

1.

○ **Kristor | November 27, 2023 at 7:54 AM**

It is curious to me, and mordantly amusing, to see how often moderns – unused as they most of them are either by education or experience to the intellectual and emotional rigors of dialectic – respond to polite discoveries by others of defects in their systems of notions with fear and anger; how often they take such discoveries to be attacks upon their persons, so that they counterattack with nonresponsive ad hominem. It often takes the form of accusations of bad faith: “Christians are lying!” or “Christians are trying to scare people into belief in their nonsense!” What could possibly motivate such behavior on the part of Christians is left unspecified, and so remains mysterious. Such accusations are not founded upon any outward evidence. The natural inference then is that they arise from psychological projection. Which, if true, is just sad; is pathetic.

It does not seem to occur to Club Schadenfreude that Christians might say what they say because they think it true and therefore beneficent, and so, good to say.

The anger so many moderns feel at challenges to their views muddles their wits. Confused to begin with in thinking they have been personally attacked, they are confused in the end. They cannot think as straight as productive discourse requires. This will be manifest in what follows.

Often they attack propositions that have not by their interlocutors been proposed.

*Atheism is not nihilism ...*

I did not suggest that atheism is nihilism. Atheism does indeed ultimately \*reduce\* to nihilism as an inevitable logical consequence – when one thinks it through carefully, this becomes obvious (for, only as ordered under the Lógos might anything be truly (rather than speciously) intelligible) – but it is not itself nihilism. The consequent conclusion is not the antecedent premise.

Likewise, the supposition that  $2,397 + 7,652 = 10,047$  implicitly entails that math per se is inconsistent, but nobody making a mistake in arithmetic would agree that he had argued by it that math as such is nonsense.

Atheists are as it were making a simple mistake in arithmetic. E.g.:

*There is no evidence of any objective good ...*

On the contrary, the objective moral good is explicitly demonstrated in game theory – as may be seen in the victory of Tit for Tat over other strategies in iterated Prisoner’s Dilemma – and so, derivatively, in evolutionary psychology, and thus in sociology and economics. Club Schadenfreude might of course double down on his solipsism, as some philosophers of mathematics do, and assert that math, too, is just stuff we invent out of whole cloth that has no true bearing on reality. Such arguments are autophagous; they redound upon and demolish themselves. For, argument as such can make sense – can be intelligible, can thus gain traction upon reality, and so be utile – only on the absolute truth of logics and maths, in virtue of which, only, can it be possible either to try to get things right, or to err thereat.

By the way, the specifically Christian moral discovery – discovery being, NB, a sort of Revelation – is that Tit for Two Tats (Matthew 5:39) works better for social cohesion and coordination than Tit for Tat. Tit for Two Tats improves upon the Lex Talionis of the Hammurabic Code, and all others like it.

*That there is no objective good doesn't mean there is no good.*

Correct. Where there is no objective good, there may yet be specious goods: things that seem good, but that are not really good in fact.

That said, we ought not to confuse the truth of an appearance or a proposition with its reality. An image in a mirror or mind is real. But, then, is it a veridical image? Is it in the first place an image of some real, and is it in the second a faithful image thereof, an accurate image?

The atheist and the nominalist, who believe that there are no objective goods, cannot but suppose that mental apprehensions – appearances, images – of moral or aesthetic goodness are of things that are not real. This is what it means to say that there are no objective goods that we might be more or less competent to know, or that might then as known order our acts to the world properly or fitly. If there are no objective moral or aesthetic facts, then our moral and aesthetic evaluations must perforce mislead us by guiding us according to illusions, so that adaptive behavior is rendered impossible (except happenstantially, in just the way that a broken clock happens to (seem to) tell time accurately twice a day).

That moral and aesthetic evaluations are images of things that are not real would mean, not that those images are themselves nonexistent, but rather that they are simply meaningless: not even false. On atheism and nominalism, saying that beer (e.g.) is good is like saying that beer is frumious. One might really think that beer is frumious, but there is nothing in beer that really is frumious – for, there is no such thing really as frumity – so that the thought that beer is frumious is pure simple nonsense. Likewise, on atheism and nominalism, the thought that beer is good – real enough in the thinking of it – is meaningless nonsense, pure and simple.

*Material objects can't be solipsistic or idiopathic or idiosyncratic or specious.*

Quite so. Nobody said they could be. What I did say was that, to the atheist, \*goods\* cannot but be solipsistic, idiopathic, idiosyncratic, and so specious; as Club Schadenfreude himself has agreed in writing that “there is no objective good ... humans determine morality.”

