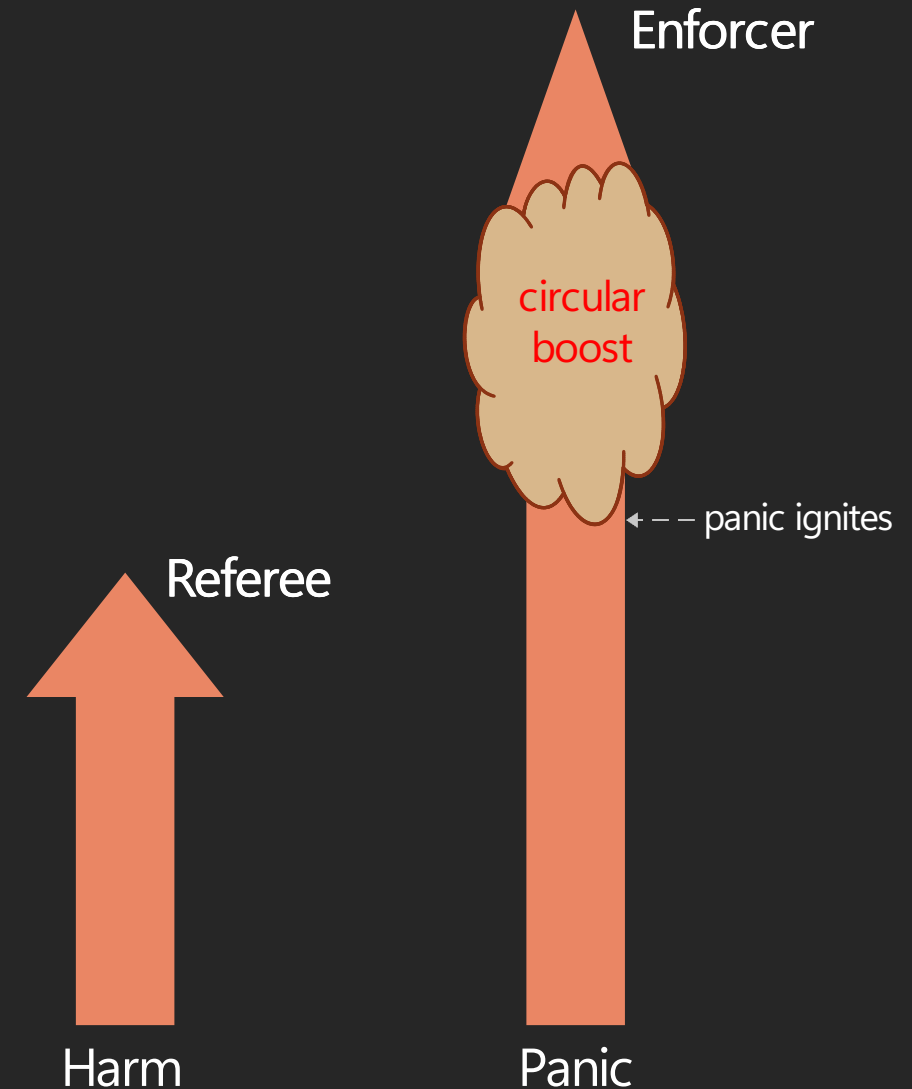
# pre-Locke religious panics



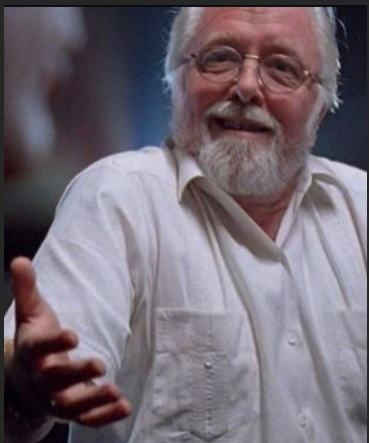
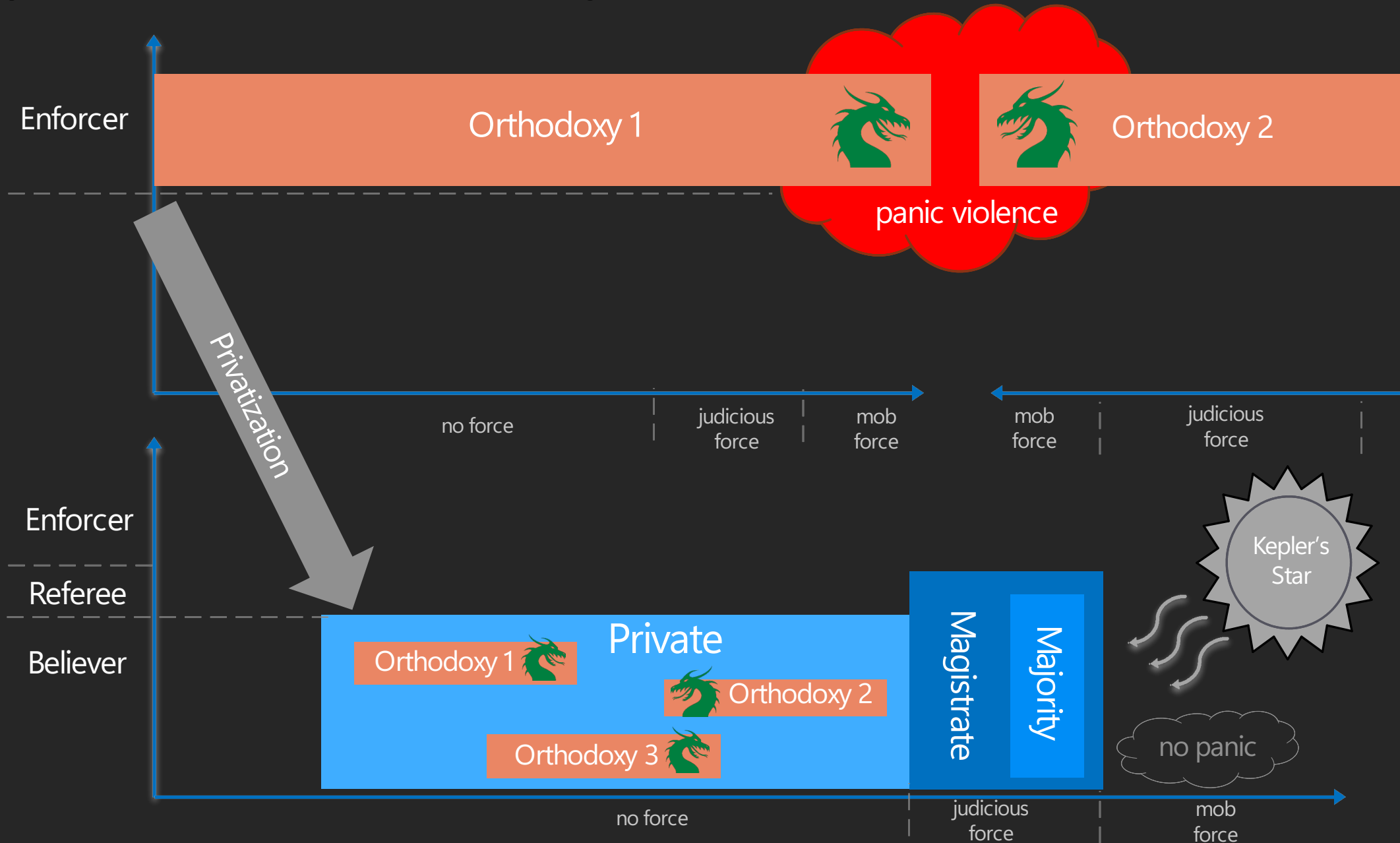


# Panic's ancient secret sauce: circularity

- ◇ outrage is the nuclear human emotion
  - ◇ for galvanizing you to fight to death: for children, etc
  - ◇ signals you're out of control, care not for self-preservation
- ◇ combines well in groups (like wolves howling)
  - ◇ mob stonings, us vs them bonding
- ◇ hard to ignite: need intense harm + black/white guilt
  - ◇ damped by tradeoffs, shades of gray
- ◇ but once lit, circularly stokes intensity even higher
  - ◇ so certain, they attack dissent ("you're siding with it?!")
  - ◇ resulting lack of dissent stokes certainty even higher
- ◇ transitions from "relative" to an "absolute"
  - ◇ tradeoffs irrelevant, the issue is so burning/clear
  - ◇ contamination model kicks in: "are you tainted?!"

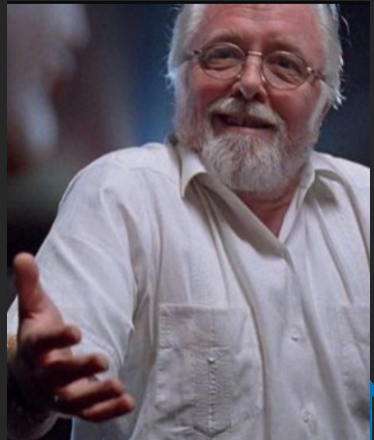


# Locke's panic containment system

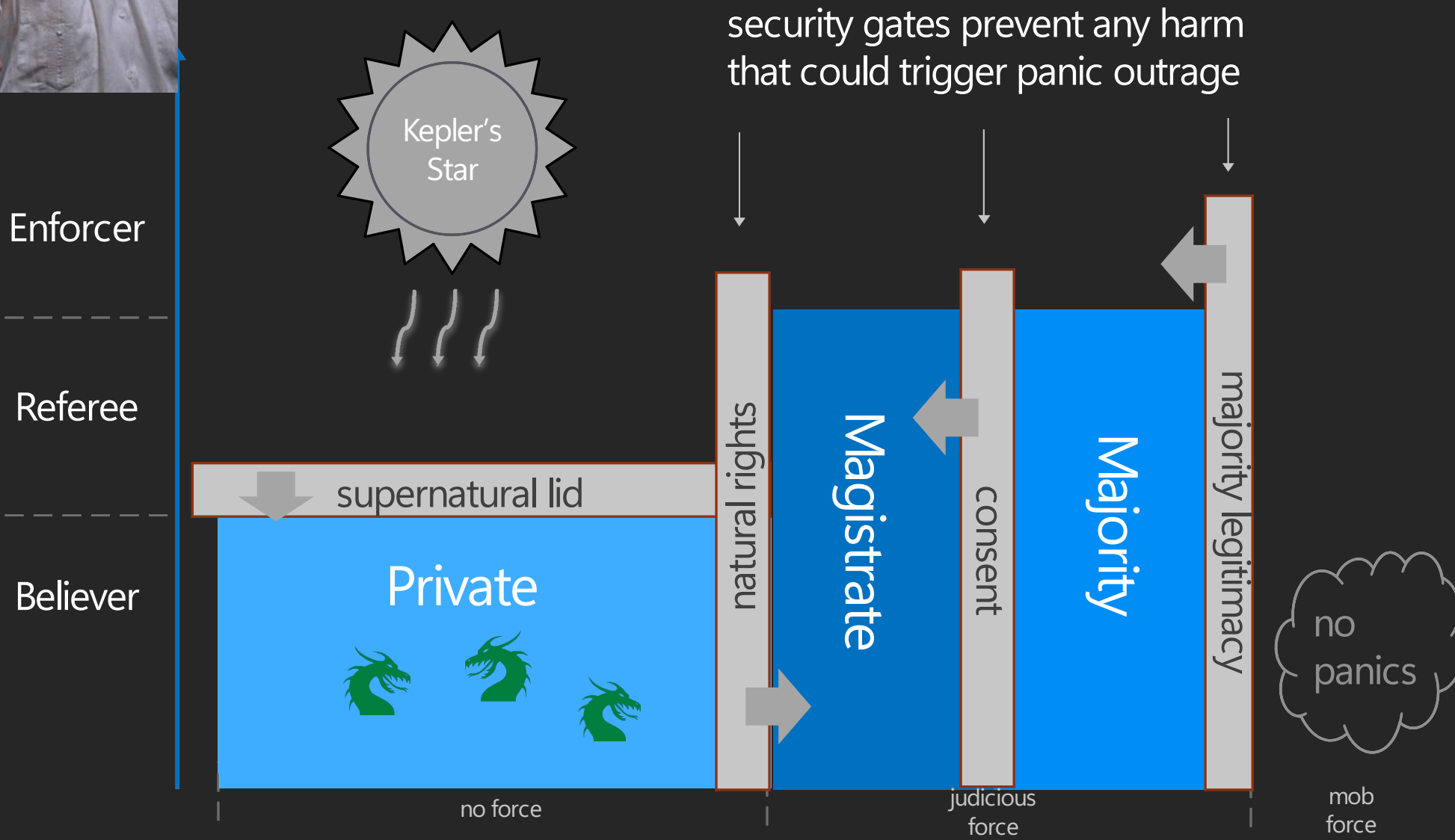


# Locke's 4-hack design would prevent panics (!)

- ◇ 1 **supernatural** harms no longer categorized as harms at all
  - ◇ neatly defangs ALL those enchanted dragons that historically caused the Panics! They're forced into the Locke Box.
  - ◇ failsafe: they *can't* leave Locke Box or KS will wither them: they need utilitarian **NoHarm Hack** placebo justification
- ◇ 2 secular harms by private individuals constrained by Magistrate
  - ◇ that's what he's there for
- ◇ 3 secular harms by Magistrate constrained by:
  - ◇ natural rights (*everyone's life, liberty, & property* untouchable), which greatly limits amount of harm possible
  - ◇ Majority / consent of governed
  - ◇ Appeal to Heaven (right of Revolution)
- ◇ 4 secular harms by Majority constrained by:
  - ◇ natural rights: Majority can only decide policy issues outside these, so
  - ◇ KICKER: any harm perceived by minority mitigated by fact "majority has spoken"



# Locke's safeguards

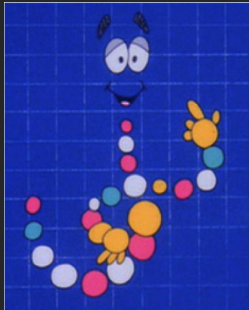


# Jurassic Park's 2-part failure

## *"Life finds a way"*



◇ In the 1993 movie, two failsafes had to be breached for the dinosaurs to escape & breed:



