

VERITAS PHILOSOPHICUS

Or

Philosophical Verity

By

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Of Centretruths Digital Media

CDM Philosophy

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PREFACE

This volume of aphoristic philosophy derives its Latin-sounding title from the use of 'V' structures in a majority of the diagrams which characterize it and which enabled me to approach Truth from a more systematic and comprehensive standpoint, building on the 'T' structures common to both the *Critique of Post-Dialectical Idealism* (1989-91) and *Philosophical Truth* (1991), until I had amassed a considerable number of diagrammatic quadruplicities of the sort deriving from their 'elemental' or element-conditioned theories. Of real significance here is the modification of perspective which develops from the use of two different types of diagrammatic structure, and it is characteristic of my methodology that the earlier perspective is either corrected or refuted, as we move into a more logically advanced structural mode.

John O'Loughlin, London 1992 (Revised 2011)

1 - 25

1. To distinguish not only between video tapes as democratically right wing and audio tapes as democratically left wing, but also between singles as autocratically right wing and compact discs as theocratically left wing, with L(ong)P(layer)s democratically centrist, which is to say, corresponding to a liberal middle ground in between conservative (video) and radical (audio) alternatives. Hence while singles are extreme right-wing and compact discs extreme left-wing, albums are centrist, reflecting an inner darkness (phenomenal selfishness) on external (stylus) terms. Singles correspond to television (indeed, are regularly advertised on TV pop shows), whereas compact discs correspond to computers, since germane to an inner, as opposed to an outer, light. Albums, in their centrist liberalism, correspond to record-players and, by implication, midis, whereas video tapes naturally correspond to video-recorders and audio tapes to audio-recorders, the former more often associated with television and the latter with radio.
2. From computer games and trips to meditation, a progression of the inner light from machines to pure spirit via pharmaceuticals ... as it passes from the external realm of computers to the internal realm of meditation via a contemplative middle-ground corresponding, in some small sense, to the Son ... of the 'trinity' of (Holy-Ghost) divine options.
3. Traditionally, the only thing that really distinguishes democratic socialism from totalitarian socialism is its willingness to compromise with bourgeois parties within the broad framework of a bourgeois/proletarian civilization, capitalist on the one hand and socialist on the other. Yet, gradually, bourgeois/proletarian civilization is being replaced by a sort of proletarian absolutism, in which the formerly bourgeois parties ... of the Liberals and the Conservatives ... have transformed themselves into quasi-proletarian parties (still operating, however, under capitalism) which have effectively superseded Labour (at any rate, in its traditional guise) in much the same way that centrists and radicals in Russia have

superseded the Soviet Communist Party. Now it is Labour which, less hard-line state socialist than formerly, is a largely social democratic party to the right, in the topsy-turvy world of British politics, of both the Liberal Democrats (formerly Liberals) and the so-called Conservatives (effectively radicals). Now the other two parties, and the Conservatives in particular, are all for expanding the domain of private responsibility in economic matters; though the Liberal Democrats favour an even-handed approach to government, suggestive of a cross between state socialism and private capitalism. However, it was the so-called Conservatives who, with wider share ownership, placed the most burden, economically speaking, upon the British electorate, and who, paradoxically, tended to remain in the vanguard of late-twentieth-century British politics. Not for me to encourage further burdening of the People in this or indeed any other way! But I do know that unless the People *are* burdened with private responsibility in these matters, they can never be saved from them in the name of religious sovereignty thereafter, saved from 'sins of the world' in the interests of spiritual self-realization in the 'Kingdom of Heaven' of a full-blown Social Transcendentalist Centre. Unfortunately, state socialism does not save the People from 'worldly sins'. It simply takes the burden of such sins upon itself and thus functions as an autocratic impediment to private responsibility in regard to them. A people under state socialism are not in a position to fob off 'sins of the world' upon the Second Coming. Rather, they are as children before an all-powerful father who, together with the bureaucratic mother, rules the national family in their name, but with intent to keeping as much power, or economic might, in his hands as possible. Such state power is Antichristic, and until it is replaced by people power there can be no democratic progression towards salvation in and through the Holy Ghost. Not that the British people could be regarded as candidates for spiritual salvation! For as long as they remain subjects of a reigning monarch, the effective Antichrist of an alpha-stemming state, they cannot be regarded as a 'God's people' but, on the contrary, more as a 'Devil's people'. Only the Irish people, with their papal allegiance within the proletarian framework of a soft-line republic, are recognizable to the Second Coming as a 'God's people', and it is to them that the option of religious sovereignty will be put when Social Transcendentalism is in a position to 'set up shop', as it were, and do ideological business in the interests of spiritual salvation. For the papacy is no less a symbol

of Christ than the monarchy a symbol of the Antichrist, and it is to those who are of the Church rather than of the State that the Second Coming must appeal when the time comes for him to establish his 'Kingdom of Heaven' on earth. The Irish are manifestly a people of the Church, and accordingly they must figure prominently in the list of peoples for whom 'salvation from the world', i.e. the State and its burdens thereof, is a moral entitlement. As for the British, they will have much to do before any such moral entitlement, born of an omega orientation, could be inferred - the abolition of the monarchy and the disestablishment of the Church of England not the least of requirements from a messianic standpoint.

4. Sense in which musical instruments are divisible not only with regard to elemental spectra, i.e. earth, water, fire, and air, but into immoral, amoral, and moral distinctions within any given elemental spectrum, be it of the body, the intellect, the soul, or the spirit. Hence where the bottom spectrum of what we may call earth/body instruments is concerned, immoral/amoral/moral distinctions between banjos, guitars, and violins, with reactive implications on the Left, attractive implications on the Right, and both reactive (strumming) and attractive (finger-picking) implications in the Centre. Likewise, where the spectrum of water/intellect instruments is concerned, immoral/amoral/moral distinctions between vibes, pianos, and organs, with reactive implications on the Left, attractive implications on the Right, and both reactive (staccato) and attractive (legato) implications in the Centre. Similarly, where the spectrum of fire/soul instruments is concerned, immoral/amoral/moral distinctions between gongs, drums, and hand percussion, with reactive implications on the Left, attractive implications on the Right, and reactive/attractive implications, as between symbols and drums, sticks and brushes, in the Centre. Finally, where the top spectrum of air/spirit instruments is concerned, immoral/amoral/moral distinctions between flutes, trumpets, and saxophones, with reactive implications on the Left, attractive implications on the Right, and reactive/attractive implications in the Centre ... as befitting a compromise between centrifugal and centripetal extremes, the mouthpiece of the trumpet (as of the trombone and French horn) being somehow amoral in relation to the mouthpiece of the flute on the one hand and of the saxophone on the other. The technique of blowing into a trumpet is less reactive (and

centrifugal) than with a flute, but less attractive (and centripetal) than with a saxophone. Hence, to make a table of these divisions, we shall find:-