*What we see from Christians is a range of claims of what this god of theirs wants when it comes to morals. They can't agree ... This range of claims shows that Christian morality is subjective.*

No. It shows only that morality is tricky, so that it is difficult to parse precisely the application to the practical details of life of the general principles of charity upon which all Christians agree. Likewise it is quite difficult to scribe a perfect circle.

*... the Christian has to desperately claim that there are no atheists, since he is terrified of anyone who doesn't need his god, or more appropriately, him.*

I'm terrified of Club Schadenfreude? On the contrary, I find him pathetic, and feel sorry for him. It is hard to resist the inference that in saying such things he is projecting. Consider: over many years, he has commented from time to time here at the Orthosphere, whereas I think about him or his site only when he surfaces here. Like so many atheists, he seems deeply bugged by theists, and evidently he follows our conversations; whereas, theists generally find atheists risible, silly, pitiable, tiresome, and ignore them as much as possible (which alas is not much these days: given the prevalent presumption of materialism in public discourse, theists encounter atheism on every hand, along with transgender activism, advocacy of infanticide, and the like). This, in just the way that people find flat earthers and other such cranks tedious, irrelevant and sad.

### Reply



▪ **clubschadenfreude | November 27, 2023 at 9:53 PM**

Unsurprisingly, Kristor fails again in his nonsense. It's also just great to see him try to use big words again to try to appear impressive. It's no surprise at all that Kristor has no idea what an ad hominem fallacy is, nor can he show that one was used by myself.

What can motivate lying on the part of Christians? The need to pretend how special they are, and the need to scare people into joining their cult. It's not "mysterious" at all. Those accusations are founded upon evidence. Again, Kristor tries big words but alas cannot support his claims. Where is any psychological projection going on?

Christians do indeed say what they do because they \*think\* it is true. Their problem is that they cannot demonstrate any truth in their claims, and more to the point, cannot agree amongst themselves nor show that any god supports them.

Alas, for Kristor, we are all modern humans, including him. So, his attempts to be insulting reflect quite amusingly on himself. It's great when Kristor claims he didn't say atheism is nihilism when he did exactly that: "In a world ordered only by happenstance, there can be no other sort – including the good of order, and the good of understanding, which on atheism must too be specious." He notably uses specious incorrectly. Specious means: having a false look of truth or genuineness : SOPHISTIC. No where can Kristor show that atheism is specious.

Then he admits that he does think that atheism equates to nihilism, which has already been determined by his false claims. Unsurprisingly, he and every other theist fails to show how atheism "reduces" to nihilism (if something reduces to something else, then it becomes that thing: reduce – to become concentrated or consolidated, merriam webster). What is the logic that supports their claim? None. Kristor

simply claims he has “thought it through carefully”, not showing how he came to his conclusion. What he does state is simply a set of presuppositions, dependent on him showing his god exists. He has not. Unsurprisingly, this nonsense “The consequent conclusion is not the antecedent premise.” Can be stated as the conclusion isn’t the premise. How wonderfully obvious.

No idea what he is nattering about with the inept addition of numbers he has done.

He appears to be trying to lie yet again and claim that atheists are making the mistake, and his imaginary god really does exist. Still no evidence for that.

Then he tries referring to “game theory”, and as expected makes no sense. All Kristor is doing is throwing poo at a wall and hoping some of it sticks in his attempt to baffle by BS. He mentions all sorts of things, but cannot show how one gets to objective morality through them.

It’s even more fun when he has no idea what solipsism is nor can he explain what it has to do with his incoherent nonsense. Alas, for Kristor, no where have I said that math is something human invented out of whole cloth.

As expected, he cannot show any arguments to be self-consuming, he simply makes the baseless claim. So all he has so far is an assumption of what I think, which is wrong, and an argument based on that assumption, which also fails. Oh dear, and he tries so hard. I do love the “err thereat”.

He claims a “specific Christian moral discovery”, which is no more than a “revelation” aka something a human makes up with no evidence it came from any imaginary being. Nothing about tit for tat, or tit for two tats, is solely Christian. Matthew 5:39 is this “38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ 39 But I say to you: Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also, 40 and if anyone wants to sue you and take your shirt, give your coat as well, 41 and if anyone forces you to go one mile, go also the second mile. 42 Give to the one who asks of you, and do not refuse anyone who wants to borrow from you.” Unsurprisingly, nothing shows that this works any better than anything else. Kristor simply makes yet another baseless claim. He also has the problem that most Christians have no intent on following what Jesus supposedly said, and have repeatedly ignored it in the past.

