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Mortal Values

As we go about our daily lives we are given to forget the things that make our daily lives possible. Part of the reason that we live in peace and comfort is the fact that billions before us died and so they take up less space and generally cause less trouble. Many of them died from natural causes but others died from supernatural causes, like being killed by some asshole.

Human life and civilization depend on the death of human beings and so as civilized people we must cultivate a balanced and moral understanding of the value of human life and death. We must strive to be enlightened humanitarians while still satisfying the need for some people to be dead. Nature will certainly provide some of this need but we are industrious creatures and to grow and expand we must provide for our ourselves.

Our needs as human beings are only met when we have power over the life and death of other human beings. To protect our right to fulfill this need we protect our right to bear arms with passion and ambition. In a technologically advanced society the only way for a population to protect itself is with inexpensive and readily available weaponry. To maintain social equality, the ignorant and lazy must have the right to easily purchase powerful firearms to protect themselves from the hyper-educated intelligentsia and their homemade electro-laser cannons.

Hand guns are a simple and efficient equalizer. Hand guns give power to the weak and weak-minded, real power, not like the pen, voting, knowledge or any of that crap. Small, light, concealable, and fun, hand guns allow any man, woman or child to intimidate, mame, or kill as nature intended.

With total equality achieved through mass armament, we must still protect human life and encourage people not to kill each other unnecessarily. Modern civilization has created a mechanism to protect human life from rampant cycles of violence and retribution. The solution is as simple as the problem, kill people that kill other people. We do not apply this solution indiscriminately, we reserve capital punishment for the most heinous offenders and people we need to kill to prove a point.

Capital punishment should be considered analogous to anti-murder or un-murder. It is as anti-matter is to matter. The two are tangible and real, but annihilate one another releasing extreme forces. Capital punishment acts as un-murder by discouraging murder, while effectively canceling its overall effect on society. Because of strong un-murder legislation we have a much lower net-murder rate if we calculate murder and un-murder together. If we include those killed in police raids or by prison rape we have mathematically eliminated murder in our society. This mathematical balance is threatened by the growing popularity of suicide. It is especially attractive to those enduring extreme suffering who are so very close to a natural, moral and legal death.

Suicide is analogous to double-murder. It counts as the death of a victim and their killer but cannot be not reconciled by retributive un-murder. The only way to discourage

suicide is to legislate its immorality and severely punish those who assist in the process. State mandated punitive death should be only legally permissible form of death available to those who aren't already dead or going to be.

We have the tools to kill each other and the laws to kill each other for doing that. If we apply them wisely we can maintain a civilized and moral understanding of life and death. Compassion for all human life is the true measure of our moral values. We are a great people and the way we run our society today will teach our grandchildren the value of human life and show them the path to the future. When they arrive at that future they will appreciate that we are dead and we take up less space and generally cause less trouble.