	IMMORAL	AMORAL	MORAL
Wind:	flutes	trumpets	saxophones
Percussion:	gongs	drums	hand drums
Keyboards:	vibes	pianos	organs
Strings:	banjos	guitars	violins

with other instruments roughly categorizable as falling into one or other of the three ethical categories on whichever elemental spectrum - like, for example, harmonicas in relation to flutes, trombones in relation to trumpets, and clarinets in relation to saxophones. The playing approach to the harmonica is somewhat reactive and centrifugal, in contrast to the playing approach to the clarinet which, like the saxophone, is an instrument around which the player wraps his lips in an attractive centripetal technique of wind production. By and large, the immoral instruments correspond to proton autocracy, the amoral instruments to neutron democracy, and the moral instruments to electron theocracy. The proton alpha is naturalistic, the electron omega supernaturalistic, and the neutron middle ground materialistic on the Left and supermaterialistic (or electronic) on the Right, as when we distinguish, for instance, between acoustic pianos (both grand and upright) on the Left/Centre and electric pianos on the Right, the latter a bound-electron equivalence in relation to the neutron equivalence of acoustic pianos, both negative (grand) and positive (upright), which correspond to conservative and liberal positions vis-à-vis a radical alternative. Hence in regard, for example, to modern baby grands and upright pianos, the electric piano corresponds to a right-wing equivalence bound, in democratic relativity, to both left-wing (grand) and centrist (upright) acoustic pianos of a more state-oriented naturalistic essence. Freedom from such a democratic binding for the electric piano can only entail synthesizer absolutism in free-electron theocracy.

5. In regard to autocracy, which absolutely upholds the State, democracy is comparatively anarchic. In fact, anarchism is the essence of democracy, a middle ground between State and Church,

Antichrist and Christ, in which the People wrest power (politically, economically, and judicially) from the State and effectively rule themselves until such time as, overburdened by 'sins of the world', they desire salvation from their power in terms of a religious sovereignty such that can only be offered them by the Second Coming, or messianic equivalence thereof, when he considers the moment ripe. Hence democratic anarchy is a precondition of the 'Kingdom of Heaven' and thus of a full-blown theocracy in which the People are free to realize their spiritual selves in the most complete religion of which it is possible to conceive. Autocracy is the Father, democracy the Son, and theocracy the Holy Ghost of this distinction between all-powerful State, democratic anarchy, and ultimate Church, the 'church' of a truly saved people.

6. There is a sense in which the 'Three in One' is also the 'One in Three' - say, a given song available not only on LP but on video and audio tapes as well, and that both the Father and the Holy Ghost are also divisible into a 'Three in One', as when we distinguish between, say, computer games as the 'father' of the Holy Ghost, LSD trips as the 'son' of the Holy Ghost, and meditation as the 'spirit' of the Holy Ghost, or the Holy Ghost *per se*. Hence even the Holy Ghost has a sort of alpha, middle ground, and omega within itself. As, of course, does the Father, with, say, black-and-white cinema corresponding to the 'father' of the Father (Jehovah), colour cinema corresponding to the 'son' of the Father, and television films to the 'spirit' of the Father, this latter a sort of omega within the overall alpha context of films, in contrast to computer games as a sort of alpha within the overall omega context of trips. Similarly, within the 'Christic' middle ground, a distinction has arisen between video and audio tapes either side of LPs, the former respectively corresponding to the 'father' and 'spirit' of the Son, and the latter alone to the Son *per se*, as germane to a strictly Christic middle-ground. Even the radio, a Mother equivalence, is divisible into a 'Three in One', as between records, radio, and audio tapes, records corresponding, in this context, to the 'son' of the Mother, audio tapes to the 'spirit' of the Mother, and radio itself to the Mother *per se*, on account of its strictly middle-ground standing in between records and tapes, the 'son' and 'spirit', the Mother not having a 'father' or, what amounts to the same, a 'husband'.

7. To distinguish between reactive and attractive one-on-one games, as regarding, for instance, badminton and darts on the top, or air, spectrum; boxing and wrestling on the next, or fire, spectrum; table tennis and snooker on the second-from-bottom, or water, spectrum; and tennis and bowls on the bottom, or earth, spectrum. Badminton is played with rackets and involves the opposing players hitting a shuttlecock (a small cork ball fitted with stabilizing feathers) backwards and forwards across a net, and is therefore a reactive one-on-one sport. Darts, by contrast, is attractive on account of the fact that the opposing players simply throw their darts at a dartboard in a relatively graceful manner. Hence whereas badminton is negative and firmly competitive, darts is positive and comparatively cooperative, a sort of morally good air game as opposed, like badminton, to a morally bad air game, and therefore the ultimate one-on-one air game and, by implication, attractive type of game, since of the divine (as opposed to diabolic, purgatorial, or worldly) spectrum. If the reactive game has a particle bias, then the attractive game has a wavicle one, is biased towards the electron, as opposed to the proton, and consequently of a comparatively theocratic as opposed to autocratic status. Yet games of this nature, as indeed sport in general, are less autocratic or theocratic than democratic, with left- and right-wing implications ... as well, no doubt, as having a centrist equivalence in between the reactive and attractive alternatives. Sport is neither war (autocratic) nor peace (theocratic) but a sort of playful war (reactive games) or warlike peace (attractive games), as germane, so I contend, to democratic relativity. Hence even boxers are behaving relatively democratically when they attempt to knock each other senseless during the course of a boxing context, the nearest they come to an autocratic bias probably being during punchbag practice in the course of routine training.
8. When we distinguish between the Left and the Right we are, in effect, distinguishing between public and private, collective and individual, autocratic and theocratic, centrifugal and centripetal, society and the individuals of which it is composed, State and Church, Devil and God, etc, etc. In fact, the more extreme the 'Left' and 'Right' dichotomy happens to be, the more unequivocally do autocratic and theocratic, State and Church, Socialist and Fascist antitheses leap to mind, so that in the one case, that of the Extreme Left, we perceive the Devil, and in the other case, that of the Extreme