Still no evidence for any objective good, especially from Christian liars and their imaginary god. Kristor has to keep claiming anything he doesn’t like is “specious”, and has no evidence for that at all. It’s always cute when Christians insist that they are the only arbiters of what good is. And how funny when they don’t agree, with each Christian inventing a different set of “good”.

Then more nattering about mirrors to try to seem impressive. It’s the usual Christian failure to try to claim their imaginary friend is true, with again no evidence.

Nominalism is “In metaphysics, nominalism is the view that universals and abstract objects do not actually exist other than being merely names or labels.[1][2] There are at least two main versions of nominalism. One version denies the existence of universals – things that can be instantiated or exemplified by many particular things (e.g., strength, humanity). The other version specifically denies the existence of abstract objects – objects that do not exist in space and time.” Unsurprisingly, atheists aren’t always, or even often, nominalists. I’m quite sure there are abstract ideas, aka objects. Happily, us atheists know things are real, and Kristor’s nonsense that we have to somehow doubt anything exists is just hilarious.

This is just a rather amusingly drawn out attempt by Kristor to use a common Christian claim: we can’t know anything without their god and that since we can’t know everything, their god just has to exist, yet one more baseless claim. There is nothing at all that says without objective morality we must be misled by subjective morality. Again, Kristor just pulls things from his nethers that he cannot support.

Unsurprisingly, I can say beer is good with no problem at all, and subjective feelings are just as valid as objective ones. Like many Christians who fancy themselves sophisticated theologians and philosophers, poor Kristor asserts that objective things are somehow “better”, and cannot show why that should be the case. It’s great when he agrees with me that goods can’t be what he claimed them to be. Amazing how that works out. He keeps claiming objective items, like “good”, and fails miserably. Unsurprisingly, Kristor has claimed that the subjective ideas of good are “specious”, which he cannot show they are. He claims they are solipsistic: “relating to a theory holding that the self can know nothing but its own modifications and that the self is the only existent thing”, and again, he cannot show that they are this either. He may have a point with idiopathic: peculiar to the individual/idiosyncratic: “a peculiarity of constitution or temperament : an individualizing characteristic or quality”. Again, still beating the horse that objective things are better than subjective ones, and still no evidence his imaginary god exists to give objective morals, nor that anything that Kristor advocates is supported by his god.

Oh dear, now “morality is tricky”, when poor Kristor has to excuse the Christian failure to agree on a morality. Curious how this god could simply give them all the same morality, but it never did. Kristor has to blame the humans for not quite getting it, not his omnipotent god for failing miserably.

Yep, Kristor is terrified of me, and of atheists in general. He of course doesn’t resist anything, having to continue to bear false witness against me. I don’t think of him either, unless his ignorant nonsense comes up in the search on wordpress, showing when some ignorant Christian chooses to lie about atheists. It’s nothing new that Kristor evidently thinks of atheists quite a bit, having to write about us repeatedly, so his attempts to claim how disinterested he is fail completely. So much for his claims of finding us atheists “risible, silly, pitiable, tiresome, and ignore them as much as possible”. If this were the case, why does this post by Kristor exist at all?

Of course, Kristor, nice Christian nationalist that he is, hates anyone who isn't like him, and like all cranks complains repeatedly about LGBTQ+ folks when per his own bible, it's up to this god to judge them, not poor Kristor. As for infanticide, I'm sure Christians encounter it every day, when they read their bible. David's son, the children killed during the magic flood, the children killed during the exodus, the children killed during the repeated genocides in the bible.



▪ **JMSmith | [November 27, 2023 at 11:17 PM](#)**

Kristor may believe that atheism is specious, or he may deny that it has even the appearance of truth, but he does not say that atheism is specious in the sentence you quote. If you read the sentence carefully, you will see that he says the goods of order and understanding are specious "on atheism," which is to say that the good of order and understanding would be specious (only apparent) if atheism were true. They would be specious because, on atheism, "good" reduces to contingently useful. I say it is "good" that I have a knife in my pocket because I intend to stab you, but it would have been "good" for you if I left my knife at home. This is why the problem of moral dissensus is problem for your side. Our side may be riven by moral dissensus, but our theory includes a moral authority who could, if he so desired, end the quarrel and tell one group of quarrelsome Christians that they are wrong. Because your side has no moral authority, it cannot solve moral dissensus, even in theory. Thus your moral quarrels must be interminable, and interminable moral arguments is another way of saying nihilism.