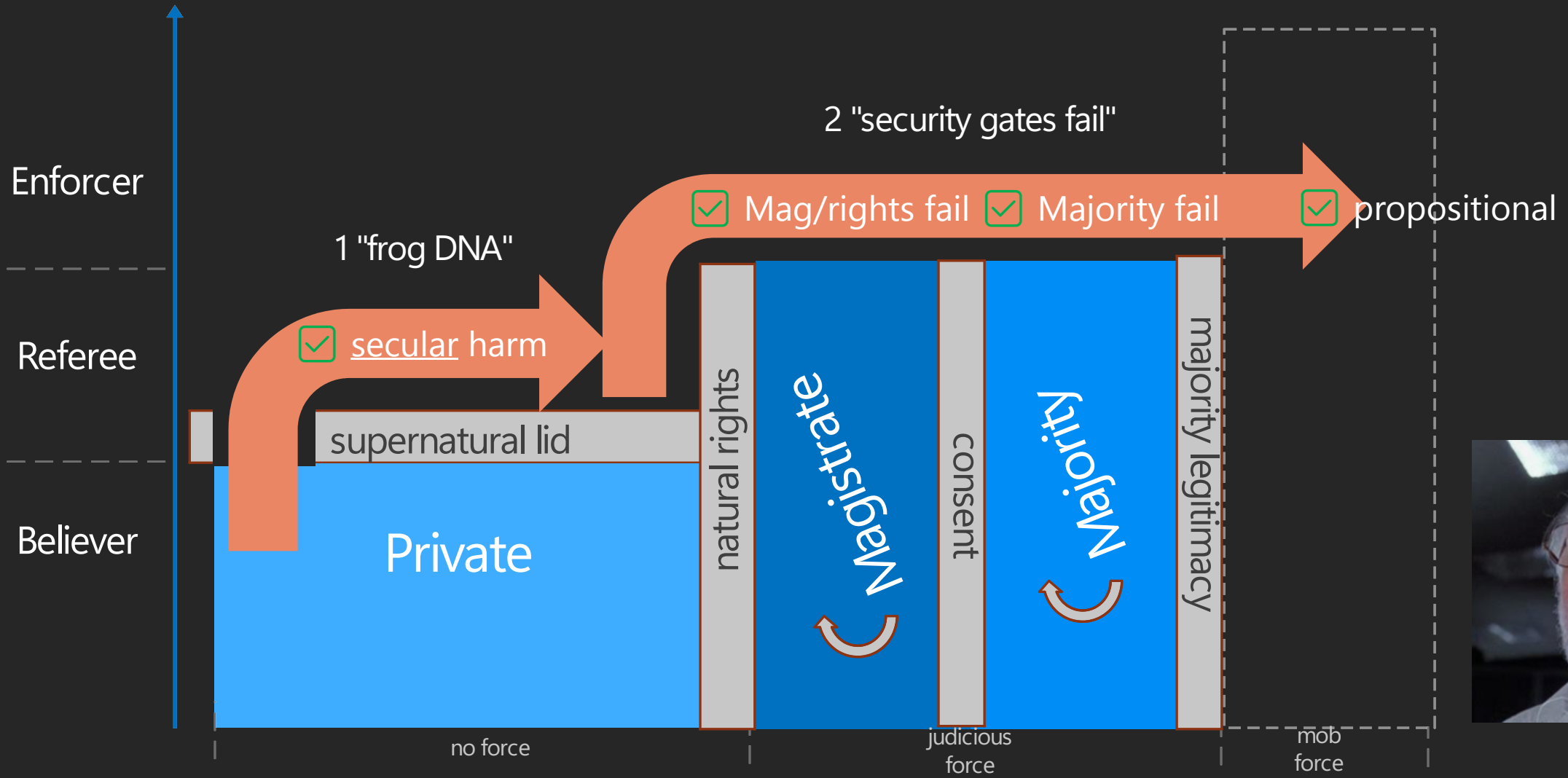
- ◇ 1 DNA failsafe .... **failed**
  - ◇ the cloned dinosaurs were all female, so they had no way to breed
  - ◇ **failure**: scientists used frog DNA to fill out dinosaur genes, and frogs can reproduce asexually



- ◇ 2 Security Gates failsafe ... **failed**
  - ◇ elaborate gate system controlled by central computer
  - ◇ **failure**: disgruntled engineer takes a bribe, disables computer

# Jurassic Locke's 2-part breakout

## "Outrage finds a way"



# Locke 1.0 safeguards breached

- ◇ 1 **supernatural** harms no longer categorized as harms at all – **BUT THESE AREN'T SUPERNATURAL** (PPPH Hack)
- ◇ 2 secular harms by private individuals constrained by Magistrate – **BUT HE HAS FAILED** (Harm Hack)
- ◇ 4 secular harms by Majority constrained by:
  - ◇ natural rights, and any harm perceived by minority mitigated by fact "the people have spoken")
  - ◇ – **BUT MAJORITY HAS FAILED**,
    - ◇ so it becomes desperately important to campaign and *flip* that Majority back to decency (inverting Majority Hack)

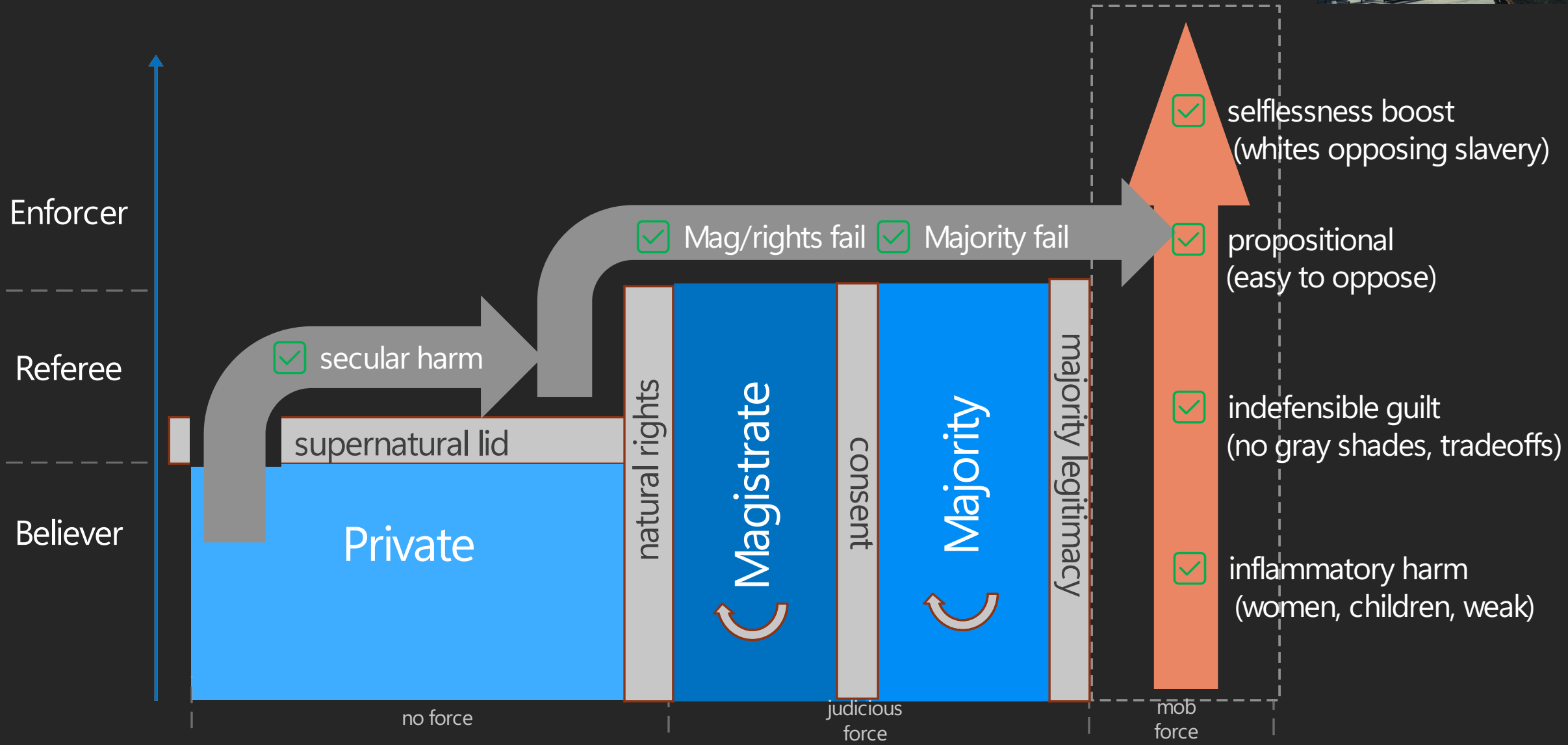
# safeguards breached -> new Panic type can ignite

- ◇ Upshot is Locke's tidy system has allowed a glaring moral abomination ([Panic Hack](#))
  - ◇ The "real" fix is systemic and can't be altruistically accomplished by the woke minority
  - ◇ Hence the major task becomes mentally flipping the unwoke and overpowering them by whatever means politically
  - ◇ One's mental position on the Panic now becomes key litmus test of character
    - ◇ Altruism is optional because costly/saintly
    - ◇ Maltruism is mandatory because easy: just flip to correct mental position, then you'll vote right way and system can be fixed
- ◇ This mental litmus test approach only possible with *Lockean democratic voting* (!)
  - ◇ Railing at existential moral abominations under a Sovereign = treason
  - ◇ medievals would recognize no such litmus tests other than religious orthodoxy and duty to King,
    - ◇ which were already discouraged by old-style, supernatural religious Panics