Right, we perceive God, with all the correlative particle and wavicle, collective and individual, public and private, 'Red' and 'White' distinctions which accord with such an extreme dichotomy. Hence the state-socialist Extreme Left and the church-fascist Extreme Right are as far apart as it is humanly possible to be within the confines of a given age or civilization. Socialist collectivism and Fascist individualism have so little in common ... that they are incapable of mutual reconciliation, just as the Devil (whether he takes the form of Lenin or Stalin or Mao) and God (whether he takes the form of Hitler or Franco or Mussolini) are incapable of being reconciled within the framework of a single society. The closed-fist raised arm salute of the particle-biased proton ('red') devil and the open-handed raised arm salute of the wavicle-biased electron ('white') god stand at opposite poles of the human spectrum, the former barbaric and the latter civilized, the one burning in a soulful hell and the other shining in a spiritual heaven, an outer burning (of the superstar) and an inner shining (of the supercross). Only where the Diabolic and the Divine are diluted and transmuted within the broadly purgatorial framework of democracy ... can we speak of a relatively peaceful co-existence of 'devil' and 'god', though such a co-existence is less of the Devil and God *per se* than of left- and right-wing democratic alternatives which are neither strictly of the State nor of the Church but pertain to a kind of anarchistic purgatory unique unto itself, an intellectual norm standing in-between soulful and spiritual extremes which, like all such norms, holds to a broadly neutron course in defiance of the proton hell and the electron heaven. Hence a democratic society is necessarily materialistic and, in some sense, lunar rather than solar or stellar. It is a sort of Christic society which excludes both the autocratic Father and the theocratic Holy Spirit, a Christic liberalism which has its own 'father' (Labour) and its own 'holy ghost' (the so-called Conservatives), while still adhering to and maintaining a strictly Christic middle-ground (the Liberals). Such a society, combining public and private, collective and individual, whether in the same party (Liberal) or in relation to left- and right-wing alternatives (Labour/Conservatives) may veer from 'the father' to 'the holy ghost', as from Left to Right, but it cannot transcend itself in and through the Extreme Right; for democracy is self-perpetuating and will continue 'world without end' unless and until the Second Coming is ready to establish his 'Kingdom of Heaven' on earth and, approaching democracy from a supra-democratic (theocratic)

standpoint, avails himself of the democratic process to offer the electorate (assuming they are adjudged entitled to such an offer) the greatest thing that can be offered - namely, religious sovereignty and the right, thereby, to spiritual self-realization through the institutionalized framework of the Centre. For religious sovereignty is not just the ultimate sovereignty, the omega sovereignty of a theocratic people; it is commensurate with the 'Kingdom of Heaven' and salvation, in consequence, from 'worldly sins', i.e. the political, judicial, and economic sovereignties of the democratic middle ground as it bears both upon itself, as political anarchy, and on the bureaucracy of social service and economic responsibility beneath ... as germane to the world *per se*. A people who wish to be saved from political anarchy and economic burdens can do no better than to democratically opt for religious sovereignty, once the opportunity presents itself. For democracy may help the State to 'wither', but it does not, by itself, assist the Church to 'blossom'. Only the Second Coming can do that, and, if his will is done, then the Church will truly 'blossom' into the Centre, the context of religious sovereignty in the masses, whereby he will take 'sins of the world' upon himself and thus politically, economically, and judicially serve the religiously-sovereign 'Saved' through the power that they, and they alone, have entrusted to him for this very purpose. Only when the 'Kingdom of Heaven' democratically comes to pass does all else, including the state remnants of the Devil, pass from the earth, never again to exist there. The earth thereafter becomes ever more heavenly as spiritual self-realization goes from strength to strength or, rather, truth to truth ... in its grand ascent towards definitive divinity.

9. Sense in which cars are of earth, i.e. the bottom, or bodily, spectrum; land rovers of water, i.e. the second-from-bottom, or intellectual, spectrum; bicycles of fire, i.e. the third-from-bottom, or soulful, spectrum; and motorbikes of air, i.e. the top, or spiritual, spectrum. Hence an elemental ascent from cars to motorbikes via land rovers and bicycles, as from realism to idealism via materialism and naturalism. Probably mopeds, with their pedal start, are of the naturalistic, or fire, spectrum, given the metaphysical correlation between pedalling and heat, pedalling being a sort of fiery intensity of physical effort, and I venture to contend that mopeds stand to bicycles as bound-electrons to a neutron and/or proton naturalism, their partly autonomous mechanical construction setting them apart

from bicycles ... much the way that, on the next spectrum down, i.e. that of watery materialism, electric pianos are set apart from acoustic ones, both grand and upright, in the 'democratic' relativity of pianos in general. Doubtless electric drums are no less distinct from acoustic drums, on the same (fiery) spectrum, as mopeds from bicycles, and I would argue that whereas mopeds that are bound-electron equivalents will have fixed pedals, or pedals which cannot be retracted once the engine is fully underway, a free-electron moped, the equivalent of a drum machine, will have folding pedals, thereby testifying to a greater freedom from naturalistic determinism ... in the guise of obligatory pedalling. Such a more evolved moped in some sense transcends pedals without ceasing to pertain to the naturalistic spectrum, and to the degree that the drum machine, its musical equivalence, transcends drumming without ceasing to be percussive. Yet if this ultimate type of moped has its 'fiery' parallel in the drum machine, and the more fixed-pedal moped finds its parallel in electronic drums, it should follow that there will be a parallel between bicycles and acoustic drums, irrespective of whether or not we then decide to differentiate between one type of bicycle (or drum kit) and another - as, for example, the way we differentiated between grand and upright pianos in relation to the materialistic spectrum beneath. Probably racers and tourers are the nearest parallels, on account of their respective horizontally- and vertically-biased mechanical constructions, to grand and upright pianos, thereby suggesting negative and positive neutron equivalents ... the democratic parallel to which would be left-wing and centrist politics, as regards, say, Labour and the Liberals. Now if this is so, then it is my contention that track bikes, the rather more particle-suggesting type of knobbly-tired bikes with cowhorn handlebars, correspond to a proton equivalence at the alpha pole of the naturalistic spectrum, a truly diabolic equivalence which parallels, on highly reactive terms, gongs in relation to percussion and, on the next spectrum down, vibes in relation to keyboards. Hence whereas track bikes are the most reactive and thus immoral type of bicycle, both racing and touring bikes are comparatively amoral and therefore germane to a 'democratic' middle ground in between 'autocratic' and 'theocratic' extremes, i.e. track bikes on the one hand and flexible-pedal mopeds on the other.