▪ **Kristor | [November 28, 2023 at 7:11 AM](#)**

I feel sorry for Club Schadenfreude. His wits are addled by his evident rage – a charitable supposition – so much that he seems unlikely to be able to understand anything we've written, or that we might write. Whatever the reason, he is out of his depth when it comes to these topics. His many grotesque errors of interpretation, diction, etymology, syntax, grammar, logic, and style suffice to warrant this conclusion. He is not behaving as a reasonable man. He writes execrably; he reasons likewise. He's not up to dialectic.

It would be easy to fisk his latest comment. Most of it, after all, assails positions nobody here has taken – and fails even at that. Piece of cake. But it would take a fair bit of time. And no matter how devastating the fisking, no matter how complete its refutations of his arguments, Club Schadenfreude would not be swayed one bit. That much is clear.

He'd come back with another jejune and intensely boring wall of text.

But, such a fisking might be edifying and useful to other readers. So, tell you what, folks: if at least two of you write to say that you'd find such a

fisking worthy of your time invested in reading it, why then I'll undertake the project.

It's too bad Club Schadenfreude is not as intelligent or reasonable as our old friend and gadfly a.morphous. If he were, I'd learn a lot from the fisking, because a.morphous never failed to make some good points; he read carefully, tried to understand what he had read, wrote well, sometimes beautifully, and always cleverly. So, he reliably provoked me to thought. Responding to him, I taught myself.

Demolishing Club Schadenfreude by contrast will be rather a sordid and repellent exercise, and in the end somewhat cruel, like crushing a 5 year old at table tennis. But, if a couple Orthosphereans would like to see it done, I'll do it.

Maybe it wouldn't be so much like watching a male boxer fight a woman. Maybe it will be rather fun, like watching the Harlem Globetrotters versus the Washington Generals. Let me know.



▪ **JMSmith | [November 28, 2023 at 1:57 PM](#)**

I do not anticipate a meeting of the minds, either in sympathy or respectful disagreement. CS appears to be in the lamentable position of an ex-boyfriend who cannot get over a breakup that he—the boyfriend—initiated. CS appears to have rejected Christianity, and to now feels an angry rage that he no longer possesses what he rejected. His obsession with the intellectual and moral faults of Christians makes sense on this hypothesis, and I can think of no better explanation. I don't think fisking this slab of prose would be worth the effort. It reduces to the accusation that we are knaves and/or fools. Any answer, however long, would reduce to "no we are not."



▪ **clubschadenfreude | [November 28, 2023 at 4:10 PM](#)**

Jm, your attempts to cover up Kristor's lies are amusing and quite a miserable fail. The sentence you mention "In a world ordered only by happenstance, there can be no other sort – including the good of order, and the good of understanding, which on atheism must too be specious." Is just hilarious since atheism is claimed to be specious. Most of the problem is from Kristor's desperate need to use big words to try to impress, and that makes his sentence largely incoherent, since he doesn't know what the words mean.

This is what Kristor wrote: "A thought as we approach the end of the Thanksgiving season: honest consistent atheists can't believe there is anyone to whom thanks for the blessings of this our life and its world are owed, or from whom any goods are derived. Indeed, they can't consistently believe that there are any objective goods in the first place, let alone blessings; they can believe only in specious goods – in idiotic

goods (solipsistic goods, i.e., which as such are idiosyncratic, and that as nowise ordered under any Logos are therefore idiopathic). In a world ordered only by happenstance, there can be no other sort – including the good of order, and the good of understanding, which on atheism must too be specious.”

He claims atheists don't believe that there is a god to give thanks to. He has no evidence for this god, as you do not have any evidence for your god and that is why atheists don't believe in your little friend. He falsely claims that we somehow can't consistently believe that there any objective "goods", by which he means beneficial ideas or actions. Unsurprisingly, we can. We just don't believe in his imaginary friend.

There is no evidence of this imaginary friend "blessing" anyone at all, including self-professed Christians. Kristor, and you, are typical Christians who can't do what your messiah promises in your bible. You are frauds per the bible's claims.