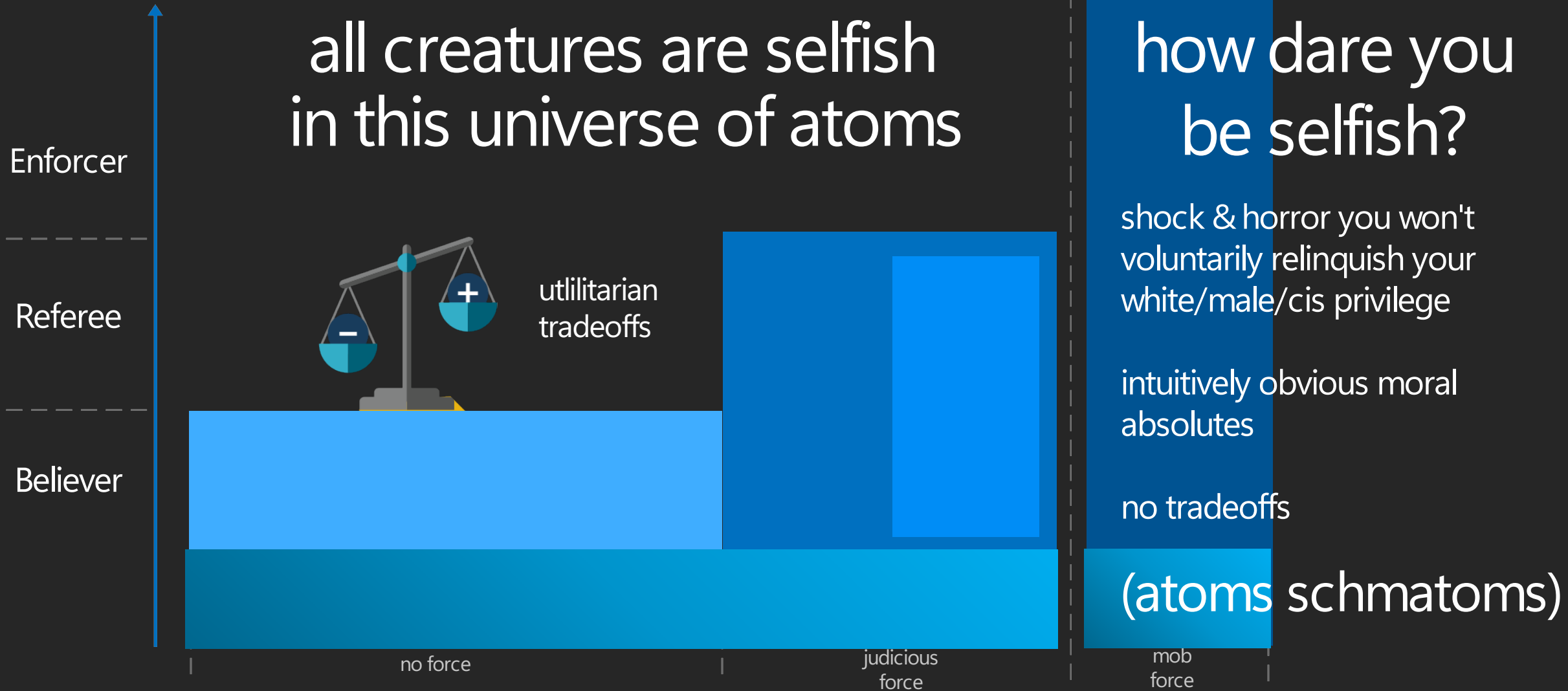


# Panic ignites: outrage found a way

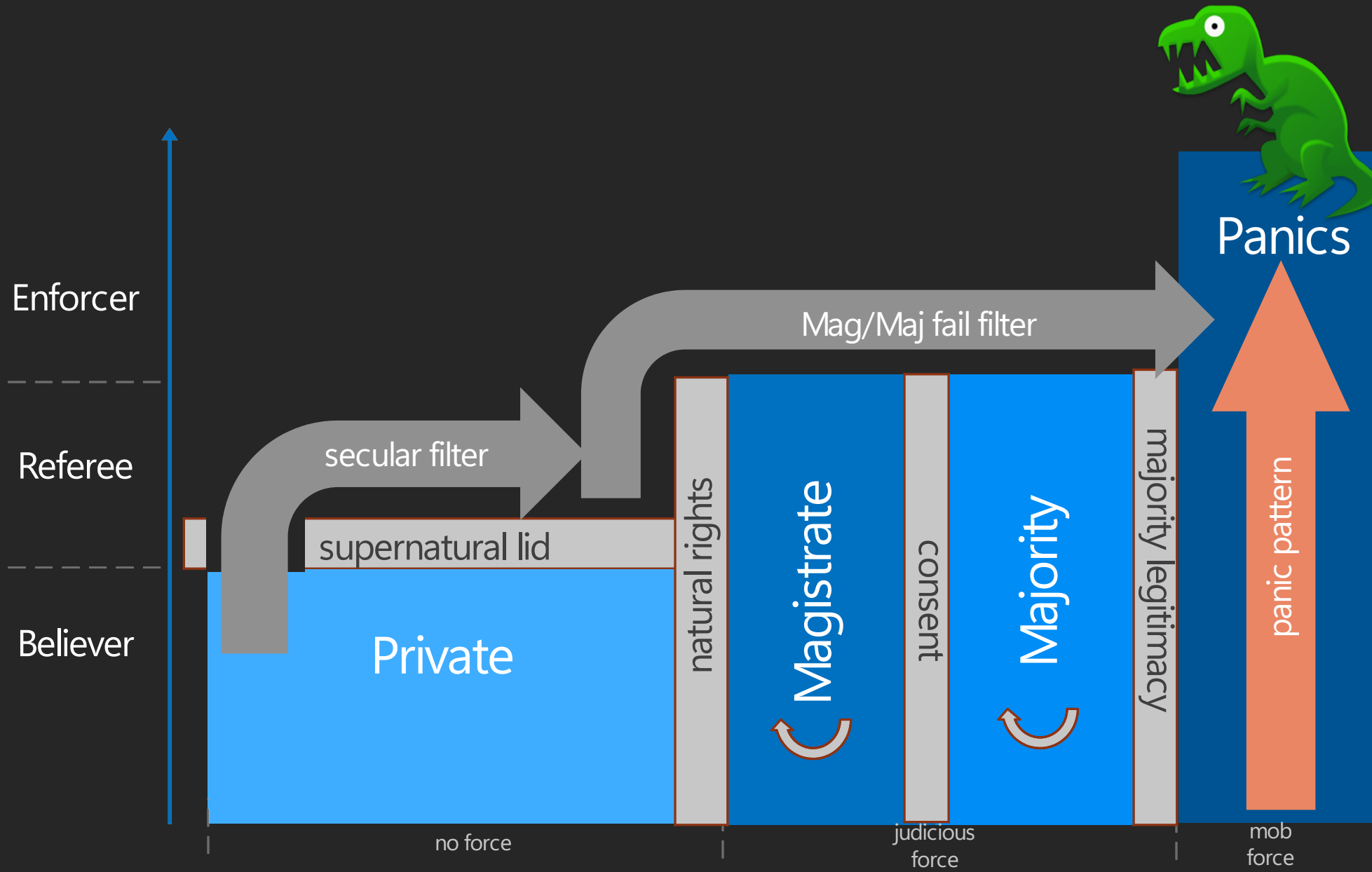
## PANIC!



# Panic Hack is from different moral universe



# Locke 1.0 *filters* force new 2.0 creature into existence



# the fearsome Lockosaur: new apex moral predator



(powerpoint presentation has video of white female city council member berating white male council members for their inherent cluelessness on gender and race issues)

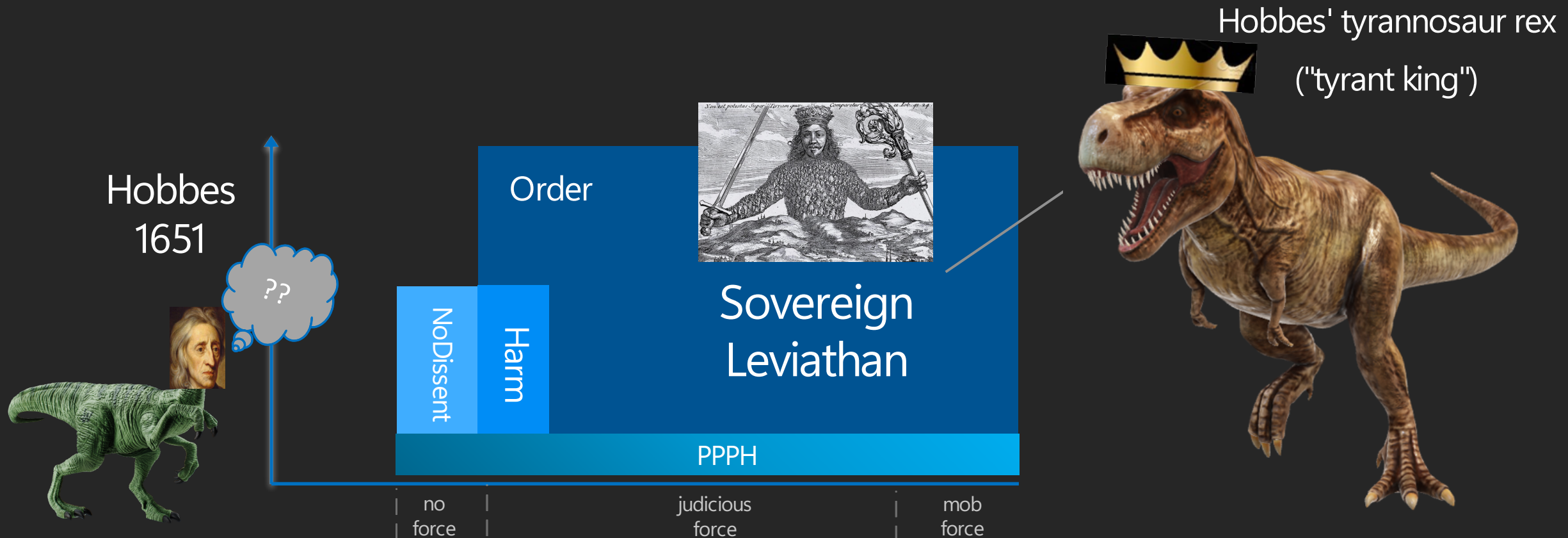
- ◇ city council meeting in Chicago suburb 2019
- ◇ this is a Lockosaur roaring at weaker beasts, who are deer-in-headlights diffident & take it:
  - ◇ they couldn't *possibly* reply to Lockosaur in same tone (outraged, disgusted, venting)
  - ◇ Jurassic Locke Panic uncages outrage/indignation, the nuclear human emotion

or the Lockeness Monster?



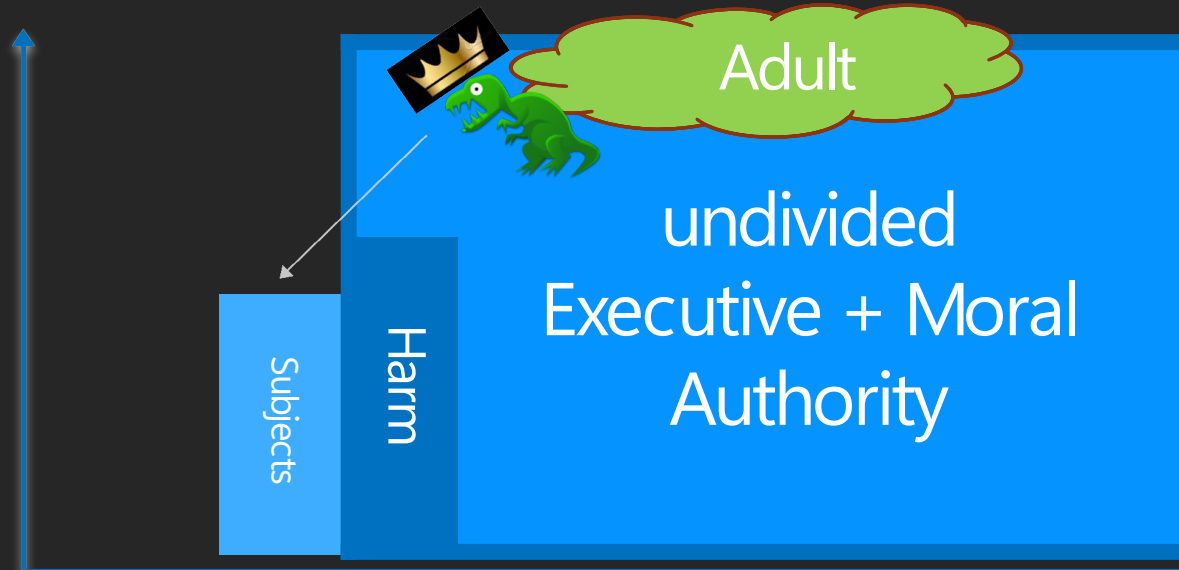
# Lockosaur bred for Locke Park; can't exist under Hobbes

- ◆ Hobbes' Sovereign maintains unity of executive authority (Magistrate) & moral authority (Panics)
  - ◆ He picks the religion and controls it, in addition to running the civil authority.
- ◆ No way for a Lockosaur to "break out" above this Tyrannosaur Rex, which already wields all Panic itself



# Lockosaur suspiciously high status for pastors/academics

Hobbes

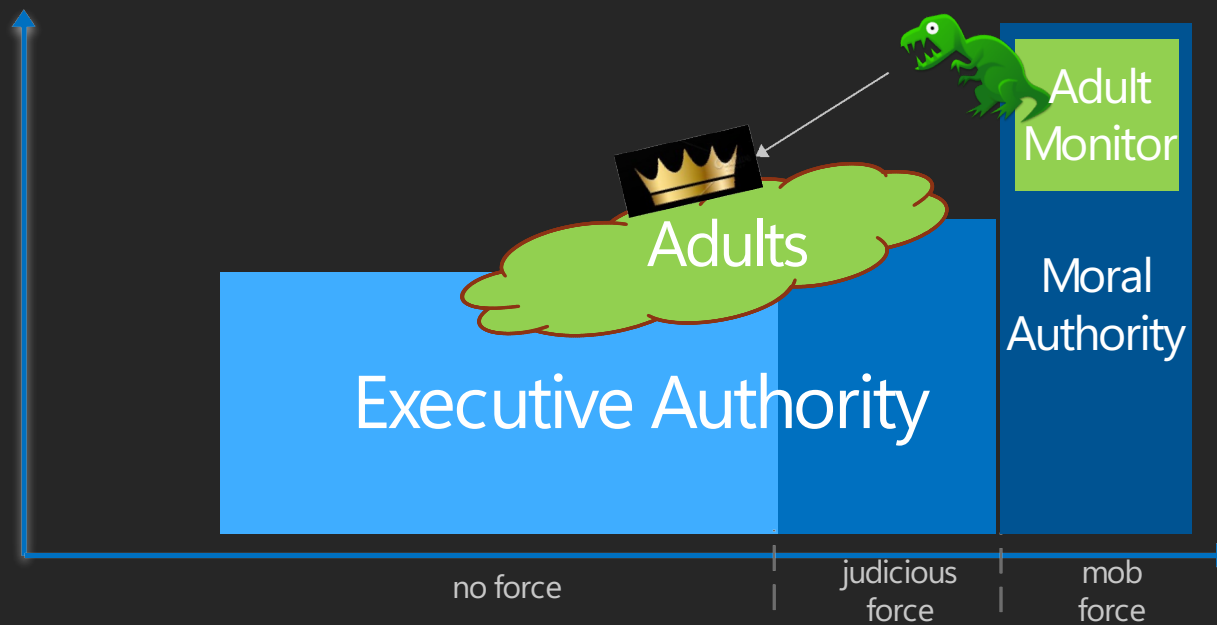


Sovereign polices deviance  
crime, treason, heresy

Church under Sovereign

Academia under Church and/or Sovereign:  
mere cheerleaders for powers above

Jurassic  
Locke



Adult Monitors police authority  
authoritarianism, oppression, hate/ignorance

They spot indecencies the Adults can't see;  
it's their special societal role & gift,  
like moral seeing eye dogs

little interest in policing deviance by peons  
obesity, crime, drunkenness

they rebuke Adults for systemic problems  
fat shaming, root causes of crime...

# Lockosaur a suspiciously easy step for Calvinists

Lockosaur Panics preserve the general feel of Calvinism

## Calvinist

depraved fallen world



New Jerusalem



Elect

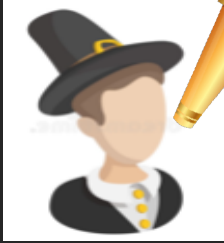
mental flip:  
saved vs unsaved

## Lockosaur

sea of ignorance & hate



arc of moral justice



Woke

mental flip:  
decent vs indecent

#MeToo, carbon footprint, white fragility...  
*austere, earnest, scolding*





1650



"God abhors the Pope"

supernatural authority

Scripture/Revelation



1850



"God abhors slavery"

supernatural + Panic Hack

transition



1950



"Racism is abhorrent"

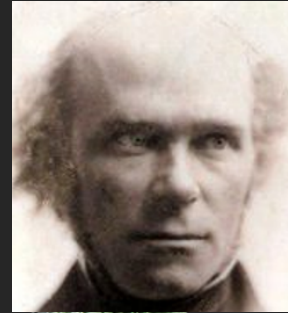
Panic Hack

intuitively obvious indecency

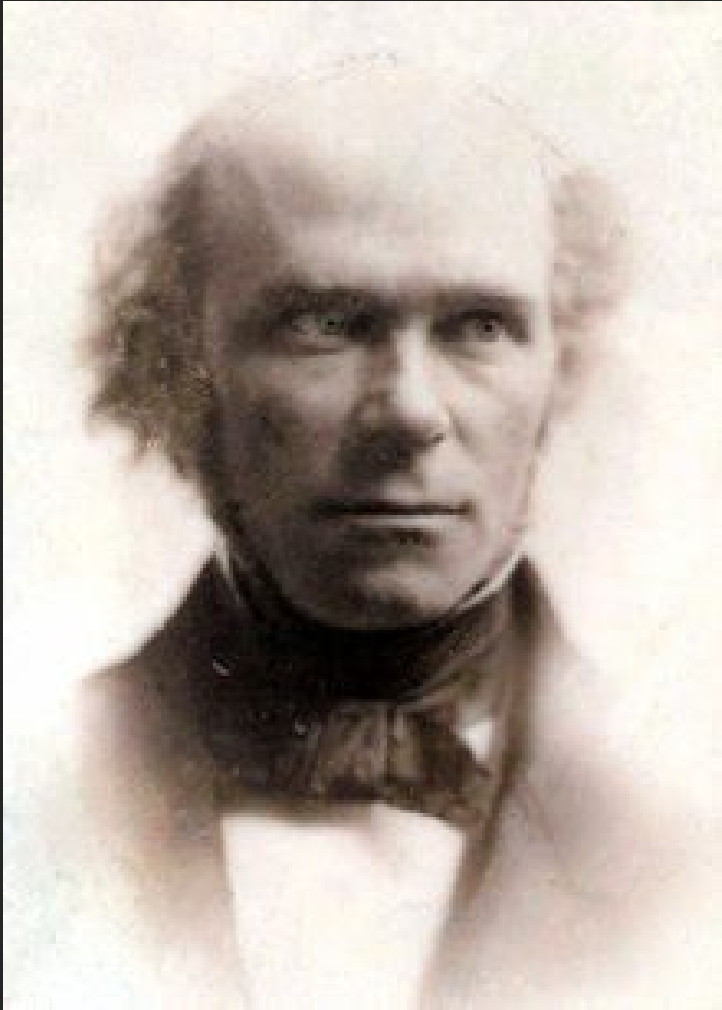
# Lockosaur methods suspiciously comfortable for pastors & academics

