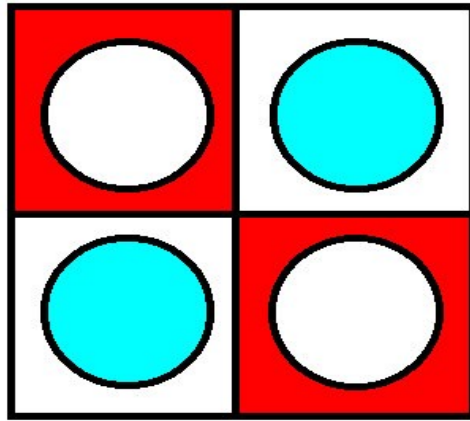


# FROM MATERIALISM TO IDEALISM

A volume of aphoristic philosophy by  
JOHN O'LOUGHLIN



Squares and Circles.01  
(C) 2001 John O'Loughlin

*From Materialism to Idealism* published 2008 by  
Centretruths Digital Media  
All rights reserved  
Copyright © 2008 John O'Loughlin

## PREFACE

Like *Devil and God*, its immediate forerunner, this project, also dating from 1986, is largely composed of what I am wont to call philosophical supernotes - a sort of aphoristically-biased cross between essays and maxims - and is not written in the usual linear fashion of a straightforward progression from idea to idea, but follows a spiralling course towards a kind of ideological summit which is both an ending and a beginning, an achievement and an aspiration. In such fashion ideas are not stated and abandoned, as in the linear mode of writing, but are introduced on one level of the spiral and taken-up again on another, higher level later on, where they are reworked in more detail or clarified and consummated, as the case may be. Sometimes a particular idea, or theme, will pass through three or more turns of the ascending spiral before finally being laid to rest; one might argue that such an idea is major rather than minor and forms a kind of *leitmotiv* to the work as a whole, appearing first in one way and then in another, modified by changing perspectives as much as by position in the literary edifice. For why should one confine oneself merely to a single point of view? Or expect the reader to recall everything stated on an earlier page when he is over half-way through the work? Restatement enhances the idea's credibility, lends it extra weight, and keeps it fresh in the mind. I have never despised repetition, nor contradiction, or what may appear as such. An idea tentatively expressed lower down the literary edifice may be but an introduction, an exploration of unknown and, by its peculiar nature, hazardous or controversial material. Re-expressed in slightly different and firmer terms higher up the spiralling edifice, such an idea acquires the mantle of conviction, of ideological certitude. In such fashion, philosophical progress is made. And the reader, mindful of the contrast between the earlier and later perspectives, is left in no doubt of it! He becomes the chief witness of the unfolding and maturation of higher truth - what I am wont to call supertruth, which aspires to being above and beyond all illusion.

John O'Loughlin, London 1986 (Revised 2008)

## FROM MATERIALISM TO IDEALISM

1. Proton wavicles - atomic wavicles - electron wavicles; good Evil - good world - good Good; Roman Catholicism - Protestantism - Social Transcendentalism; Father - Son - Holy Ghost; Pope - Archbishop (of Canterbury) - Superleader.
2. Proton particles - atomic particles - electron particles; bad Evil - bad world - bad Good; Monarchism - Parliamentarianism - Communism; Satan - Antifather - Antichrist; King - Prime Minister - President.
3. Art - literature - music; appearance - appearance/essence - essence; materialism - realism - idealism; Devil - world - God. (Broad generalization.)
4. With proton-biased women, long hair tied up: autocratic; long hair hanging loosely: worldly and/or democratic; long hair tied back in a ponytail: Father-stemming theocratic. Thus materialism - realism - idealism.
5. With electron-biased women, short hair sticking up: socialist and/or communist; short hair hanging loosely: liberal democratic and/or ecologist; short hair tied back in a short ponytail stemming from the crown of the head and extending to approximately the base of the neck: fascist and/or centrist. Thus materialism - realism - idealism. Devil - world - God ... on respective evolutionary levels, with intermediate, or bourgeois equivalents, coming in between.
6. The more radical and progressive elements in the Roman Catholic Church should be expecting and desiring Messianic revelations. The Church has a duty, seemingly, to 'hang on', or remain in place, until revelations of the Second Coming decree otherwise. Without the Church, there would be a state absolutism, i.e. wholesale Communism, and that has no mandate for furthering or recognizing Messianic revelations, being a materialistic entity necessarily opposed to the Divine. The Messiah recognizes the true Church and those who belong to it as worthy of theocratic upgrading and thereby entitled to Social Transcendentalist