10. If both the autocratic and the bureaucratic are barbarous, the one

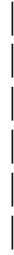
absolutely and the other on relative terms, then the democratic and the theocratic are civilized - the former relatively and the latter absolutely. Hence in music, one could speak of barbarous soul/pop, but of civilized rock/jazz, considering that soul pertains to the autocratic and pop to the bureaucratic, in contrast to the applicability of rock to the democratic and of jazz to the theocratic. Now it is my contention that one can, and indeed should, distinguish between the barbarous and the uncivilized, depending on whether we are dealing with the alpha of a barbarous spectrum, say autocracy, or its subsequent transmutation in subordination to the middle ground of a civilized spectrum, say, democracy, or, indeed, whether we are dealing with the alpha of a civilized spectrum. In the first case, that of a barbarous spectrum, we shall be witnessing a progression from, say, soul in relation to the barbarous alpha ... to rap in relation to the 'uncivilized' middle ground, the latter somewhat more wordy, and hence conceptual, than the former, which often degenerates into non-verbal wailings and screechings of an explicitly immoral nature. In the second case, that of a civilized spectrum in its alpha manifestation, we shall be witnessing a progression from, say, 'uncivilized' rock 'n' roll to civilized, and thus fully democratic, rock (whether soulful, intellectual, or spiritual). Hence the barbarous and the uncivilized need not necessarily be one and the same thing, but either two different approaches to music in the same barbarous spectrum or, in the case of a civilized spectrum, its alpha inception, existing in subordination to autocratic or bureaucratic music. Now it is my view that the theocratic will exist in subordination to the autocratic when the autocratic is truly in the ascendant, while the democratic will exist in like-subordination to the bureaucratic when the latter is truly ascendant. Hence trad jazz could be said to have existed in subordination to soul (blues) and rock 'n' roll to pop when society was more under the domination of the barbarous, i.e. properly proletarian, types of music, as in the heyday of socialist autocracy and bureaucracy respectively, but that since the emergence of a genuinely democratic age, pop, transmuted into dance, can be viewed as existing in subordination to rock, and soul, transmuted into rap, as existing in subordination to modern jazz. With the probably inevitable progression to Social Transcendentalism in the future, modern jazz, transmuted into pure jazz, will become the principal form of music. But at present rock is still the leading type of music on account of the democratic nature of the age, an age which has

subordinated bureaucracy, and hence pop, to itself ... much the way that bureaucracy formerly subordinated and even eclipsed autocracy, leaving soul behind in the Stalin-esque hell of a naturalistic barbarism. Doubtless when theocracy eventually supersedes democracy, rock will either cease to exist or, more probably, undergo an omega-oriented transmutation in subordination to pure jazz, as rhythms are effectively transcended by pitch-oriented improvisation of an unequivocally idealistic, and hence divine, character. Whether music rooted in either autocracy or bureaucracy could continue to exist then must remain highly conjectural; though I would not be surprised to see a gospel-type transmutation of rap in line with a soulful deference to spiritual priorities, i.e. pure jazz. After all, if theocracy has its alpha in trad jazz, why shouldn't autocracy have its omega in gospel? Logic compels one to keep an open mind, even if ideology induces one towards a longing for a world with nothing but pure jazz in it, as the Holy Ghost is finally given its musical dues.

11. Because art is rooted in spirit, i.e. light, it is the top art form, the one that, when it comes fully into its own (as presumably on holographic terms), can best intimate of the divine omega (the Holy Spirit). Because music is rooted in soul, i.e. emotional heat, it is the second art form, the one which is most completely itself in soul and can best intimate of the diabolic alpha (the Father). Hence whereas art is ultimately civilized (even if it undergoes an 'uncivilized' inception in deference to alpha barbarism), music is fundamentally barbarous (even if it undergoes an 'uncivilized' or even comparatively 'civilized' transmutation in deference to omega civilization). Likewise, because literature is rooted in intellect, i.e. verbal coldness, it is the third art form, the one that, when it comes fully into its own (as on narrative terms), best intimates of the purgatorial omega (the Son). Because sculpture is rooted in will, i.e. bodily darkness, it is the fourth art form, the one which is most true to itself in free-standing figures and can best intimate of the worldly alpha (the Blessed Virgin). Hence whereas literature is relatively civilized (even if 'uncivilized' when in democratic subordination to worldly alpha), sculpture is relatively barbarous (even if it undergoes an 'uncivilized' transmutation in deference to purgatorial omega). Speaking of each art in relation to its root or essential nature, one could argue that whereas music is traditionally of the superstar (the Father) and sculpture of the star (the Blessed Virgin), literature is essentially of the cross (the Son)

and art of the supercross (the Holy Spirit), thereby affirming an alpha/omega dichotomy between music and art, juxtaposed with a worldly/purgatorial dichotomy between sculpture and literature. Expressed diagrammatically, we shall have the following:-

MUSIC/LITERATURE/ART



SCULPTURE

and although each of the arts can be 'bovaryized', as it were, towards any of the other points in our fourfold division, the genuine expression and/or impression of each point will only be possible on the basis of the art form which most appertains to that point. Music can never do as much justice to the Holy Spirit as art (say, holograms), since it remains fundamentally and intrinsically expressive, an expression of soul, whereas the simulation of pure spirit requires not an expression but an impression, such that can only be conveyed through art and, needless to say, the most omega-oriented and truest form of art.

12. The strength/pride of music; the beauty/pleasure of sculpture; the goodness/love of literature; and the truth/joy of art. Conversely, the weakness/humility of antimusic; the ugliness/pain of antisculpture; the evil/hate of antiliterature; and the illusion/woe of anti-art. A fall from the Father, in music, to the Antifather (Satan), in antimusic; from the Mother, in sculpture, to the Antimother, in antisculpture; from Christ, in literature, to the Antichrist, in antiliterature; and from the Holy Spirit, in art, to the Antispirit, in anti-art. A fall, in other words, from the religious to the secular, from wavicles to particles, positive to negative, grace to sin, salvation to damnation, divinity to mortality. Rock may be of the Son (relative to other forms of contemporary music), but punk is of the Antichrist. Soul may be of the Father (relative to other types of contemporary music), but funk is of the Antifather (Satan).

13. Just as LPs are centrist in relation to (left-wing) video tapes and (right-wing) audio tapes, the former corresponding to an outer light and the latter to an inner darkness, so, within the bourgeois context anterior to People's democracy, hardbacks are centrist in relation to left-wing photographic (perceptual) paperbacks and to right-wing verbal (conceptual) paperbacks, being, like LPs, a hardness in between two 'soft' alternatives. Now just as video tapes are preceded, within the context of musical autocracy, by singles, so small photographic paperbacks are preceded, leftwards, by small photographic hardbacks, their autocratic equivalents. And just as audio tapes are succeeded, within the context of musical theocracy, by compact discs, so small verbal paperbacks are succeeded, rightwards, by small magazines, as germane to an inner light. Now as television may be said to flank singles and videos, so large photographic hardbacks flank, leftwards, small photographic hardbacks, being, if anything, more genuinely and completely autocratic. Conversely, as computers may be said to flank audios and compact discs, so large magazines flank, rightwards, small magazines, being correspondingly more theocratic. Finally, as television is preceded by cinema, so large photographic hardbacks are preceded, leftwards, by large photographic softbacks, their alpha precondition. Likewise, just as computers are, or can be, succeeded by LSD trips, so large magazines are succeeded, rightwards, by comic books, their omega resolution. Hence whereas large photographic softbacks, paralleling cinema, are autocratic, comics, paralleling LSD trips, are theocratic, if, in relation to the bourgeois framework in which they (together with books) generally exist, of a somewhat nazi parallel, given their theocratic essence as inner light, a light confirmed by their pictorial content in relation to the inner nature of comics and magazines as established by their sharp (as opposed to flat) spines, which conduce towards the centripetal and thereby encourage close-up reading (much as computers encourage, through their essence as inner light, close-up viewing, albeit less close-up in relation to magazines than, say, LSD trips in relation to comics). With the flat spine of the book, on the other hand, one has a centrifugal foundation from which its contents radiate outwards, as it were, in descending degrees from the soft perceptual to the soft conceptual via intermediate levels of perceptual/conceptual experience. Only the magazine and comic are rooted, through their sharp spine, in the centripetal, thereby attesting to a noumenal