- ◇ From start, Jurassic Locke has had a clerisy core that is pastoral & academic
  - ◇ (balance shifting over time from pastoral to academic as supernatural has eroded under Kepler's Star)
- ◇ Stripped of **supernatural** Catholic powers (absolution, mediator with God, real Host), Protestant pastors became primarily *educational & exhortational*:
  - ◇ teaching congregation Scripture/doctrine and how they should think about applying it (mental flips)
  - ◇ Happily, that's just what's needed to fix Lockosaur panics: mere mental flips (propositional)
- ◇ Academics also *educational & exhortational*: they're the Adult Monitors to one side, not the Adults
  - ◇ they're not Soldiers doing war, or Entrepreneurs creating products/businesses, or Politicians running states
  - ◇ they have a platform for shaping mental positions and an anointed authority for doing so (PhDs, tenure)
- ◇ Lockosaur methods smack of an academic hammer pounding academic nails
  - ◇ semantic churn & correction: Negro->black->African-American, pronouns, LGBTQIAA....
  - ◇ intellectual mob swarmings; symbolic boycotts, petitions, protests
  - ◇ bureaucratic "committees" and "initiatives" and new paradigm training modules that will change everything
  - ◇ They generally see fix as getting to right mental position (fix fake news), as opposed to hard work of implementing it

the first fully-equipped American Lockosaur:  
"Jurassic Parker"



# Theodore Parker 1810-1860



- ◆ Unitarian pastor and author
- ◆ prominent abolitionist
- ◆ One of first American theologians to study the German "Higher Criticism"
- ◆ His "Discourse on the Transient & Permanent in Christianity" (1841) challenged miracles & alleged many errors in Bible; shook faith of many

# so characteristic, he could be a fictional archetype

- ◇ **Harvard**, epicenter of the Jurassic transition
  - ◇ he was double Harvard
- ◇ **Unitarian**, denomination on cutting edge of shift to altruism & maltruism
  - ◇ he was a Unitarian's Unitarian: eventually got too heretical even for them
- ◇ **reject miracles**
  - ◇ he did so notoriously in 1841, in way that damaged the faith of many
- ◇ **abolitionist**, the premier Jurassic cause
  - ◇ one of the top 5 US abolitionists
- ◇ **portfolio of causes** (polymaltruist)
  - ◇ slavery, war, feminism, alcohol, debt reform, penal reform
- ◇ **Panic personality**: caustic, irascible, making unfair "straw man" characterizations
  - ◇ even Parker's admirers described him like that
- ◇ **"progressive"** with endless **"arc of moral universe"** eschaton
  - ◇ coined the "arc" phrase (!), and among first to use "progressive" in modern sense



# we Anglo-Saxon genociders

- ◇ "Some Thoughts on the Progress of America" 1854:
  - ◇ The Anglo-Saxon ... prefers new and wild lands to old and well-cultivated territories; so he conquers America, and tills its virgin soil: seizes on Africa,—the dry nurse of lions and of savage men,—and founds a new empire in Australia. If he invades Asia, it is in the parts not Christian. His rule is a curse to countries full of old civilization; I take it that England has been a blight to India, and will be to China, if she sets there her conquering foot.
  - ◇ We are the most aggressive, invasive, and exclusive people on the earth. The history of the Anglo-Saxon, for the last three hundred years, has been one of continual aggression, invasion, and extermination.
  - ◇ The same disposition to invade and exterminate [shown by English to Irish] showed itself on this side of the ocean [toward Indians].
  - ◇ If the problem is to destroy a race of men with the least expenditure of destructive force on one side, and the least suffering on the other, the Anglo-Saxon, Briton, or American, is the fittest instrument to be found on the whole globe.
- ◇ When a Lockosaur attacks, its roar often includes that "we" sound

# women's liberation

- ◇ suffrage & political equality (from "Of the Ideal Public Function of Woman" 1853):
  - ◇ To make one half of the human race consume all their energies in the functions of housekeeper, wife and mother, is a monstrous waste of the most precious material that God ever made.
  - ◇ Looking at it as a matter of pure Right and pure science, I know no reason why woman should not be a voter, or hold office, or make and administer laws. I do not see how I can shut myself into political privileges and shut woman out, and do both in the name of unalienable right. [*selflessness* Panic boost]
- ◇ equal pays
  - ◇ But I confess I mourn that where her work is as profitable as man's, her pay is not half so much. A woman who should teach a public school well, would be paid four or six dollars a week; while a man who should teach no better, would be paid two, three, four or six times that sum.
- ◇ women in gov = less genocide & less money wasted on military
  - ◇ If the Affairs of the Nation had been under woman's joint control, I doubt that we should have butchered the Indians with such exterminating savagery, that, in fifty years, we should have spent seven hundred of millions of dollars for war, and now, in time of peace, send twenty annual millions more to the same waste.
- ◇ inclusive male + female God (1852)
  - ◇ God is...Father and Mother of all men .... the Infinite Mother of us all

# quasi-Marxism

- ◇ The rich are morally suspect, but he's not sure how to strip their wealth yet:
  - ◇ A great change will doubtless take place before many years in the relations between capital and labour; a great change in the spirit of society. I do not believe the disparity now existing between the wealth of men has its origin in human nature, and therefore is to last for ever; I do not believe it is just and right that less than one-twentieth of the people in the nation should own more than ten-twentieths of the property of the nation, unless by their own head, or hands, or heart, they do actually create and earn that amount. I am not now blaming any class of men; only stating a fact. There is a profound conviction in the hearts of many good men, rich as well as poor, that things are wrong; that there is an ideal right for the actual wrong; but I think no man yet has risen up with ability to point out for us the remedy of these evils, and deliver us from what has not badly been named the feudalism of capital.
- ◇ "X percent owns Y percent" has been a Lockosaur meme for past 170+ years



# quasi-pacifism

- ◇ death penalty: denormalizing something that was normal
  - ◇ It is not long since the gallows was a public spectacle here in the midst of us, and a hanging made a holiday for the rabble of this city and the neighbouring towns; even women came to see the death-struggle of a fellow-creature, and formed the larger part of the mob. ... I remember a public execution some fourteen or fifteen years ago, and some of the students of theology at Cambridge, of undoubted soundness in the Unitarian faith, came here to see men kill a fellow-man!
- ◇ why not a "Secretary of Peace"?
  - ◇ Why, there is not a Christian nation in the world that has not a secretary of war, armies, soldiers, and the terrible apparatus of destruction. But there is not one that has a secretary of peace, not one that takes half the pains to improve its own criminals which it takes to build forts and fleets! (The Dangerous Classes in Society 1847)

# roots causes of crime

## ◇ The Moral Condition of Boston 1849

- ◇ Much can be done for juvenile offenders, much for discharged convicts, even now. We can pull down the gallows, and with it that loathsome theological idea on which it rests—the idea of a vindictive God. A remorseless court, and careful police, can do much to hinder crime; but they cannot remove the causes thereof.
- ◇ this is plain, that now public charity is more extended, more complete, works in a wiser mode, and with far more beneficial effect; and that pains are now taken to uproot the causes of poverty—pains which our fathers never thought of.
- ◇ A beginning has already been made in the right direction, by establishing the State Reform School for Boys. It will be easy to improve on this experiment, and conduct prisons for men on the same scheme of correction and cure, not merely of punishment, in the name of vengeance. But, after all, so long as poverty, misery, intemperance, and ignorance continue, no civil police, no moral police, can keep such causes from creating crime.
- ◇ Boston is far more sober, at least in appearance, than other large cities of America; but it is still the head-quarters of intemperance for the State of Massachusetts. In arresting intemperance, two-thirds of the poverty, three-fourths of the crime of this city would end at once, and an amount of misery and sin which I have not the skill to calculate.
- ◇ [chiral Left] What keeps you from a course of crime? Your morality, your religion? Is it? Take away your property, your home, your friends, the respect of respectable men; take away what you have received from education, intellectual, moral, and religious; and how much better would the best of us be than the men who will to-morrow be huddled off to gaol, for crimes committed in a dram-shop to-day? The circumstances which have kept you temperate, industrious, respectable, would have made nine-tenths of the men in gaol as good men as you are.

# internationalism and 100% purity

- ◇ a political State seeks only the *material* welfare of its *own* citizens:
  - ◇ The State is a machine to work for the advantage of a special nation, for its material welfare alone, by means of certain restricted sentiments and ideas limited to that work, written in a Constitution ... When the State has done this, it has done everything which its idea demands of it at the present day. p223 [hinting it should do more in future]
- ◇ but the minister must save *all* mankind from *all* injustice:
  - ◇ Now, the minister is to represent, not America, not England, not France alone, but the human nature of all mankind; and see that his nation harms no other nation; that the majority hinders no minority, however small; that it brings the weight of its foot upon no single man, never so little.
- ◇ "no minority, however small..."
  - ◇ **Panics** are moral **absolutes**: no utilitarian tradeoffs; contamination logic controls

# Parker's temperance Panic

- ◇ consider how difficult it would be to disagree with Parker's position here (classic Jurassic):
  - ◇ Then I have preached against intemperance, against making rum, selling rum, and drinking rum. The evil of intemperance has been under my eyes every Sunday. There is not a man before me, not a woman before me, not a girl or boy before me, but has lost some dear and valued relative, within not many years, slain by this monstrous vampire, which sucks and poisons the body of America. The poor men that I feed have been made paupers by rum; of the funerals that I attend, rum, with its harsh hammer, has often nailed down the coffin-lid; and of the marriages that I have helped to solemnize, how often has the wife been left worse than a widow! Since intemperance has become so popular in Boston; since it has got the mayor and aldermen on its side, and while every thirty-fifth voter in Boston is a licensed seller of rum; when it is invested with such strength, and gets possession of the House of Representatives, — I have preached against it all the more. I know, from the little town where I was born, as well as this large one, what a curse and blight drunkenness is. --Some Account of My Ministry 1852
- ◇ Satan replaced by grandiose secular/political Harms: "monstrous vampire", "evil", "curse"
  - ◇ requires not an exorcist but a political campaign manager: "every 35th voter", "mayor & alderman", "House of Reps"
- ◇ **Panic Hack** emotional heighteners: women, children, widows
- ◇ chiral Left: shaming "up" at systemic powers (rum sellers & corrupt politicians), not "down" at drunks
  - ◇ see Fat Shaming & Felony Release today

# "progressive"

- ◇ Parker's own Puritan-descended Unitarians are the *most progressive* in both religion + politics:
  - ◇ These Northern Saxons, moreover, are mainly descended from men who fled from Europe because they had ideas, at least sentiments, of Christianity and democracy which could not be carried out at home. They are born of Puritan pilgrims, who were the most progressive portion of the most progressive people, of the most progressive stock, in all Christendom. They came to America, not for ease, honour, money, or love of adventure, but for conscience' sake, for the sake of their Christianity and their democracy. Such men founded the chief Northern colonies and institutions, and have controlled the doctrines and the development thereof to a great degree. We see the result of such parentage: more than all other nations of the earth, the North has cut loose from the evil of the past, and set its face towards the future. ... No people on earth has such material comfort, such enjoyment of natural rights of body and spirit already possessed, such general development of the human faculties. But the attainment does not satisfy us; for we share this instinct of progress to such a degree, that no achievement will content us. p253
- ◇ The Material Condition of the People of Massachusetts (1860):
  - ◇ After all, it is a good town, this dear old Puritanic Boston. We wish we may be mistaken, but yet we think it the best city in the world—the most moral, intelligent, charitable, and progressive—the most hospitable to a great, new truth of philosophy, morals, philanthropy, or religion. We hope there are better towns, but know not where to find them.
- ◇ Is this not how Harvard still sees itself today? the most *moral, intelligent, charitable, progressive*

# "progressive" vs "Satanic"

## ◇ The Present Crisis in American Affairs 1856

- ◇ Now the progressive power of America is lodged chiefly in the North, where it is diffused almost universally amongst the people, but most conspicuously comes to light in the men of genius. Accordingly, every man of poetic or scientific genius in the North is an anti-Slavery man; every preacher with any spark of Christian genius in him is a progressive man and hostile to Slavery.
- ◇ The regressive power is lodged chiefly at the South, where it is considerably diffused among the people. That wide diffusion comes partly from the ethnologic sluggishness of the African element mixed in with the population, but still more from the degradation incident to a people who have long sat under tyrannical masters. It is this which has debased the Caucasian of Virginia, Tennessee, North and South Carolina.
- ◇ If we once put an anti-Slavery man, never so moderate, into the presidency, then see what follows immediately or at length: ... All the great offices, executive, judicial, diplomatic, commercial, will be controlled by the progressive force; the Administration will be celestial-democratic, not Satanic merely, and seek by natural justice to organize things and persons so that all may have a share in labour and government.
- ◇ His shift from Satan to secular Panics is blatantly literal

# it's the current year

- ◇ In 1839, Parker attended Boston's Berry Street Conference, an annual meeting of Unitarians
- ◇ He couldn't believe they were debating whether to exclude from Christian fellowship those who denied Biblical miracles. He was "**horrified**" and wrote:

**"This is the 19th century! This is Boston! This among the Unitarians!"**



In other words, how could the most progressive & enlightened people on earth insist on bullshit miracles?