Then Kristor claims that there are "specious goods", by which he evidently means ideas of good that are false, another claim he cannot support. He, like most cultists, only thinks what he finds good is the objective good, and again, no evidence for that claim at all. He also claims that these idea of good are "solipsistic", which is rather hilarious since solipsism means: "a theory holding that the self can know nothing but its own modifications and that the self is the only existent thing" and solipsistic simply means related to the theory. Unsurprisingly, Kristor can't show that a "good" can even be solipsistic. He, as usual, makes little sense. HE offers the usual lie that without his god we have nothing. Poor dear, he can't show that to be true either. No "logos" can be shown to exist.

The benefits of order and understanding need no imaginary friend to show they are helpful. It's quite apparent and no imaginary friend needed. You, like kristor, make presuppositions with nothing to support your nonsense. Still no evidence anything is "specious" without your god. Yep, good is subjective, and still you both fail miserably to show any objective good or that your god exists at all.

Repeating the baseless claims of cults doesn't make them magically come true.

That Christians can't agree, aka have "moral dissensus" shows you are all simply liars. Your hypothesis contains nothing but a god you can't show exists at all. Funny how this god can't do what you claim it can, yet another baseless claim on your part, JM. It's entertaining when a Christian says "but but you're wrong since our entirely made up nonsense says so".

No need to "solve" anything. Morality is subjective. You fail. Happily, we do have moral quarrels and morals can improve thanks to that discussion. All Christians do is claiming some god only agrees with them, and fail to demonstrate that.



It's also great that you lie just like kristor, JM, attempting to yet again redefine nihilism with your lies "Thus your moral quarrels must be interminable, and interminable moral arguments is another way of saying nihilism."

Nihilism "a viewpoint that traditional values and beliefs are unfounded and that existence is senseless and useless" Funny how having quarrels about morality shows without doubt that morals are considered very important by atheists as is existence. You fail yet one more time.



▪ **JMSmith | [November 28, 2023 at 6:42 PM](#)**

What is your definition of nihilism? How would you go about showing that a good is objectively or absolutely good? We've had enough heckling from the peanut gallery. Give us some meat to chew on.



▪ **clubschadenfreude | [November 28, 2023 at 8:44 PM](#)**

*Your comment is awaiting moderation.*

wow, JM, I've given it already, and it's not "my" definition, it is \*the\* definition:

"Nihilism "a viewpoint that traditional values and beliefs are unfounded and that existence is senseless and useless" Funny how having quarrels about morality shows without doubt that morals are considered very important by atheists as is existence."

I do love how ignorant christians, after claiming that nihilism is atheism, have no idea what nihilism is and have to ask for the defintion.

It's even more fun when a christian wants me to do their work for them. I don't think there is objective good, and thus no way to show it exists. You make the claim, now you show how it would work.

Again, christians can't even agree amongst themselves what is "good". Funny how that works out and how not one of you can show your lies to be true.

"What is your definition of nihilism? How would you go about showing that a good is objectively or absolutely good? We've had enough heckling from the peanut gallery. Give us some meat to chew on."

2. Pingback: **[Not So Polite Dinner Conversation - when your cult depends on nothing but fear - Club Schadenfreude](#)**



3. **[Wood | November 26, 2023 at 3:34 PM](#)**

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(When atheists show up to provide anecdotal evidence. Chef's kiss)

[Reply](#)

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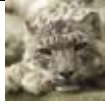
4. [Kristor](#) | [November 27, 2023 at 8:13 AM](#)

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JM, it is manifestly evident that Club Schadenfreude is incompetent to understand any arguments we might propose to him; he seems no more capable of them than undergraduates who think roads and highways indicate the limes of watersheds. He seems what is more to process intellectual inputs with his amygdala only. Viz, all the syntactical and grammatical errors in his writing, that read to any dispassionate observer as mere spluttering, if not indeed frothing. I suggest therefore that we forbear to offer any more arguments, if only for his sake: our mere existence seems to provoke him mightily, so that I worry about his risk of an ischemic event. May God bless and keep him, the poor bewildered fellow.