essence theocratically to the right of autocratic and democratic alternatives. Yet even the most up-to-date and perceptually sophisticated of magazines/comics is effectively anterior to cinema and thus to film, the alpha beginnings of a proletarian alternative to bourgeois precedent. Where bourgeois omega and proletarian alpha co-exist, we have a sort of Nazi/Communist parallel in which the inner light of the one seeks ascendancy over the outer light of the other, competes with the other in a sort of tussle between the Holy Spirit and the Father which, ironically, will only be ended once the Holy Spirit comes to pass on artificial, and hence transcendent, terms, and thus invalidates the need for a naturalistic equivalence, the hallucinogenic trip being posterior rather than anterior to film, and therefore something that both overhauls it and, in doing so, renders the comic magazine superfluous and totally redundant. For evolution is less the result of a victory by the barbarous proletariat over the civilized bourgeoisie ... than the result of a dialectic whereby the bourgeois thesis is opposed by the proletarian antithesis and the eventual outcome is a new synthesis which is less proletarian than classless - the transcendent classlessness of an omega civilization rooted not in naturalistic but in artificial criteria. Truly, the battle against proletarian barbarism, or the artificial outer light, can only be finally won by the legalization of an artificial inner light, and where cinema is concerned, nothing short of LSD or some such synthetic hallucinogen will suffice to bring victory to pass and, with it, an ultimate civilization - the foremost reach (short of pure inner contemplation) of the theocratic. Even now, with the dawn of the twenty-first century, the battle against the outer light is being waged in the clash, if you will, between television and computers, the latter, with their perceptual games, already proving of more interest to the better-bred children than television, and destined, I am confident, to grow in popularity as time goes by, effectively eclipsing, on a class-evolutionary basis, the naturalistic inner light of large photographic magazines, just as compact discs would seem to be eclipsing the naturalistic inner light of small magazines, most of which are rather less perceptual (and thus photographic) than conceptual (and thus verbal), given their contiguity, in ideological terms, with non-photographic paperbacks. Certainly we are living on the borderline of a theocratic age, but, for all its computers and compact discs, the current age is still effectively democratic, and therefore these superior media remain unrepresentative of what most typifies its

democratic essence, being, if anything, ideologically 'beyond the pale'. Nevertheless, their existence gives us theocratically-minded people grounds for optimism concerning the future; for the struggle will continue and the dialectic gradually 'come clean' in a synthesis transcending both bourgeois and proletarian precedent, a synthesis which is both inner and artificial, transcendent and technological, spiritual and pharmaceutical. Autocratic/bureaucratic alphas may be transcended in democracy, but they can only be totally eclipsed once democracy is utilized for theocratic ends and the omega 'Kingdom of Heaven' accordingly comes to pass. Not only will the tripper not want to watch films, least of all in the traditional pre-democratic contexts of cinema and television; he won't want to read comics, either. Both cultural Communism and Nazism will be irrelevant to him; for he will care only for the ultimate ideological satisfaction ... of Social Transcendentalism.

14. Like Christ, I offer mankind Eternal Life, but I do so on the understanding that life can only be rendered eternal, i.e. beyond the mortality of the flesh, if the human brain is artificially supported and sustained. For as long as it is dependent on the flesh for survival it will die with the flesh. Thus my point of view, my philosophy, is rooted in the very logical and even commonsensical proposition that unless we discover how to support and sustain the brain artificially, we shall continue to die, as in the past. There is no other basis for Eternal Life than in terms of the brain being artificially supported and sustained. This I have maintained all along, and although it will take some time to develop, and have to pass through a number of intermediate, or cyborg-like, stages before it comes to fruition in any recognizably post-human terms, it is the only way in which Eternal Life can be guaranteed, an Eternal Life destined to culminate, once brain collectivizations have been superseded by new-brain collectivizations, in the definitive eternity of pure spirit, the supra-atomic Heaven the far side of the Post-Human Millennium. That is my doctrine in a nutshell, take it or leave it, but it is what distinguishes me from other teachers as the one who really does correspond to a Second Coming, an ultimate messiah, whose Social Transcendentalism is the means to the Divine End ... of Eternal Life.
15. Because each part of the Trinity, and not just the Son, is divisible into three, there are three saluting approaches to the Holy Ghost. The

first is a relatively centrifugal approach (|_|) to the supercross, in which the forefinger and little finger of the right hand are extended on a bent arm (|_|), the arm being bent on account of the contiguity of this salute with the Son, or, translated into political terms, democracy, and its consequent relativity in between both democratic saluting and the more extreme forms of theocratic saluting (about which more in a minute). Hence it may be described, this two-finger salute, as the 'father' of the Holy Ghost, and it is my view that it parallels computer games as a mode of theocracy (inner light) co-existent with Social Democracy (inner darkness). However, beyond this most basic transcendental salute is that which might be called the 'son' of the Holy Ghost, and this, the second of our three approaches to omega divinity, is less centrifugal than balanced between transcendental extremes (Y), a salute in which the forefinger and middle finger of the right hand split apart from the third finger and the little finger on an outstretched arm, one that is held up at a fairly acute angle (/) in indication of the fact that one is thereby affirming an unequivocally theocratic allegiance which is effectively beyond any contiguity with the democratic middle ground. Such a salute is manifestly Social Transcendentalist (Social Theocratic), and it would be the prerogative of the Second Coming to salute in this fashion, since it parallels LSD-tripping as an affirmation of the right of a religiously-sovereign People to partake of self-realization on the basis of synthetically-induced visionary experience, an inner light which is more inner (and therefore civilized) than the inner light germane to computer games and the playing thereof. However, beyond this salute is the pure transcendentalism of the salute of the Holy Ghost as such, the transcendental salute *par excellence*, and this is the most centripetal approach (V) to the supercross, in which the forefinger and middle-finger of the right hand are extended in split fashion on a straight arm which is held up in an approximately vertical position, signifying the complete triumph of the transcendental ideal through an inner-light purism which is beyond trips in the omega resolution of a meditative parallel, the ultimate right of a religiously-sovereign People to meditate and thus cultivate the Holy Spirit directly. Needless to say, it will be the last salute of the Holy Ghost to come universally to pass, but it will be the ultimate salute.