# no positive theological creed

- ◆ Letter to Boston Association of Congregational Ministers

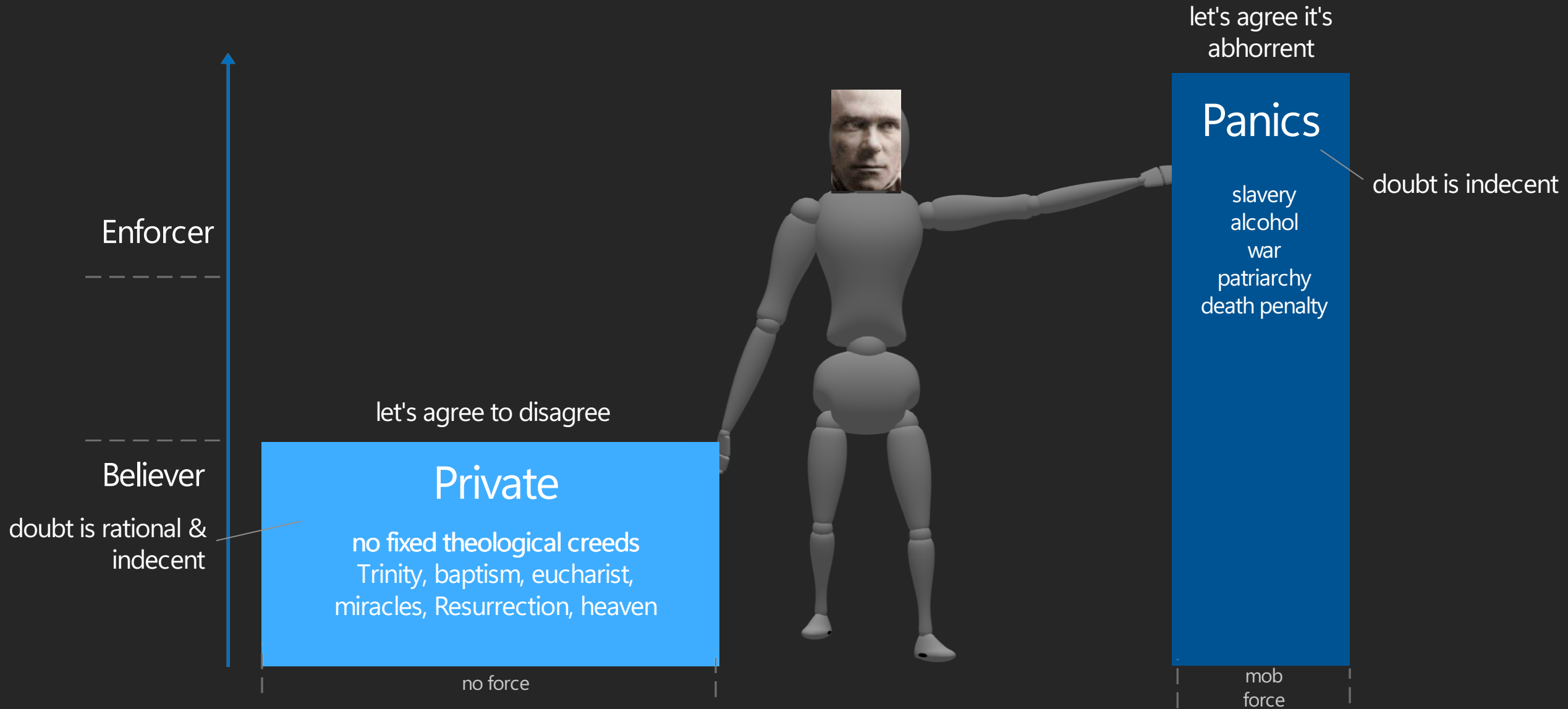
- ◆ The Unitarians have no recognized and public creed. It used to be their glory. At the Theological School in Cambridge, I subscribed no symbolical books; at my ordination I assented to no form of doctrines—neither church nor council requesting it. When I became a member of your learned body, no one asked me of my opinion, whether orthodox or heterodox. No one even demanded a promise that I should never change an opinion, or discover a new truth!

- ◆ He used this to taunt his Unitarian critics: how can they say he's heretical with no positive theology of their own?

- ◆ But still, I do not know that I have transgressed the limits of Unitarianism, for I do not know what those limits are. It is a great glory to a liberal association to have no symbolical books, but a great inconvenience that a sect becoming exclusive should not declare its creed. I cannot utter the Shibboleth of a party till I first hear it pronounced in the orthodox way. I shall presently proceed to beg you to point out the limits of scientific freedom, and tell the maximum of theological belief which distinguishes you from the "orthodox" on the one side, and the minimum thereof, which distinguishes you from the "infidels" on the other side.



# Parker's Pripanic split: PRIVATE is optional - PANIC is mandatory



# truest Christians may be unbelievers: Micah 6:8, Matthew 25

## ◇ Parker's 1858 lecture on Benjamin Franklin:

◇ It has often been said that Franklin had no religion. ... if religion be a belief in the standard doctrines of the ecclesiastical theology,— the Trinity, the fall, total depravity, the atonement, the invincible wrath of God, eternal hell, the damnation of men or of babies, the miraculous Revelation of the Old Testament and the New, the miracles of famous men, Jews, Gentiles, or Christians, — then Franklin had no religion at all. ... But if religion be to do justly, to love mercy, and to walk humbly with God; if it be to love God with all the mind, and heart, and soul, and one's neighbour as one's self; if it be to forgive injuries, to do good to all men, to protect the needy, clothe the naked, instruct the ignorant, feed the hungry, to visit the fatherless and widows in their affliction, to lift up the fallen, to break the rod of the oppressor and let the oppressed go free, and at heart to endeavour to keep one's self unspotted from the world; then what statesman, what man, what Bishop of that time, was his equal? Nay, bating the errors he has himself pointed out in his life, in what was he behind the very chiefest of the apostles ? If such things as he practiced make a man a Christian, then Franklin must stand high on the list. If they do not, then it is of no consequence who is called Christian, or Pagan, or Turk.

## ◇ Parker essentially argues *real* Christianity is polymaltruism, as opposed to its dry outmoded doctrines

◇ Progressive Christianity (syncretizing polymaltruism) has been arguing this for 160+ years

◇ Query whether mental flip / political browbeating (maltruism) equates to the personal altruism of Bible

# a Panglossian god of pure benevolence

## ◇ On the Position and Duty of a Minister 1852

- ◇ I have taught the infinite perfection of God; that in, God there are united all conceivable perfections ... that He is perfect providence also, and has arranged all things in His creation so that no ultimate and absolute evil shall befall anything which He has made;—that, in the material world, all is order without freedom, for a perfect end; and in the human world, the contingent forces of human freedom are perfectly known by God at the moment of creation, and so balanced together that they shall work out a perfect blessedness for each and for all His children. ...
- ◇ I have taught that there has been a great progress of mankind,—outwardly shown in the increased power over nature, in the increase of comfort, art, science, literature; and this progress is just as obvious in religion ... for, indeed, the difference between the popular conception of a jealous and angry God...and the idea of the infinite God is as great as the difference between the "dug-out" of a Sandwich Islander and a California clipper ... I see no limit to this general power of progressive development in man; none to man's power of religious development. The progress did not begin with Moses, nor end with Jesus.
- ◇ Parker's **NoHarm Hack** God effectively outsources His anger to human **Panic Hack** enforcers like Parker
  - ◇ "Bigots in the Hands of an Angry Gød Lockosaur"

# theological endpoint: an endless arc toward perfection

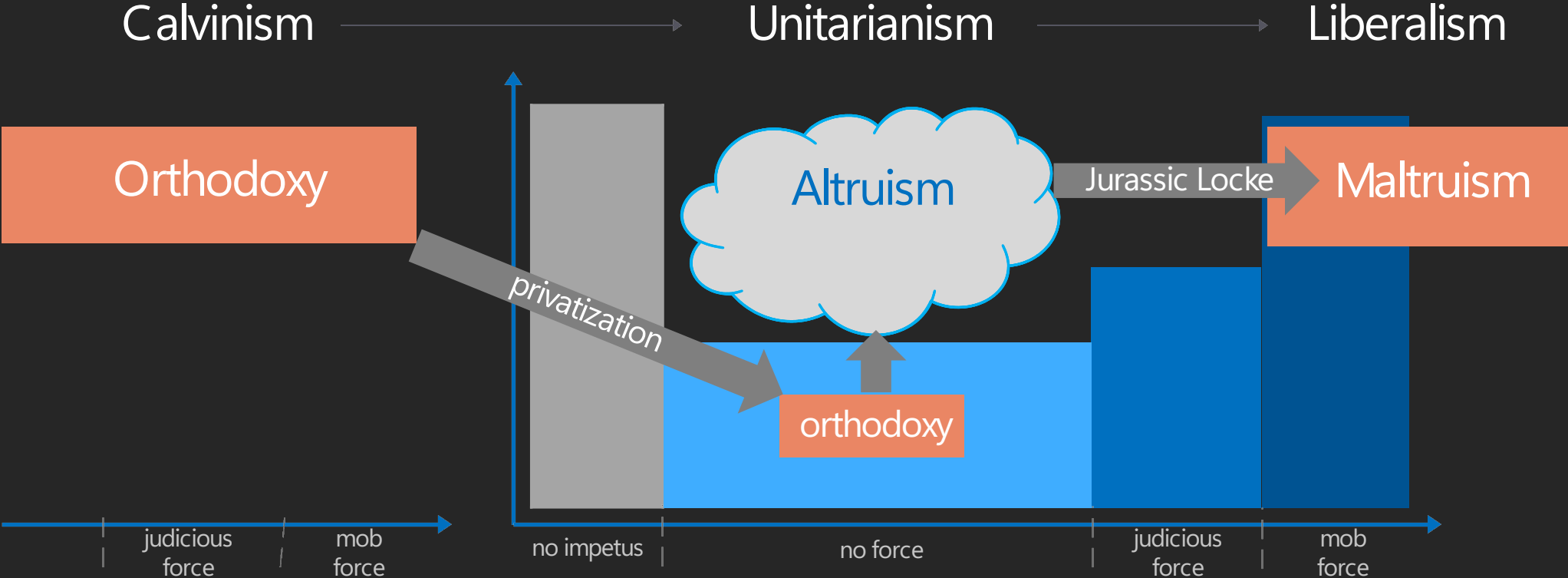
- ◇ I do not pretend to understand the moral universe. The arc is a long one. My eye reaches but little ways. I cannot calculate the curve and complete the figure by experience of sight. I can divine it by conscience. And from what I see I am sure it bends toward justice. –1853 sermon on slavery
- ◇ I do not believe that American Democracy is always to be Satanic, and never celestial. I do not believe in the Democracy that swears and swaggers, that invades Mexico and Cuba, and mocks at every "higher law" which is above the passions of the mob. I know America better...
- ◇ I have seen too much ever to despair. The history of the world,--why, it is the story of the perpetual triumph of truth over error, of justice over wrong, of love against hate, of faith in God victorious over everything which resists His law ...
- ◇ As the forces of matter, from necessity, obey the laws of gravitation; so the forces of man must, consciously and by our volition, obey the infinite will of God. Out of this absolute religion, which I so dimly see, ... there shall rise up one day men with the intellect of an Aristotle and the heart of a Jesus, and with the beauty of life which belongs to human nature; there shall rise up full-grown and manly men, womanly women, attaining the loveliness of their estate; there shall be families, communities, and nations; ay, and a great world also, wherein the will of God is the law, and the children of God have come of age and taken possession. God's thought must be a human thing, and the religion of human nature get incarnated in men, families, communities, nations, and the world. –Of the Position and Duties of a Minister 1852

# his love-only God gets **NoHarm Hack** shelter

- ◇ **NoHarm Hack** reduces the *attack surface* of beliefs in Private chamber
  - ◇ We tolerate the various Private religions because they're not *harming* anyone (placebo logic)
    - ◇ If they started legally *requiring* baptism, we'd ask "Hey, how do we know their baptism is **real**?" (and it will fail that test)
  - ◇ *Coercion* triggers scrutiny
- ◇ A purely altruistic God who just lovingly roots for everyone seems **unobjectionable**
  - ◇ If you're starting to lose your faith after Newton, a gently encouraging Hallmark god seems like a nice placebo
- ◇ An angry God sending millions to eternal hell will trigger more pushback & objections
  - ◇ it's forced to justify that theology more with proof – which will tend to fail in a post-Newton age of waning belief
- ◇ Hence the God of wrath privatized *first*, leaving a purely altruistic God of love (truncation)
  - ◇ see William Channing: *The Moral Argument Against Calvinism* (1820) - decrying hell as barbaric
- ◇ eventually the altruistic God of love privatized also, as too **supernatural** (further truncation)
  - ◇ eg Frothingham "The Religion of Humanity" 1873
  - ◇ But for a moment (ca 1800-1860), it seemed a purely altruistic God might be a solid fixture of "rational" morality
    - ◇ at **Comprehender** status, alongside Lockean natural rights etc

