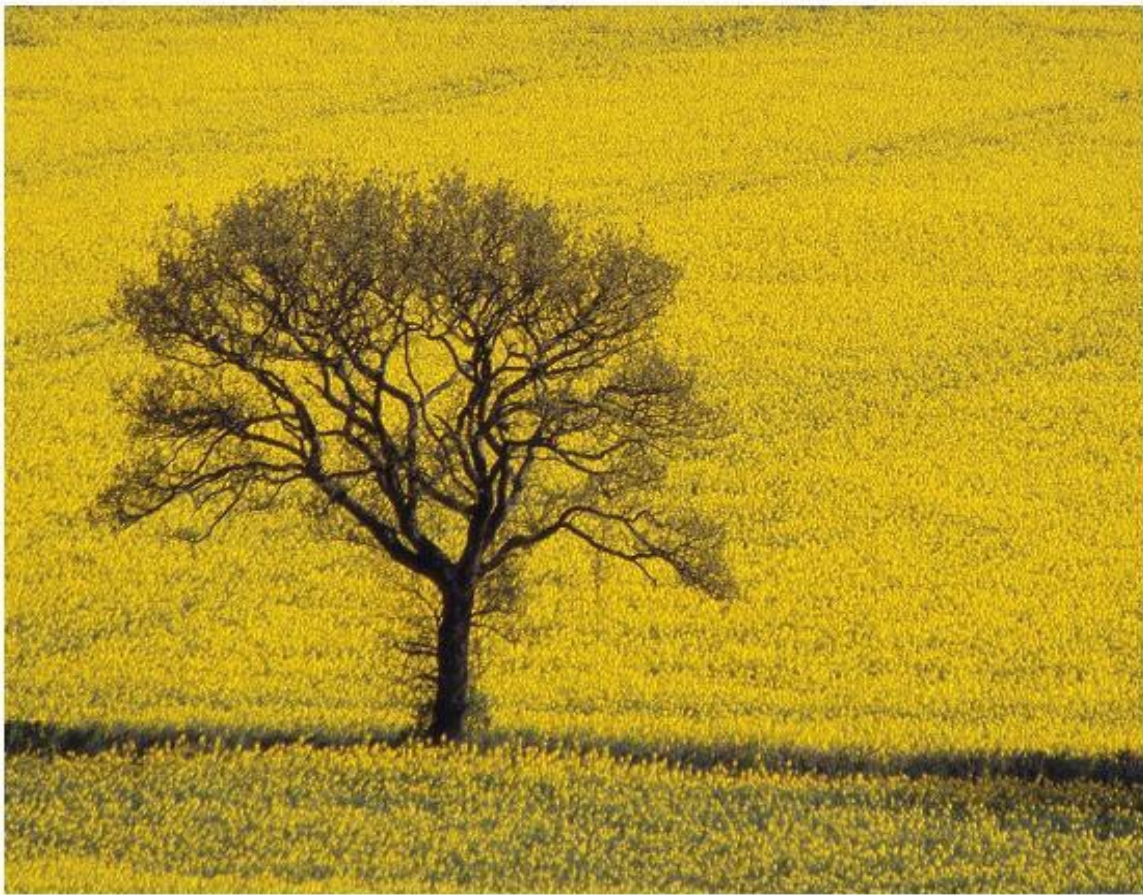


TREES

John O'Loughlin



Centretruths Digital Media

TREES

By

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Of Centretruths Digital Media

CDM Poetry

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PREFACE

It seems I add ten poems to each new volume of poetry. For this collection has some fifty-four poems, dating from 1985, which carry on, both stylistically and thematically, from approximately where those in *The Modern Death* (1984) left off, with, if anything, a slightly deeper metaphysical and ideological bias. The title derives, as usual, from one of the poems, and has to be read to be believed!

John O'Loughlin, London 1985 (Revised 2021)

Super and Supra

Just as one can distinguish between
The Supernatural and the Supranatural,
As between two kinds or degrees
Of theocratic indulgence, viz. a bodily and a mental,
An apparent and an essential,
So one should distinguish between
The Supermen and Supramen
Of the coming Centric civilization,
The former disposed to hallucinogenic enlightenment,
The latter ... to Transcendental Meditation;
The one preceding the other.
Then, with regard to a similar apparent/essential division
In the succeeding Millennium, one should
Also distinguish between the Superbeings and Suprabeings,
As between hypertripping brain-collectivizations
Artificially supported and sustained on the one hand,
And ... hypermeditating new-brain collectivizations
No-less artificially supported and sustained
On the other hand, a distinction which
Would confirm the evolution of millennial life
Towards the ultrabeingful spiritual transcendences
Of the heavenly Beyond.
Whereas post-humanist life is connected with man,
Post-human life completely transcends him
In the free-electron life forms
Of the Superbeings and Suprabeings respectively.

Science and Theology

The Creator is a fairly neutral term
That can be bent in either
A scientific or a theological direction,

With regards to the First Cause or Jehovah.
It seems to hang between these two extremes,
 Though with a bias towards the latter,
 As when it is employed theologically,
As though synonymous with an old, grey-bearded figure
 Who rules over the Cosmos.
Personally, I don't believe in any such Creator-God,
And few but the very backward or simple-minded
 Have any use, these days, for the concept
 Of a Creator-God, preferring not to think
Anthropomorphically or metaphorically about
The origins and/or originator of the Universe,
Or a particular part of it, like the Galaxy.
 If Jehovah is an abstraction
 From some primal root-creative force,
 As I have little doubt He is, then
What really exists out there, in the starry cosmos,
 Isn't Jehovah but the First Cause,
 And what can that be if not
 The central star of each galaxy?
Yes, there is a big, powerful, ruling star
 At the heart of the Galaxy,
 A god-king or tree-trunk equivalence,
And that is the source, knowingly or unknowingly,
 From which the theological metaphor
Of the Creator, the Ancient of Days, the Maker,
 The Almighty, etc., was extrapolated,
 Just as the Fallen Angel closest to us,
 Namely the Sun, is the source
 From which Satan was extrapolated,
Theology being entitled to regard him
 As the source of all evil in the world
By dint of the closer proximity, cosmically speaking,
 Of the Sun to it, a proximity
 That leaves the central star of the Galaxy
 Comparatively free-of-blame
And therefore entitled, in theological logic,
To preferential interpretation and greater respect,
Just as monarchs, no matter how evil or incompetent,
 Have always been accorded a higher status,

And therefore greater respect, than nobles,
Particularly barons – the rank of nobleman
Most closely approximating to the Sun
And thus, by theological implication, to the Devil.
For the Sun is a very minor star
On the edge of the Galaxy,
And a baron is a very minor aristocrat,
A mere thin-branch equivalence
In that mirror of the galactic order
And blueprint for the feudal order – a tree.

Trees

The more I look at and think about trees,
The more disgusted I become!
Trees may appear beautiful and noble to some people,
Mostly country-dwellers,
But to me they are ugly and ignoble
Because indicative of tyranny and exploitation,
The leaves so many slaves of the trunk and branches
Of the tree proper, feeding it
With energy from the sun and moisture from the air,
Leaves sucked dry by the rapacious tree.
No, I don't like trees, for I see in them
The prototype of the feudal-world-order
Of peasants exploited by aristocrats,
Whether high- or low-ranking,
And the Few accordingly thriving
At the Many's expense
In a thoroughly diabolical, subnatural system –
One sanctioned not only by trees but,