16. As to what might be described as alpha saluting, or saluting of the

Father, we should distinguish, I believe, between the most absolute clenched-fist raised arm salute (|") as the salute of the Father, paralleling black-and-white cinema, and an oblique clenched-fist raised arm salute (/") as the salute of the 'son' of the Father, which would rather parallel colour cinema, being germane to a sort of autocratic fall from fundamentalist theocratic purism. Hence the appeal of the latter type of saluting to Stalinists, who were evidently something of a fall from Marxist purism; although the vertical clenched-fist salute is more easily associated with militant fundamentalists and 'black power' radicals, who tended to see the world in terms of black and white. However, beyond both of these intransigent modes of alpha saluting is the more devolved bent arm clenched-fist salute (_|") of the 'holy ghost' of the Father, a salute paralleling television, which brings autocracy into contiguity with democracy on less intransigent terms, terms which can only lead to the eclipse of autocracy by democracy in due saluting course, as all degrees of bent arm straight-hand saluting (horizontal in regard to the 'father' of the Son, oblique in regard to the Son, vertical in regard to the 'holy ghost' of the Son) stake their respective claims on the democratic consciousness. Strictly speaking, the democrat recognizes no other saluting than those which generally obtain in the military and/or police of a civil society, and I would argue that whereas the horizontally-biased open-hand salute is left wing, and thus has a parallel with videos, the diagonally-biased open-hand salute is centrist and the vertically-biased open-hand salute right wing - the former paralleling LPs and the latter audio cassettes. For, as I have elsewhere argued, videos, LPs, and audios appertain to the Christic or, depending on your point of view, democratic middle ground, which has its 'Three in One' no less than the autocratic Father and the theocratic Holy Ghost. Yet being a middle-ground ideological position, the democratic types of saluting will always be relative, utilizing a bent or a crooked arm rather than a straight one. There can be no absolutism in the democratic middle ground, which is the most conspicuously divisible part of the Trinity.

17. As regards Fascism, which was in many respects anterior to 'Communism' ... as a sort of theocratic reaction against autocratic barbarism, there was very little room for relativity, although Hitler, for one, did favour a bent-arm open-hand salute (_|) in addition to the more militant straight-arm salute (/) for which Nazism is better

remembered. Probably a third level of fascist saluting could be construed as involving recourse to a near vertical open-hand salute, and doubtless there were those who, for whatever reasons, preferred this ultimate type of fascist salute, more likely to appeal to pro-fascist clergy and idealistic extremists, over the more standard one. Whether such fascist saluting can be defined in terms of the Holy Ghost is a debatable point; though there would seem to be no logical argument against regarding it in relation to the Holy Ghost in a Christic age and society, so that, having bourgeois roots, it was a sort of Christic Transcendentalism which had its own divisions of the father, son, and holy ghost, much the way that capital democracy had before it and social autocracy after it. In this respect, it can be viewed as a bourgeois parallel to the coming social theocracy, the ideology of the Holy Ghost *per se* which stems not from bourgeois but, rather, from proletarian civilization and which, if all goes according to plan, will democratically supersede social democracy as the Second Coming stakes his rightful theocratic claim to offer 'God's peoples', wherever they may be found, the opportunity of achieving salvation from the world through him. Such a man may not salute like an autocrat, still less a democrat, but he will be more than just a 'fascist' on that account. He will be the ultimate theocrat, leaving Hitler and Mussolini severely in the shade of theocratic history.

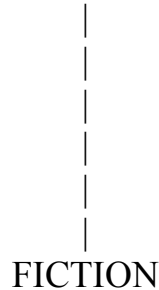
18. Compared to Stalin, there can be no doubt that Hitler was essentially a theocrat, a man of the wavicle Right as opposed to the particle Left, although in his case, and that of fascism in general, of an Extreme Right anterior rather than posterior to so-called Communism (in reality, Stalinist state socialism). Hitler was a sort of failed God, whereas Stalin was a devil incarnate (as, of course, was Lenin, the founder of the Bolshevik Party). The Nazi flag had a white centre, a sort of spiritual, or centripetal, symbolism (of the inner light), with the swastika, a kind of paradoxical cross between cross and supercross (which some have described as a bent cross), situated in the middle of this centre. The red surround was perhaps an unfortunate concession to Socialism or, at any rate, the effectively anterior nature of Nazism to Bolshevism, but, for all that, the Nazi emblem was not so much overly centrifugal (and therefore autocratic) as loosely centripetal (and therefore theocratic). It was ranged against the yellow star of Soviet Communism, the hammer and sickle (which was arguably more suggestive of a cross than a

star), and the surrounding red of the flag in general, a truly centrifugal ground which could be interpreted as radiating, in fiery soulfulness, from the star or (if the star is intentionally Marxist) in diabolic competition with it. However that may be, the ideological essence of Nazism was theocratic rather than autocratic, a bourgeois theocracy against a proletarian autocracy, and if we sometimes get the contrary impression it must not be forgotten that Nazism began as a German Workers' Party with, in consequence, more left-wing tendencies and elements (including the Strasser brothers) than ever Hitler would have wanted or indeed was able to tolerate. Now although we need not doubt that, coming from a Catholic background, Hitler was essentially theocratic, if on rather bent and limited terms, it is evident that autocratic tendencies and elements persisted inside the Party - and outside it - for most of its duration, thereby confounding Hitler's own theocratic aspirations and leading to compromises (as with Goebbels), which are the source of continuing ambivalence in our attitude to the ideological essence of Nazism. Yet Nazism, like Fascism, its Latin cousin, was always more theocratic than autocratic, and can never be regarded as anything less than a reaction against Bolshevik atheism and its state totalitarianism. The Church, for obvious reasons, may have been more conspicuously behind Fascism than behind Nazism, but it had considerably less to fear from Hitler than from Stalin and his 'red' hordes.