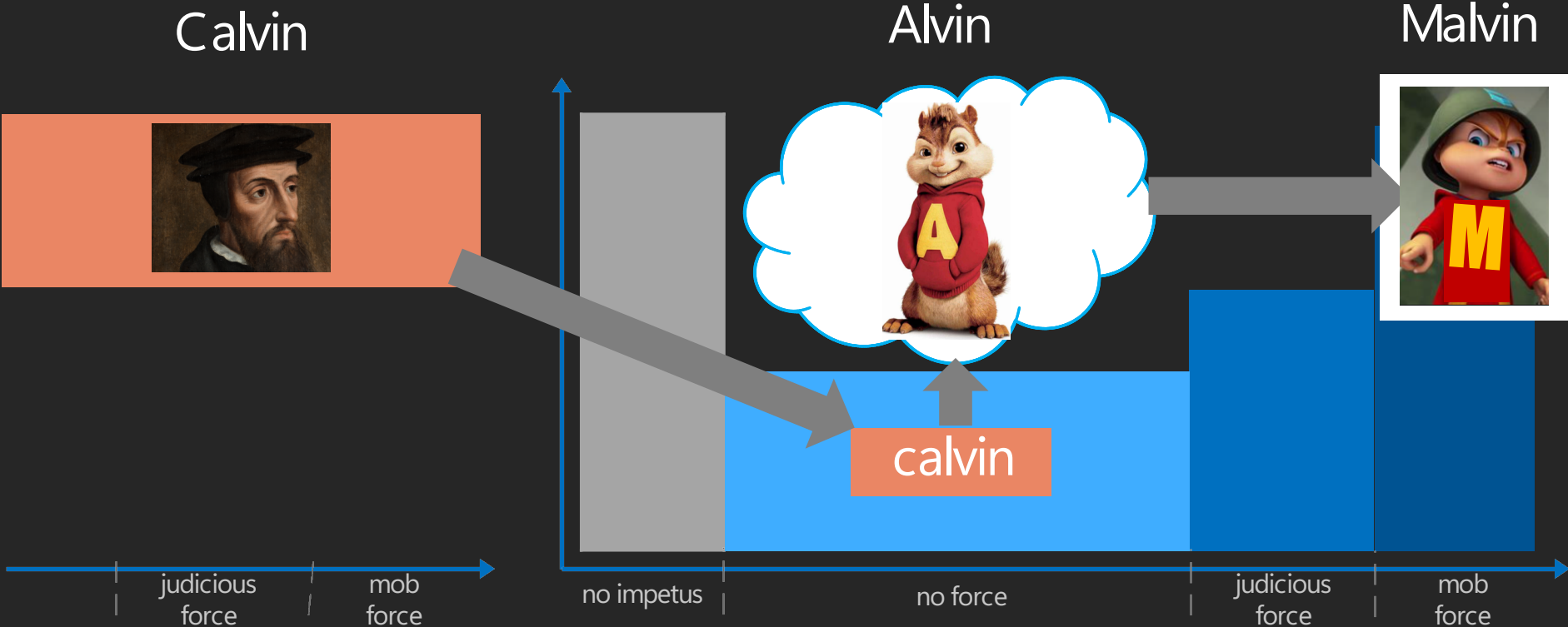
# Joseph Henry Allen's "Three Phases of Modern Theology"

- ◇ He could see this in 1880 (having lived thru it)
  - ◇ Theodore Parker pivotal figure for him



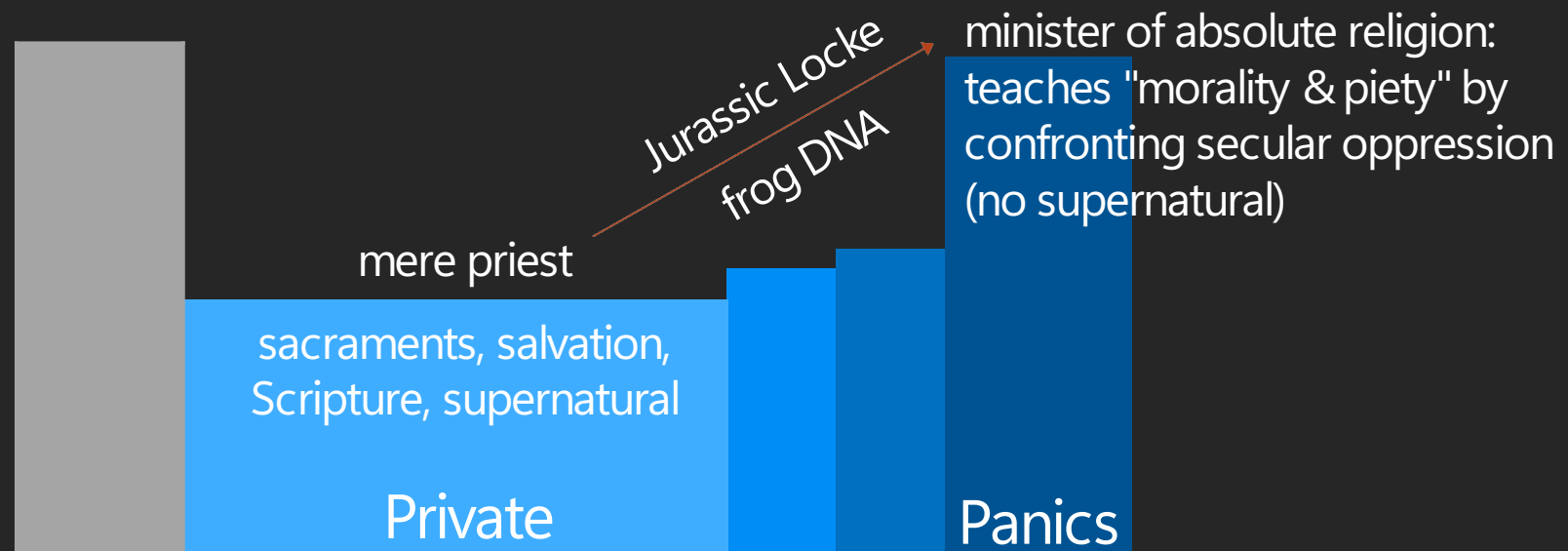
# Calvin to Alvin to Malvin

◇ Calvinism -> Altruism -> Maltruism



# Parker essentially lays out the frog DNA

- ◇ In all this you see how different is the position and function of the minister of absolute religion [frog DNA/secular Panics] from that of the mere priest [Private supernatural religion]. In Russia the few hold down the many, and the priest says nothing against it. He is there only to appease God, to administer salvation, to communicate Scripture; not to teach morality and piety. In America the many hold down the few,—the twenty millions [free] chain the three [slaves]; and the priest says nothing against it. What does he care? He goes on appeasing the wrath of God, administering salvation, explaining and communicating Scripture, and turns round and says: “This is all just as it should be, a part of the revelation, salvation, and sacraments too; come unto me, and believe, and be baptized with water.” But the minister of absolute religion is to hold a different speech. He is to say: “My brethren, hold there! Stop your appeasing of God!—wait till God is angry. Stop your imputing of righteousness! There is no salvation in that. Stop your outcry of 'Believe, believe, believe?' Turn round and put an end to this hateful oppression, and tread it under your feet. --Minister Duties (1852)

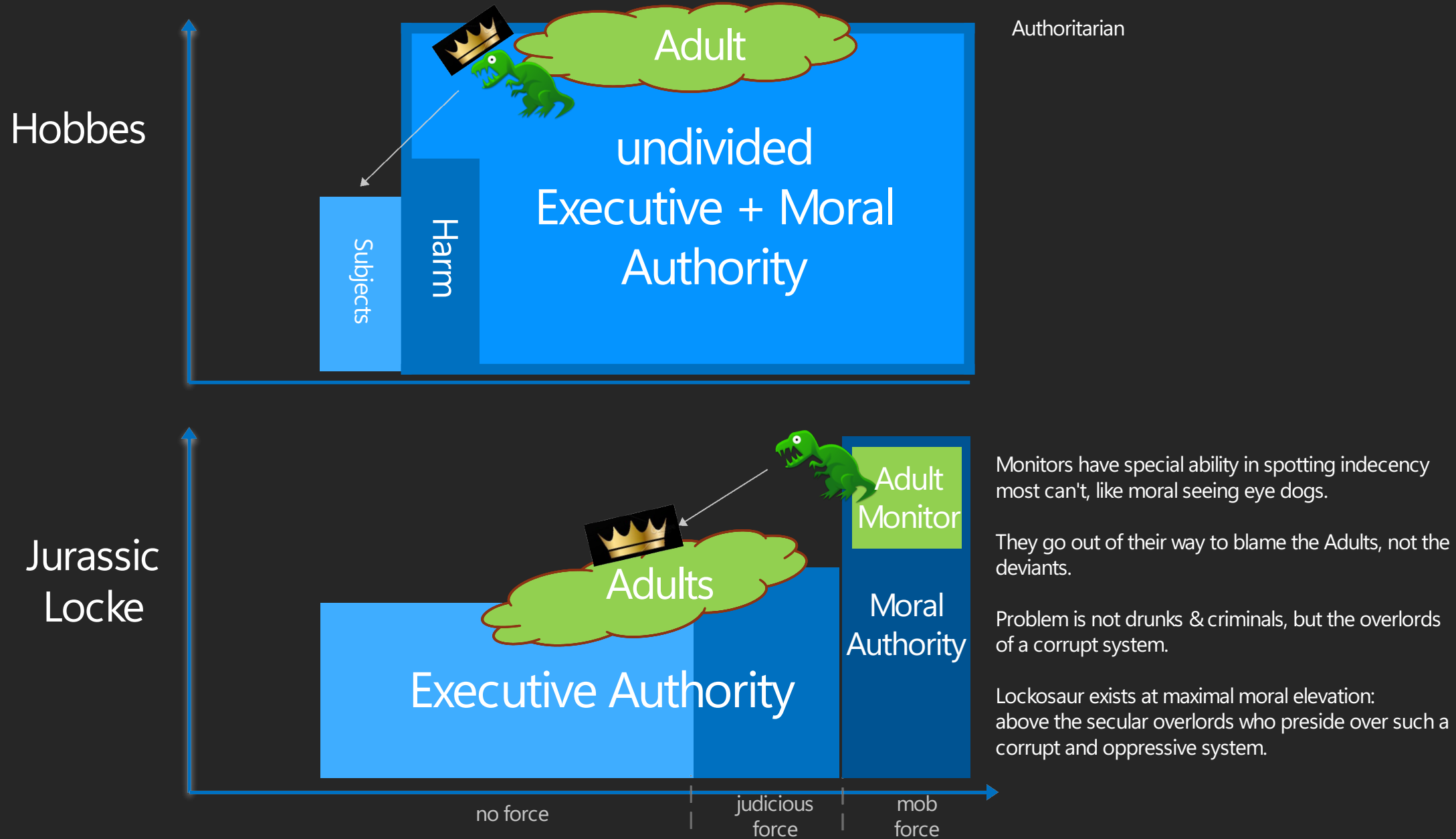




# Parker's **Panic Hack** creates the imperial pulpit

- ◇ Locke would be horrified by a pastor judging "all statutes" and "institutions"—but this is the frog DNA:
  - ◇ Of all doctrines he is to ask, Are they true? of all statutes, Are they just? of all conduct, Is it manly, loving, and kind? of all things—institutions, thoughts, and persons, Are they conformable to the nature of mankind, and so to the will of God? So his aim must be to make all men perfect men; to do this first to his own little congregation, and next to all mankind. (Of the Position and Duty of a Minister 1852)
- ◇ Policy is mere "political economy"; Panics are "political morality":
  - ◇ So he is to try every statute of men by the law of God; the Constitution of America by the Constitution of the Universe. National measures he must try by universal principles; and if a measure does not square with the abstract true and the abstract right, does not conform to the will and the law of God, then he must cry out, "Away with it!" Statesmen look at political economy; and they ask of each measure, "Will it pay, here and now?" The minister must look for political morality, and ask, "Is it right in the eyes of God?" So you see that at once the pulpit becomes a very near neighbour to the State-house; and the minister must have an eye to correct and guide the politicians. p224
  - ◇ Able men make a wicked statute; wicked judges violate the Constitution; and defile the great charter of human liberty with ungodly hoofs... p230 [Satanic imagery]

# Jurassic Locke creates split authority



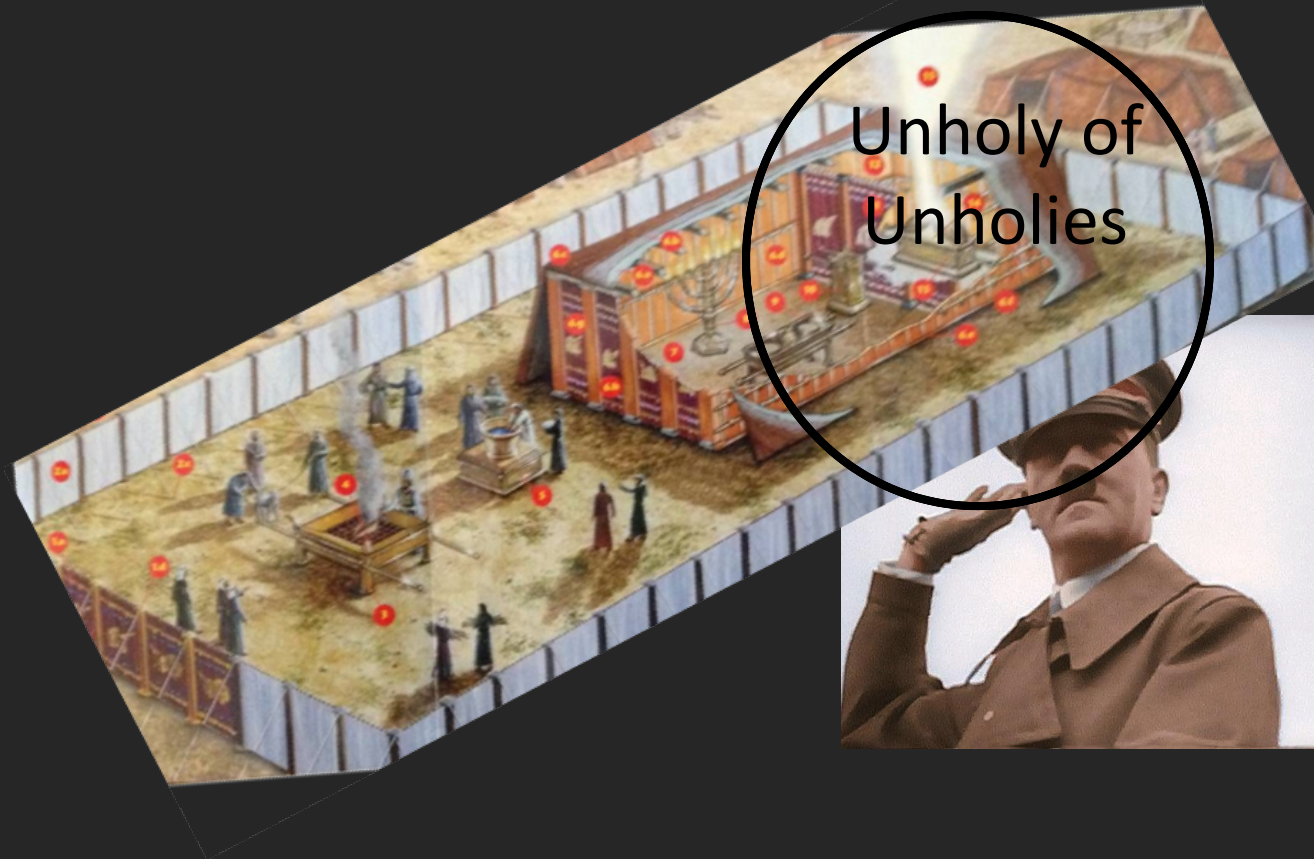
# Parker's contemporaries were aware his Panic tactics were questionable