[Reply](#)

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o [clubschadenfreude](#) | [November 28, 2023 at 8:51 PM](#)

*Your comment is awaiting moderation.*

Unsurprisingly, Kristor has to make an excuse why he can't show how he's supposedly right by trying to lie about me. It's a typical christian tactic. He has no arguments to make, and it is far easier to lie and claim I would not understand these imaginary arguments than it is to actually have some. It's great he's reduced to trying to criticize my grammar. still with the need to pretend he's ever so smart. Ischemic? Yep, the little dear is saying he's concerned I'll have a stroke. Curious how his god has let him down, not blessing and keeping anyone at all. It seems that Kristor isn't the true christian he claims when he can't get his god's attention.

[Reply](#)



5. [Assistant Village Idiot](#) | [November 27, 2023 at 2:39 PM](#)

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The difficulty in debating such atheists is that it must go point by point with pauses for reflection on both sides, and takes an enormous investment of time. I have engaged in such discussions that went over months, and learned a great deal. But I would be unlikely to pick up my tools with anyone who started by calling me a liar right from the outset.

@clubschadenfreude – my standard solution to everything is to read (the former atheist) CS Lewis. Yet I fear you would find his fiction opaque, and his nonfiction too challenging, provoking sleep instead of thought. I have a dear friend of fifty years who is an atheist (though she recently allowed she may believe in Spinoza's god) but for love of me agreed to try Mere Christianity. She stopped after three pages, but said she did like one particular point he made on the first page. She has come back to that point four times in the last year as an important lesson of 2023. I have smiled inwardly, but also sighed.

[Reply](#)

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6. [clubschadenfreude](#) | [November 28, 2023 at 8:48 PM](#)

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*Your comment is awaiting moderation.*

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I do enjoy when christians comment about me, but are too cowardly to do it where I can easily see it."I do not anticipate a meeting of the minds, either in sympathy or respectful disagreement. CS appears to be in the lamentable position of an ex-boyfriend who cannot get over a breakup that he—the boyfriend—initiated. CS appears to have rejected Christianity, and to now feels an angry rage that he no longer possesses what he rejected. His obsession with the intellectual and moral faults of Christians makes sense on this hypothesis, and I can think of no better explanation. I don't think fisking this slab of prose would be worth the effort. It reduces to the accusation that we are knaves and/or fools. Any answer, however long, would reduce to "no we are not." It's great that JM has chosen to bear false witness about me, showing that his christianity is worthless. There is no one christianity to reject, as these cultists have ably shown. I have rejected the various forms of christianity and stand against the lies that christians tell. It's notable that JM admits that christians have intellectual and moral faults. Their morality, is again, as subjective as any humans, with each of them claiming a different set. he of course, claims he doesn't see the effort in responding, but yet he does. Unsurprisingly, he cannot show that christians aren't "knaves and fools", and he admits that he has nothing else but "uh-uh".

**Reply**



7. [clubschadenfreude](#) | [November 28, 2023 at 9:00 PM](#)

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*Your comment is awaiting moderation.*

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Funny how I'm not addled at all. I'm quite grateful to see Kristor choosing to lie about me, evidently thinking his god won't notice. Unsurprisingly, no evidence is presented for "grotesque errors of interpretation, diction, etymology, syntax, grammar, logic, and style". It's easy to make false accusations. Not so easy to support them. It's always great when a failure claims it would be easy to do something, and yet cannot do it. I do enjoy Kristor's and JM's excuses that they've invented. Funny how Kristor has nothing "devastating" at all. It's easy to make up such claims. Not so easy to actually present what you don't have. I do love how poor Kristor must try to employ all he has to avoid having to rebut my points. He makes an offer but does his best to convince others to not want it done. Let me assure him that his response would not be cruel or sordid, or repellent. Indeed, I encourage it. It's even better that Kristor shows how much of a misogynistic failure he is. Kristor, dear, I'm a woman, and you've been revealed as a coward and as a liar, by me. "I feel sorry for Club Schadenfreude. His wits are addled by his evident rage – a charitable supposition – so much that he seems unlikely to be able to understand anything we've written, or that we might write. Whatever the reason, he is out of his depth when it comes to these topics. His many grotesque errors of interpretation, diction, etymology, syntax, grammar, logic, and style suffice to warrant this conclusion. He is not behaving as a reasonable man. He writes execrably; he reasons likewise. He's not up to dialectic.

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**Reply**

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8. **clubschadenfreude** | **November 28, 2023 at 9:01 PM**

*Your comment is awaiting moderation.*

and yep, it's great to see just how cowardly these fellows are, with not allowing my posts to be seen, still in "moderation". Nothing like such a great bit of evidence to see how failures act.

**Reply**