19. No less than a theocratic connection can be perceived between Roman Catholicism and Fascism, so an autocratic connection is perceivable between Eastern Orthodoxy and Soviet Communism, each of which are fundamentally patriarchal in relation to the world. Could Soviet Communism have arisen in a Catholic country? It was certainly imposed upon Catholic countries, but its autocratic essence suggests an Orthodox precondition, or tradition, in which power was rooted in the Father, the patriarch, the authoritarian ruler. Stalin, no less than Lenin, served (despite his Georgian origins) to fill the role, prepared by religious fundamentalism, of a ruling Father-figure. A state with an Orthodox religious tradition is always more likely to produce authoritarian rulers than one with, say, a Catholic or a Protestant tradition.
20. Drama is the literature of soul (fire); fiction the literature of will

(earth); philosophy the literature of intellect (water); and poetry the literature of spirit (air). Expressed diagrammatically, we shall find:-

DRAMA/PHILOSOPHY/POETRY



with drama corresponding to the Father (or naturalism), fiction corresponding to the Blessed Virgin (or realism), philosophy corresponding to the Son (or materialism), and poetry corresponding to the Holy Spirit (or idealism). Hence whereas drama is alpha and fiction worldly, philosophy is purgatorial and poetry omega. Drama corresponds to the outer light of the soulful superstar, fiction to the outer darkness of the wilful star. Philosophy corresponds to the inner darkness of the intellectual cross, poetry to the inner light of the spiritual supercross. Hence whereas drama is fundamentally autocratic and fiction bureaucratic, philosophy is essentially democratic and poetry theocratic. Put in musical-instrument terms, one could say that whereas drama has its instrumental parallel in percussion, fiction has its instrumental parallel in strings, particularly guitars. Similarly, whereas philosophy has its instrumental parallel in keyboards, poetry has its instrumental parallel in wind. Each parallel ranges from alpha to omega across the entire breadth of its particular spectrum. Morally speaking, it is evident that drama is immoral in relation to poetry (the only truly moral art), while fiction is negatively amoral in relation to philosophy (a positively amoral branch of literature). The best philosophy, corresponding to an antiphilosophy, will be less intellectual (and neutron centred) than spiritual (and electron orientated), a bound-electron equivalence intimating of a free-electron possibility. Such a possibility can only be fully realized, in literature, through abstract poetry, the ultimate kind of poetry and, hence, ultimate literature, one transcending expression and thus completely aligned with an omega impression of the Holy Spirit. He who is most of the Holy Ghost will be an abstract poet, and his preferred medium of communication will be

the computer. His will be the most idealistic (impressive) of all poetry, a superpoetry aligned with the saxophone in music and with scooters in road transportation. It will be beyond the metaphysically expressive poetry of the (bound-electron) antipoet, that 'holy ghost' of the Son whose right-wing Christic bias has its instrumental parallel in the trumpet and its transportational parallel in tourers.

21. The outer light (of the Father) is good in relation to the outer darkness (of the Mother), but it is a centrifugal, or apparent, good. Conversely, the inner darkness (of the Son) is evil in relation to the inner light (of the Holy Ghost), but it is a centripetal, or essential, evil. No less than there is a 'bad good', or outer light, so there is a 'good evil', or inner darkness, and it is the difference between soul and intellect, alpha and purgatory, fire and water. Inferior to the 'good evil' (of the inner darkness), is the 'bad evil' (of the outer darkness), but superior to it is the 'good good' (of the inner light), and in the distinction between 'bad evil' and 'good good' we have the difference between will and spirit, world and omega, earth and air. Therefore, no less than Christ is morally superior to the Virgin, the Holy Ghost is superior to Christ. For the inner light is the ultimate good, and it transcends the inner darkness (of 'good evil') to the extent that the spirit transcends the intellect, much the way that jazz transcends rock. However, one can, and I believe should, speak of a fall from outer light to outer darkness, as from the Father to the Mother, or soul to pop, for there is no evil lower than or anterior to the world. Evil begins in the outer darkness and proceeds to the inner darkness, as from the Virgin to Christ, will to intellect, Catholicism to Protestantism, pop to rock, the world to purgatory. Only in the inner light is evil transcended, as the Holy Spirit eclipses the Son, spirit eclipsing the intellect, and the jazz-oriented salvation of the ultimate good (in relation to the Father) prevails for all eternity as mankind reaches its destiny in omega Heaven, the heaven in relation to which even the outer light of the fatherly alpha must appear as Hell, a soulful hell diametrically antithetical to the spiritual heaven. But alpha is not really Hell until one reaches the omega Heaven and finds that the inner light necessarily excludes the outer light, the Holy Ghost excluding the Father, and that the latter can accordingly have no place in the truly divine scheme of things. Yet there are those who would contend that Hell is really of the darkness and that the darkness, whether outer or inner, is accordingly hellish

in relation to the light, whether outer or inner, so that we can distinguish between an outer heaven in the case of the Father and an outer hell in the case of the Mother; an inner hell in the case of the Son and an inner heaven in the case of the Holy Spirit. Hell and evil are no less commensurate, they would argue, than heaven and good, and that if one is to identify evil with the darkness and good with the light, then the darkness must be hellish and the light heavenly. There is assuredly logic to this contention, but it overlooks the fact that Hell and the darkness are no more synonymous than evil and the light, and that the darkness, far from being hellish, is really worldly and/or purgatorial, depending on its type. Hell is not earth or water but fire, and fire is of Hell because it burns and consumes rather than shines and illuminates. The World can become hellish, but it is no more Hell than Purgatory is Heaven. Hell is the outer light (of raging fire) glimpsed through consciousness of the inner light, and until that consciousness comes to pass, there is no Hell but either the primitive heaven of the outer light ... perceived from the fallen state of an outer darkness (paganism) or a Christic reappraisal of the world in terms of an apparent hell when perceived from the purgatorial standpoint of the inner darkness. The point to remember, however, is that evil and hell are no more synonymous than good and the world. The Devil is not evil because he is an outer light (soul) anterior to the world. Evil pertains, on the contrary, to the world, has its foundation in the outer darkness of feminine will (the temptation of Adam by Eve) and extends, via a purgatorial transmutation, into the inner darkness of the masculine intellect. Evil begins with the Virgin and ends with (the crucified) Christ, the alpha of realism and the omega of materialism, and therefore evil has nothing whatsoever to do with the alpha of naturalism (the Father or, depending on your point of view, the Devil, Hell, the outer light). The Father/Heaven does not become evil when perceived, as the Devil/Hell, from the omega consciousness of the inner light. He simply becomes irrelevant. An irrelevance which, as outer light, must be transcended in and through a growing consciousness of the inner light, which is the ultimate good and hence true divinity. Evil is something that can and must be fought, whether as an outer darkness from the standpoint of an inner darkness or, ultimately, as an inner darkness from the standpoint of an inner light, ultimate good against 'good evil', idealism against materialism. Man did not fight the outer light of primal good. He simply fell from it (through the feminine temptation) into the outer

darkness of the world, and the world has been a battleground ever since. Only the ultimate victory of the inner light over the inner darkness will put an end to war and struggle for all time, ushering in the age of eternal peace, in which the inner light will be at one with itself in the peace that, being spiritual, surpasses all intellect - the peace of the ultimate good.