- ◇ William Channing (1780-1842) was the *leader* of the *more liberal* Unitarian wing from ca 1820 to 1840
  - ◇ He was calling out abolitionists in general here, but it would certainly apply to Parker (who was one of the fiercest):
    - ◇ The abolitionists have done wrong, I believe; nor is their wrong to be winked at, because done fanatically, or with good intention; for how much mischief may be wrought with good design! They have fallen into the common error of enthusiasts, that of taking too narrow views, of feeling as if no evil existed but that which they opposed, and as if no guilt could be compared with that of countenancing or upholding it. The tone of their newspapers, as far as I have seen them, has often been fierce, bitter, and abusive. Their imaginations have fed on pictures of the cruelty to which the slave is exposed, till they have seemed to think that his abode was perpetually resounding with the lash, and ringing with shrieks of agony; and accordingly, the slaveholder has been held up to execration, as a monster of cruelty. I know that many of their publications have been calm, well considered, and abounding in strong reasoning. But those, which have been most widely scattered and are most adapted to act on the common mind, have had a tone unfriendly both to manners and to the spirit of our religion. p134
    - ◇ Another objection to their movements is, that they have sought to accomplish their objects by a system of Agitation; that is, by a system of affiliated societies, gathered, and held together, and extended, by passionate eloquence. This, in truth, is the common mode by which all projects are now accomplished. The age of individual action is gone. Truth cannot be heard unless shouted by a crowd. The weightiest argument for a doctrine is the number which adopts it. Accordingly, to gather and organize multitudes is the first care of him who would remove an abuse or spread a reform. p135 [lamenting Panics in general]

# Parker as remembered by Joseph Henry Allen

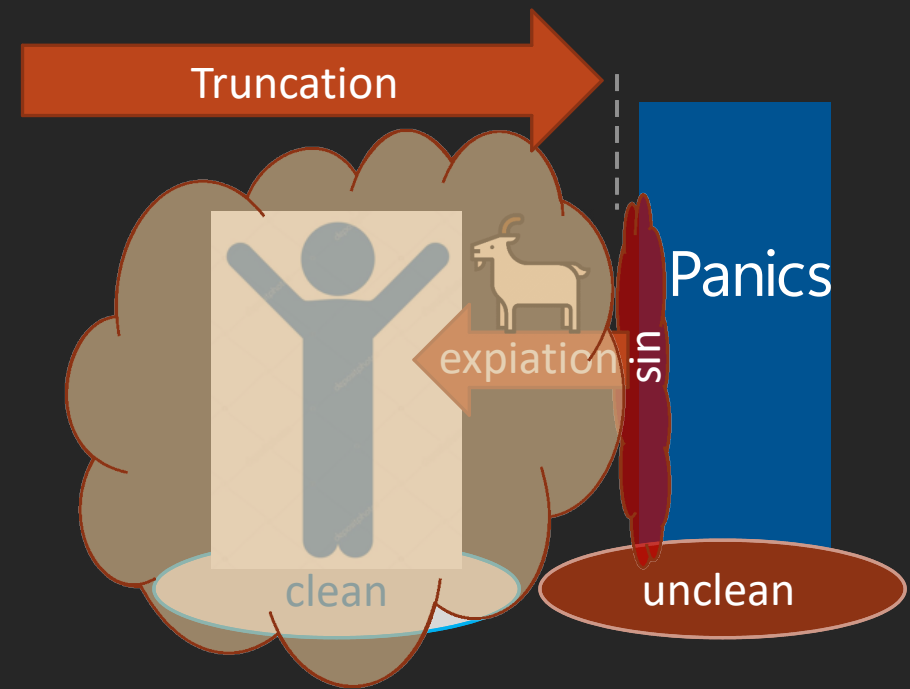
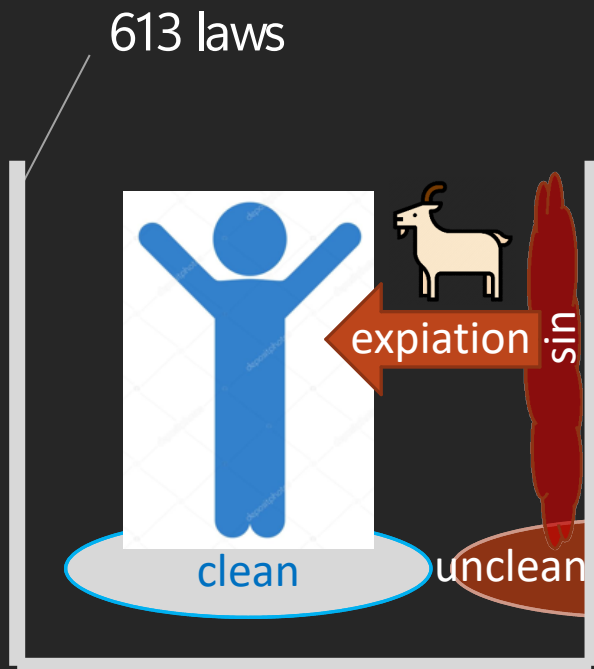
- ◇ the Unitarian Joseph Henry Allen (1820-1898) knew Parker and later wrote an admiring piece about him,
  - ◇ but he had certain reservations about Parker's pugnacity & uncharity.
  - ◇ To achieve the overwhelming certainty needed for Panic, one often needs to misrepresent the other side:
    - ◇ Out of a certain defect in his mind which I have tried to indicate, he would often seem not in the least to understand or do justice to the minds of others. And so there was a vein of misunderstanding and injustice, on both sides, which made bitter and false a large part of his controversy with the popular theology. I do not remember a single statement he ever made of the doctrine of his opponents which they would be willing to accept, while he did make many statements of their doctrine which they considered wilfully offensive misrepresentations and caricatures. p106 [brutal]
  - ◇ He was struck by how Parker pointed out so many errors in others, yet never imagined he might be wrong himself:
    - ◇ Considering how much of a controversialist he was, how familiar with the history and criticism of every form of belief, how generally known as assailing other men's opinions, it is remarkable how self-confident he always was in asserting his own. It is as if he had never known a doubt. It is as if there were no shading-off in his mind between absolute belief and absolute disbelief, as in the sky of the tropics there is no twilight, but night shuts down dark against the brightness of the day. ... It did not occur to him that where he and other men differed, he might possibly be mistaken; that there might possibly be some truth of experience, if not of fact or philosophy in the doctrine he attacked. p104
  - ◇ This is how the Panic Hack works: the Harms are *so* outrageous, we *must* crank our denunciations to the max:
    - ◇ Worrying about motes in our own eye (or "fairness" to the Harmers) is just nitpicking that dilutes our message and misses the big picture.

Additional module on mismatch between  
sin expiation and panic sins,  
creating a new sort of Temple system



# Truncation kills sin expiation, but **Panic Hack** retains sin

- ◇ **supernatural** sin expiation (goats/Christ) is privatized per **NoHarm Hack** (a truncation/lobotomy of that function)
  - ◇ This would have been a logical moment to retire grandiose notions of moral contamination *as well*, and go full utilitarian
- ◇ However, the **Panic Hack** kept **intense** moral contamination alive for grandiose *secular* sins (racism etc)
  - ◇ We evidently still need grand causes & grand moralizing ("man does not live by bread alone")
  - ◇ Panics fill a moral vacuum: "I will nobly self-sacrifice against my own white/male/industrial privileges to fix indecency"



# Truncation leaves us with **Enforcer** level contamination, but only **Believer** level cleansing

- ◇ This is certainly true of Harvard atheists, but even true in churches with otherwise robust **supernatural** theology
  - ◇ If a church clearly & forcefully told its white members: "Don't worry, Christ has cleansed your sins of racism, you are a new creation; don't feel guilty and certainly don't feel guilty about sins of slaveowners who aren't you", it would trigger harsh pushback from atheists & Christians alike
- ◇ Such cleansing is OK for *personal* sins like alcoholism (placebo stuff at **Believer** level)
  - ◇ but inappropriate for grand secular, systemic harms like racism (at **Enforcer** level)
  - ◇ It's felt we *need* some guilt hanging over white people, to keep them pushing for needed change
  - ◇ **Panic** logic: "*people are dying*". "Amazing Grace" is not amazing enough to cover **Panic** sins.
- ◇ Imagine the *tone* of the pushback against white forgiveness:
  - ◇ earnestly admonishing them to be *decent* Samaritans who care about oppression ("can't you see the ongoing harms?")
  - ◇ Some will be righteously outraged. Tone is highly *moral* and *religious* and rebuking of sin.
  - ◇ These secular **Panics** are the truncated rump of *public-tier* Christianity that can still operate at **Enforcer** level (mob force)
    - ◇ Kepler's Star has left this mutant remnant of Christianity, where grace is truncated away but sin remains

# N.T. Wright:



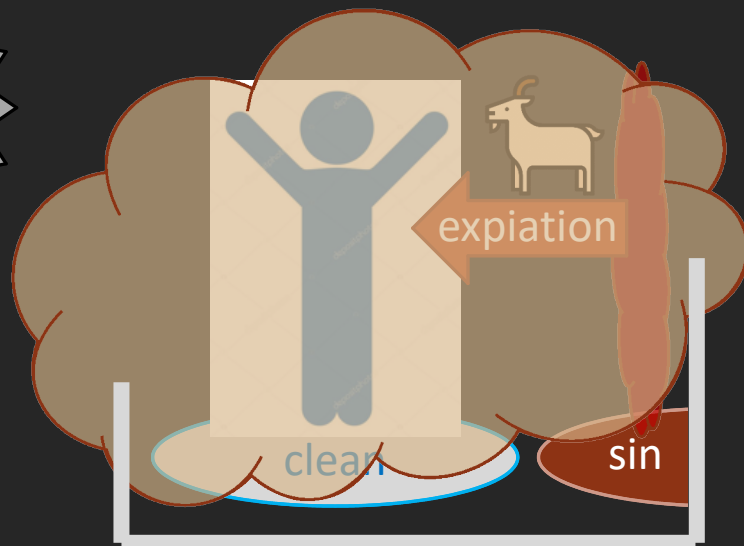
As a culture, the Western world of the late twentieth century has seen the growth, and the application on a wide scale, of the hermeneutic of suspicion. Every text, every artefact, every piece of popular culture, is interrogated: whose perspective does it represent? Who is it oppressing? Who is implicitly marginalized by it? This process, fueled by the great liberationist movements, not least that of women and (in the United States) of African Americans, has pinpointed many evils, and awakened consciences to many real abuses. But left to itself it functions as the secular shadow of that kind of sub-Christian teaching where the doctrine of original sin was well known but that of free grace was somehow forgotten. It produces, in other words, a gloomy, guilty mind-set, where people feel ashamed of being what they inalienably are, and apologize for innocent actions. When we meet this in an individual, we advise them to see a psychiatrist. Someone who is always apologizing, always overeager to confess their sins, needs pastoral help. But we are well on the way to creating the social or corporate equivalent; that is perhaps what neo-moralism was bound to do.

- ◇ This is correct as a theology of grace, but can it be safely preached?
  - ◇ you'd think millions of white believers being wrongly guilty would be seen as an urgent pastoral problem
- ◇ But anyone preaching on this would have to so heavily caveat the grace, that the "gloomy, guilty mind-set" is not lifted:
  - ◇ "Of course white people *do still* have many kinds of privilege that we must fight tirelessly against..."
- ◇ *True* peace on this issue for *any* white person can only come when black injustice has been fully rectified,
  - ◇ no matter how personally blameless particular white individuals may be.
  - ◇ This is not Christianity. Christian grace covers even people *guilty* of racism, much more those blameless of it.