salvation. The true Church has ever upheld an idealistic and therefore truly divine Christ, and he who corresponds to a Second Coming is nothing if not idealistic, i.e. an advocate of the Holy Spirit. This Messiah will replace the Church with the Centre, but he could not function where there was no Church!

7. Franco pushed back the atheistic threat of Socialist/Communist/Anarchist revolution and thereby saved Spain from the jaws of the Antichrist and the tragic concomitance of wholesale materialism. Antichrist against the worldly Protestant Christ of Germanic realism is, historically considered, a far more logical and just proposition than Antichrist against the heavenly Catholic Christ of Latin idealism. For realism, in its decadence, invites a materialistic opposition, calls forth such opposition, and will inevitably pay the penalty of its historically false and heretical nature through wholesale materialism. Abraxas to Antichrist, the false Christ of bourgeois humanism succumbing to the Antichrist of proletarian humanism, both internally and externally. Fortunately this did not happen in Spain, nor should it have, where the true Church of Christian idealism has long been the historical norm and against which Slav-inspired Communism was an historical aberration, an irrelevance connected with the gross delusion of universal Marxism. The aberration in question paid the penalty of its irrelevance, as it should do in any Latin country, South American ones not excepted, and the true Church was saved from destruction at the hands of the Antichrist. Yet a military dictatorship is not and cannot be regarded as an end-in-itself, but ... is the product of a necessarily stringent reaction to the threat of insurgent Antichristism. Once that threat has been overcome, as it was in Spain, the dictatorship in question must eventually make way for democratic Liberalism, so that the People acquire political sovereignty and are thereafter in an ideological position to progress, democratically and peacefully, towards the more important sovereignty which would be offered them by and through the Second Coming, and under the guidance of Social Transcendentalism. Without that political sovereignty, however, they would be unable and unqualified to accept sovereign upgrading ... in a kind of progression from soft-line electron particles to hard-line electron wavicles, but would simply remain victims of quasi-autocratic and lower theocratic domination. Yet the achievement of political sovereignty within a broadly republican context confirms the People in an electron bias

and thereby justifies their being regarded, by the Second Coming, as candidates for religious sovereignty. In Spain, such liberalization has occurred and the People are accordingly in a position to vote for Centrist upgrading once the opportunity to do so occurs. As I see it, the existence of a constitutional monarchy in the background, so to speak, of this liberal democracy is a necessary counterweight to the possibility of hard-left elements exploiting a liberal republic in pursuance of their own necessarily hard-line republicanism, and thereby inviting a hard-right backlash and return, in all probability, to military rule. Through constitutional monarchism, democratic stability is assured, in consequence of which the People are spared the vicious circle of Antichristic rebellion and military reaction, as well as guaranteed their electoral rights. Spain, I am confident, will opt for Messianic salvation, not succumb to Antichristic damnation.

8. An Irish Social Transcendentalist Centre would not discriminate, on racial grounds, between Irish Catholics in Britain and English Catholics but would welcome any Catholics desiring to escape Antichristic materialism, regardless of their racial standing. The important thing from the standpoint of relevance to Social Transcendentalism is ideological suitability, and a man's race is irrelevant to an evaluation of this suitability. We Social Transcendentalists are no neo-pagans ... to insist on a purely racial evaluation of people, like the Nazis, but are radical ideologues, and all those who genuinely subscribe to the Catholic faith and are accordingly awaiting Messianic deliverance should be treated equally on an ideological basis. (Not that there is no connection between ideology and race; for most Catholics in Britain are of Irish and, hence, Celtic ancestry.)
9. Higher and lower categories of blue-collar workers: skilled and unskilled. Similarly, higher and lower categories of white-collar workers: professional and non-professional. Thus mechanics and labourers on the one hand, teachers and clerks on the other; similar distinctions applying right the way through the entire spectrum of blue- and white-collar occupations. Needless to say, the skilled blue-collar worker is, among manual workers, equivalent to the professional white-collar worker, just as the unskilled blue-collar worker has his equivalence in the non-professional white-collar worker. Nevertheless, in the working-class hierarchy, the non-professional white-collar worker generally ranks above the skilled blue-collar worker, in between