22. In the outer darkness of her phenomenal selflessness, woman corresponds to the 'bad evil' of the world, her vagina a relatively centrifugal phenomenon that accordingly opens out, in phenomenal selflessness, to the coital penetration of worldly will. Hence coitus implies a relationship, on the part of both partners, to the outer darkness of worldly will. Contrasted to heterosexual practices, we shall find the inner darkness of homosexual practices, viz. sodomy, since the anus corresponds, in its relatively centripetal phenomenality, to the inner darkness, albeit to an inner darkness of the world as opposed to purgatory (intellect), and homosexuality is accordingly a comparatively selfish mode of sexuality more germane to the intellectual head than to the wilful body, a mode of sexuality less realistic than materialistic, which is a kind of right-wing democratic equivalence, in that one is concerned, on the right, with inner darkness rather than with outer darkness (heterosexuality) or outer light (heterosexual fantasies). Hence homosexuality is in some sense less evil than heterosexuality, insofar as it pertains to the inner darkness of phenomenal selfishness as opposed to the outer darkness of phenomenal selflessness. Yet it is still a sexuality of the darkness, and therefore unacceptable from a moral, or noumenally selfish, point of view, as germane to the inner light. It is simply, in common parlance, 'the best of a bad job', and not, on that account, 'the worst of a good job', i.e. gadget sexuality either separate from or in relation to computerized erotica, which would, I believe, necessarily have to take an attenuated form. Homosexuality is really a sort of extreme puritan or conservative type of sexuality which contrasts with heterosexuality as Puritanism with Catholicism or Conservatism with Liberalism or, indeed, Christ with the Virgin Mary. One could say that it corresponds to a verbal paperback vis-à-vis a hardback or, in more contemporary and hence proletarian terms, to an audio cassette vis-à-vis an LP. Homosexuals are generally cleverer, or more intelligent, than heterosexuals, but they are still creatures of the darkness. The inner darkness may be a precondition, in evolutionary

terms, of the inner light, but those who are of the inner light will have to oppose homosexuals no less than heterosexuals, in their struggle against the World/Purgatory in the name of the coming Heaven.

23. To distinguish between cigarettes, cigars, roll-ups, and pipes on the basis of realistic, materialistic, naturalistic, and idealistic distinctions, with cigarettes corresponding to worldly realism, cigars to purgatorial materialism, roll-ups to diabolic naturalism, and pipes to divine idealism. Put elementally, or in terms of the four elements, one could argue that cigarettes are of earth, cigars of water, roll-ups of fire, and pipes of air, given the connection between cigarettes and outer darkness, cigars and inner darkness, roll-ups and outer light, and pipes and inner light, or cigarettes and filters, cigars and wrappings, roll-ups and heat, and pipes and air. Whereas a cigarette burns continuously, through saltpetre, with a dark flame, a roll-up will go out unless kept alight through regular inhalations. The one is earth, the other fire. By contrast, a cigar is a cold thing, watery in its cellophane wrapper and the inner darkness of its rolled tobacco leaf, burning gently and always likely to go out if not inhaled quite regularly enough.... As, for that matter, is a pipe, although, with its cylindrical stem, there is always a closer connection with and dependence upon air, an emphasis upon air which both distinguishes it from and elevates it above the other modes of smoking, much the way that motorbikes are elevated above bicycles, land rovers, and cars ... as we descend from air to earth via fire and water, or spirit to will via soul and intellect. Pipe smoking is of the spirit no less than cigarette smoking is of the (bodily) will, roll-up smoking of the soul, and cigar smoking of the intellect. In fact, we can infer a correlation between pipes and motorbikes, roll-ups and bicycles, cigars and land rovers, and cigarettes and cars, much as we distinguish between air, fire, water, and earth, or, alternatively, between idealism, naturalism, materialism, and realism, or (even) between the Holy Ghost, the Father, the Son, and the Blessed Virgin. For it could just as easily be said that pipes are of the Holy Spirit, roll-ups of the Father, cigars of the Son, and cigarettes of the Virgin Mary, with further correlations between Heaven, Hell, Purgatory, and the World, or electrons, protons, neutrons, and atoms, regarding atoms as a kind of bodily, or worldly, composite of the elemental divisions (of the Trinity) above, with protons (and therefore the Father) corresponding to the soulful

alpha, neutrons (and therefore the Son) corresponding to the intellectual purgatory, and electrons (and therefore the Holy Spirit) corresponding to the spiritual omega, of which roll-ups, cigars, and pipes (in that order) would be the smoking equivalents, cigarettes corresponding, with their atomic compositeness (of the Blessed Virgin), to the wilful world. Since we have already classified the analogous distinctions between dramatists, philosophers, poets, and novelists ... in relation to both the Trinity and the Blessed Virgin, we would be justified, I believe, in drawing further parallels, or correspondences, between roll-ups and drama, cigars and philosophy, pipes and poetry, and cigarettes and novels, given the correlation between drama and the outer light of the Father, literature and the outer darkness of the Mother, philosophy and the inner darkness of the Son, and poetry and the inner light of the Holy Ghost. No less than one would expect, on the basis of this logic, dramatists to smoke roll-ups (or 'joints' if into poetic drama), one would expect poets to smoke pipes, philosophers cigars, and novelists cigarettes. One might just as logically expect dramatists to ride bicycles and/or mopeds, poets to ride motorbikes and/or scooters, philosophers to drive land rovers, and novelists to drive cars, were we attuned to the correlations, elemental or otherwise, between each of these literary disciplines and their smoking and/or transportational parallels. I shall not press the point, but very definite correlations in these and other contexts most assuredly *do* exist, and it is for the enlightened man to seize upon them and regulate his life accordingly, assuming he is capable of a genuine commitment to one or other of the, as it were, competing spectra, and is not merely a wishy-washy liberal with no particular ideological preference. Certainly enlightenment is a great thing, and while no man can have as much enlightenment as the genuine poet, nevertheless most men can at least glimpse fragments of the inner light some of the time, even when they are in the midst of outer or inner darkness, and therefore ignorant of insightful distinctions, are 'in death even in the midst of life' and accordingly 'know not what they do' from a spiritual, or enlightened, point of view, the viewpoint of the genuine poet and his preference for idealism (whether in regard to smoking, road transportation, or whatever) over naturalism, materialism, and realism - those fire, water, and earth alternatives to air, and thus to the life of the spirit.

24. Interesting that just as the naturalistic spectrum extends, in road

transportation, from bicycles to mopeds, so it extends, in regard to smoking, from roll-ups to 'joints', the latter being the 'turned-on' equivalent of mopeds in regard to the alpha inception of the spectrum in question. Likewise, poetic drama is the omega form of drama, paralleling mopeds and 'joints', in relation to both tragic (alpha) and comic (purgatorial) drama, the former autocratic and the latter democratic, poetic drama being a sort of theocratic form of drama which could be described as comparatively moral in relation to the immoral and amoral essences of the other main forms of drama respectively. Yet whatever the form of drama, one is still dealing with the naturalistic spectrum, with outer light, and thus with a fundamentally alpha-stemming type of ...