# Detethering zaps any fixed guardrails

- ◆ Kepler's Star reduces supernatural dogma and non-scientific positive theory to **Believer** stance ([NoHarm Hack](#))
- ◆ Towering above them at **Enforcer** tier are horrifyingly grand current harms ([Panic Hack](#)),
  - ◆ which create the litmus tests of character: those who oppose the harm, versus those enabling it.
- ◆ These harms cannot be stable, b/c secular harms tend to get fixed, and b/c there is no fixed positive theory
  - ◆ hence the goal posts are constantly moving: slavery -> Jim Crow -> redlining -> microaggressions
  - ◆ gay marriage -> trans bathrooms; the "LGBTQIAA..." acronym is like track marks up a heroin addict's arm ("hero")
- ◆ It's as if deprived of guard rails, we topple over onto back of the grand Harmers, and push them across the floor



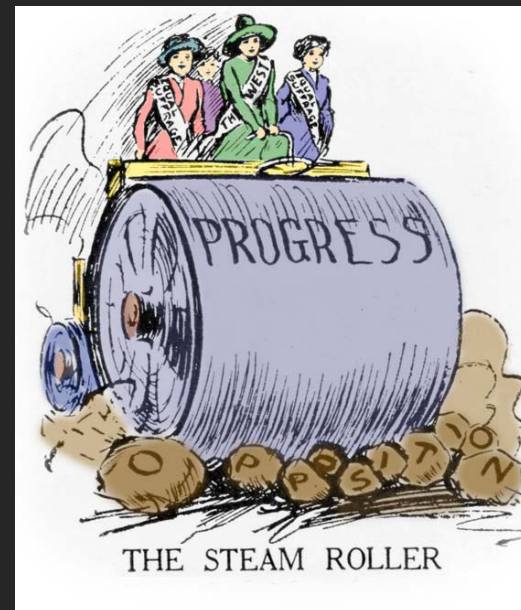
613 fixed laws



endless new laws

# Detethering creates the Steamroller

- ◇ Detethering forces maltruists onto back of the Bad Others
  - ◇ no fixed rules to hold them upright, and keep them contained to a fixed space:
    - ◇ any such rules would be either supernatural dogma or non-scientific positive theory (**Believer**), lacking **Panic Hack** oomph (**Enforcer**)
- ◇ And so they steamroll endlessly forward, constantly appalled, constantly fighting evolving atrocities,
  - ◇ like a sort of endless 40 year trek thru the wilderness, chasing a pillar of injustice

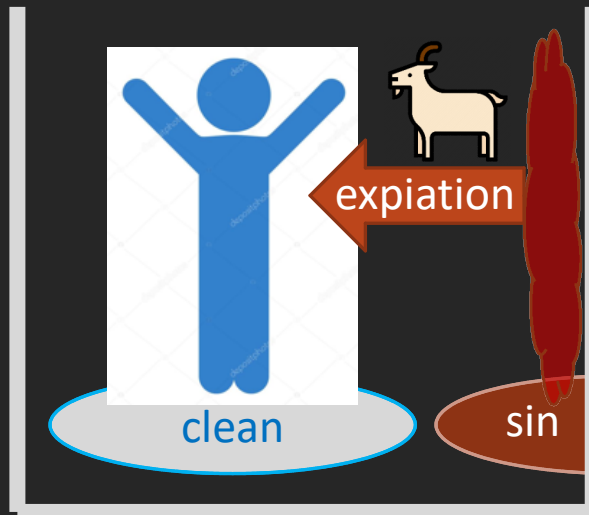


"opposition"

women's suffrage cartoon

# instead of fixed laws, a fixed thermostat

- ◇ Panics create litmus tests of character by *opposition*
  - ◇ goal posts must be moved until a sufficiently heated opposition is found; need toasty *conflict* to fix good vs evil sides
- ◇ Israelite goal of a 100% clean & peaceful population impossible, since > 30% must stand in for goats,
  - ◇ who are enabling some great atrocity that must be fixed ("people are dying"). Endless contamination, and no peace.
- ◇ Explains why chosen issues tend to get weirder (eg George Floyd hardly a poster child)
  - ◇ black president -> slavery reparations: must keep moving issue to point of sufficiently hot opposition



613 fixed laws



fixed thermostat

# Lockean structure: shifting content but constant lanes

knowledge!



Science

ever more discoveries  
in Science & Math

(as old theories seem  
wrong or incomplete)

happiness!



Private

ever evolving personal  
growth & tastes

(the Hedonic Treadmill:  
resets as prior income  
& pleasures no longer  
satisfy as much)

general welfare!



Policy

ever evolving legislation  
and regulation

(as prior attempts seem  
less evolved or relevant  
to current situation)

decency!



Panics

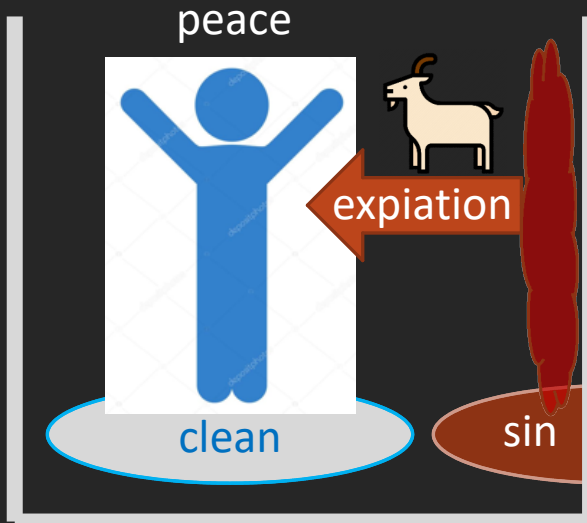
ever more atrocities  
to notice & oppose

(the arc of the moral  
universe, bending  
toward justice)



# atop the steamroller there is no "clean" and no peace: only cleaner, by continually fighting the Harmers

- ◇ With no sin expiation, there is only the current conflict between those fighting the harm and those enabling it:
  - ◇ only that is real & important. We need to maintain white/male/straight guilt because it's important for fixing the harms.
- ◇ If you're called out for white/male/straight privilege, only thing you can do is climb atop as best you can:
  - ◇ just keep confessing, keep "learning", keep supporting every new progressive issue that comes along.
  - ◇ There is no goat you can sacrifice that will ever make you a fully clean moral equal of black/women/gay people.
  - ◇ Some moments feel good ("As a white person I learned..."), but overall you're haunted by a constant anxiety that keeps you fearfully jumping on every new cause

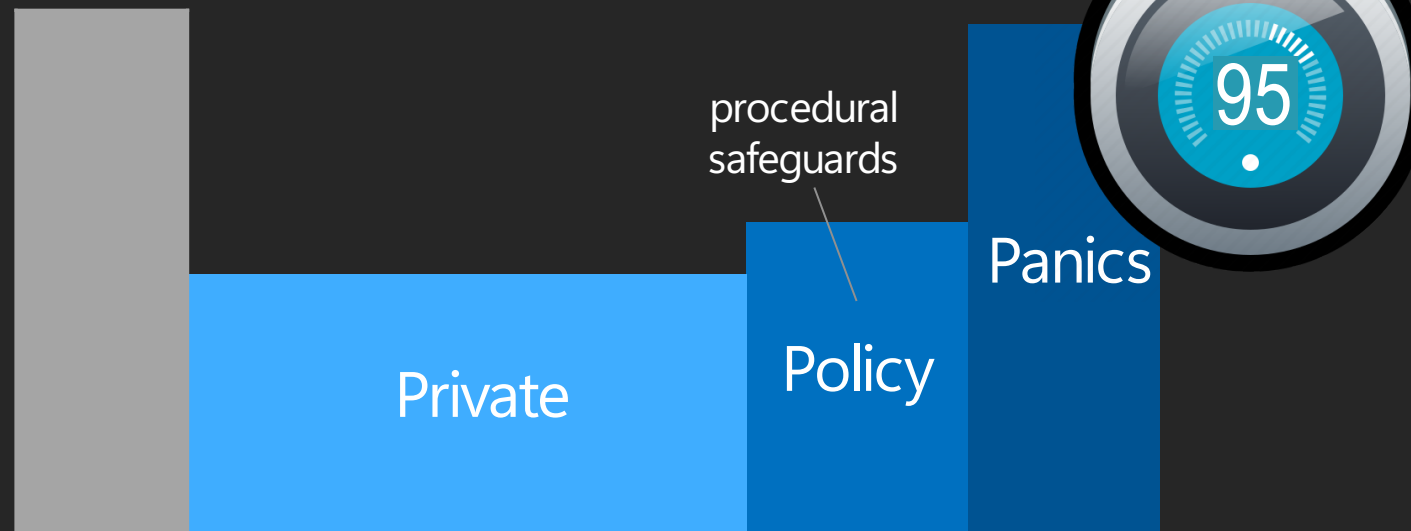


# running the system at 95° is eroding the rule of law

- ◇ Locke's cool utilitarian system was never intended to include permanent hot moral Panics
  - ◇ His **Majority Hack**, intended to create finality ("the people have spoken"), has been flipped by Jurassic Locke:
    - ◇ now desperately important to *flip* an unwoke majority, and conquer any other political obstacles in way, to end the harm.
- ◇ Relative to stopping Hitler now ("**people are dying**"),
  - ◇ procedural checks & balances are tough to defend; too abstract, and they seem like technicalities Hitler is *exploiting*.
  - ◇ Locke's procedural safeguards are justified only by **Harm Hack**; **Panic Hack** is more potent
- ◇ Dropping something like filibuster simply becomes the *next point of opposition*, generating 95° of heat
  - ◇ and we are inherently forced to greater extremes, to maintain thermostat

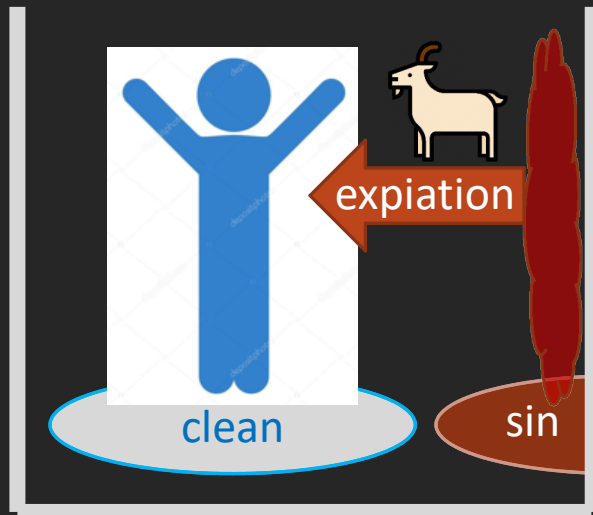


Constitution becomes hollowed-out set of technicalities, created by contaminated white men



# secular satans are inherently fractious

- ◇ we can > 90% ally against a **supernatural** satan, and fight it with **supernatural** means (like sacrifice/prayer)
  - ◇ a marginal deviant fringe may remain as "out group" object lessons (witches, heretics, town drunks...)
  - ◇ but the vast majority of people and leaders can be "in group", at peace
- ◇ Maltruism's secular satan are far more fractious
  - ◇ Panics are premised on grand systemic flaws supported by the powerful and a large chunk of the population (20 to 30% at least), so your society will always be experiencing at least 95 of bitter internal conflict

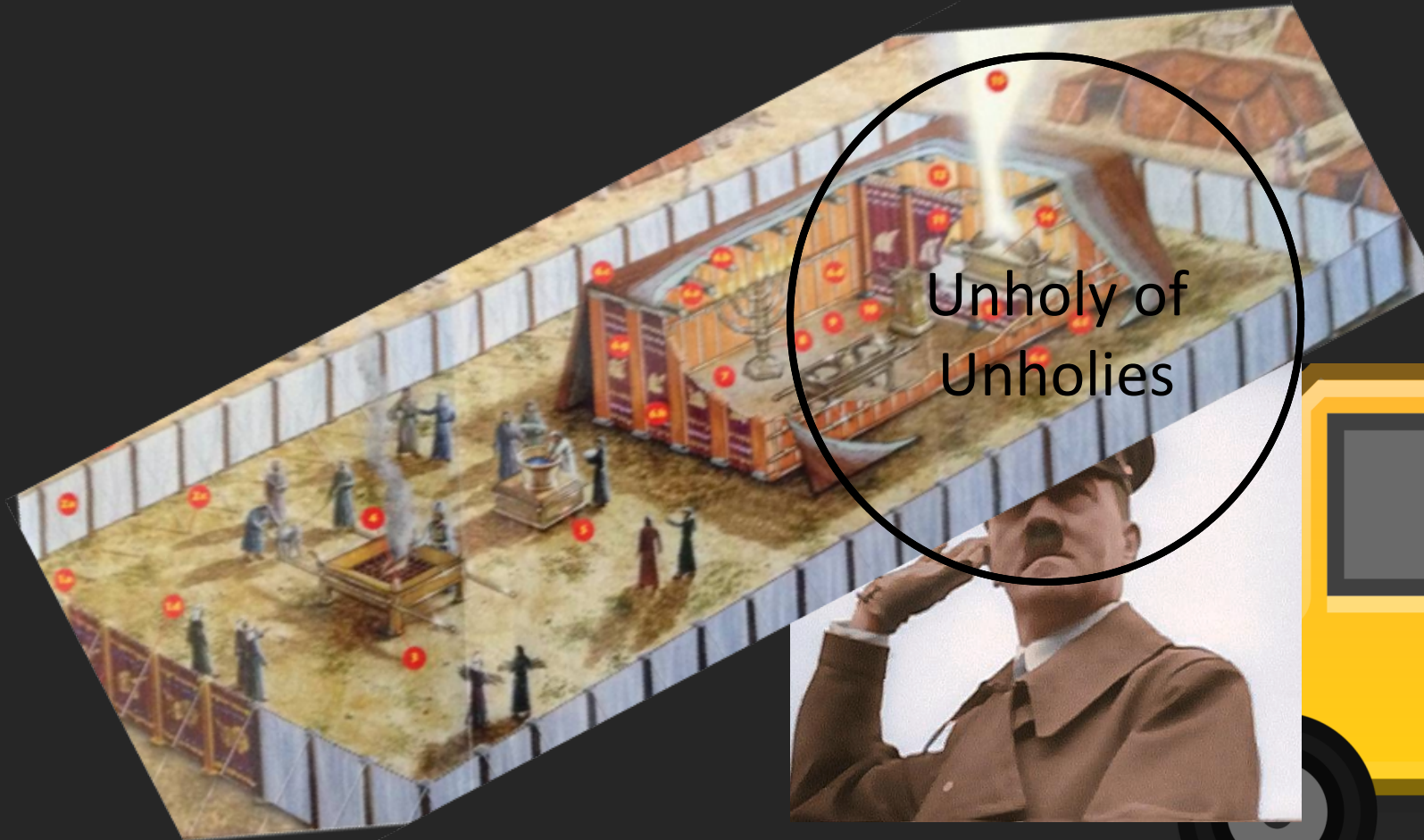


613 fixed laws



fixed thermostat

a new *detethered* Temple system is created,  
powered by an Unholy of Unholies





# an inconvenient truth: temple emissions are not sustainable

## Conditioning

didactic media representation,  
identity days & months, DEI  
training/education ...



Shaming  
"you're racist"

Denial  
"no I'm not!"

by far the most terrifying film  
you will ever see.

# an inconvenient truth

A GLOBAL WARNING