the professional and unskilled extremes. Could it be, I wonder, that Social Transcendentalism should evince a bias for skilled blue-collar workers and non-professional white-collar workers, in contrast to a Transcendental Socialist bias for professional white-collar workers and unskilled blue-collar workers? Certainly the days of Fascist/Communist non-professional white-collar absolutism vis-à-vis unskilled blue-collar absolutism are over! This makes us think increasingly in terms of biased compromises one way or the other.

10. I have nothing against profit. Only a hard-line materialist of purely Socialist stamp would denounce profit-making in economic matters, and precisely because he lacks a taste for or capacity to understand idealism, the essence of profit. What distinguishes a Capitalist from a Communist or a Centrist system ... is not profit but who owns the means of production. For such ownership determines the fate of the profits and the manner, if any, of distribution. A Capitalist system, with the means of production in private hands, will allow the owner to amass profit for himself. A Communist system, with the means of production owned by the People through the State, will encourage a more equalitarian distribution of profit largely on a bureaucratic and, hence, materialistic basis. However, a Centrist system, in which the means of production were under the trusteeship of the Centre for the People, would likewise permit of a more equalitarian distribution of profit, though with a meritocratic and, hence, idealistic bias. Thus whereas Capitalism is primarily designed to serve the individual who owns the means of production, both Communism and Centrism are designed, on the contrary, to serve the collective, albeit in diametrically opposite ways. The progression, or distinction, is from the economics of the world (Protestant realism) to the economics of God (Messianic idealism) via the economics of the Devil (Antichristic materialism). Plutocracy to meritocracy via bureaucracy. But in all three forms of economic management, profit will and must continue to be realized, in Transcendental Socialism no less than in Liberalism and Social Transcendentalism.
11. Trees aren't necessarily the purely worldly, i.e. sap - wood - leaves, phenomena I formerly thought, though some are more of the world than others. Blossom is to a tree what the subconscious is to a head (human or animal), viz. the Father-stemming divine element, almost dream-like in character. By contrast, fruit is the

Satan-stemming diabolic element, equivalent to the old brain and therefore constituting a kind of materialistic contrast to the idealism of blossom. As with the Galaxy, where the central star precedes the sun in evolutionary terms, so the divine element of a tree usually precedes its diabolic element - blossom in spring, fruit in summer (the apple tree outside my window being a case in point). Living in Paradise, Adam was forbidden to eat the fruit of the 'Tree of Knowledge'. But the Devil, in the guise of a snake, tempted Eve and Eve tempted Adam, with a result that Adam tasted of the fruit and was cast out of Paradise ... to wander the world, which knows both good and evil. Adam had transgressed the blossom-oriented divine integrity of 'the Garden' and was accordingly no longer a part of it. Tasting evil, he became ripe for the world.

12. There is a connection between a woman's dress, particularly a summer dress, and a tree's blossom; for, in a sense, outer clothing, when of a proton-suggesting centrifugal nature, is to a woman's body what blossom is to a tree - a kind of divine equivalence, idealistic and dream-like or, rather, aesthetic, especially when light and gauzy. Underclothing, by contrast, suggests a hard, compact, almost fruit-like materialism about the body, and may accordingly be equated with the diabolic element in a tree, since akin to fruit. Thus as the worldly tree acquires divine and diabolic dimensions in soft blossom and hard fruit and/or nuts (for nuts also correspond to the Diabolic), so the worldly body of a woman takes on such contrasting dimensions in flowing dress and tight-fitting underclothes ... in the context of alpha-stemming proton-biased femininity. Doubtless, a moral parallel with the Garden of Eden allegory can be drawn.