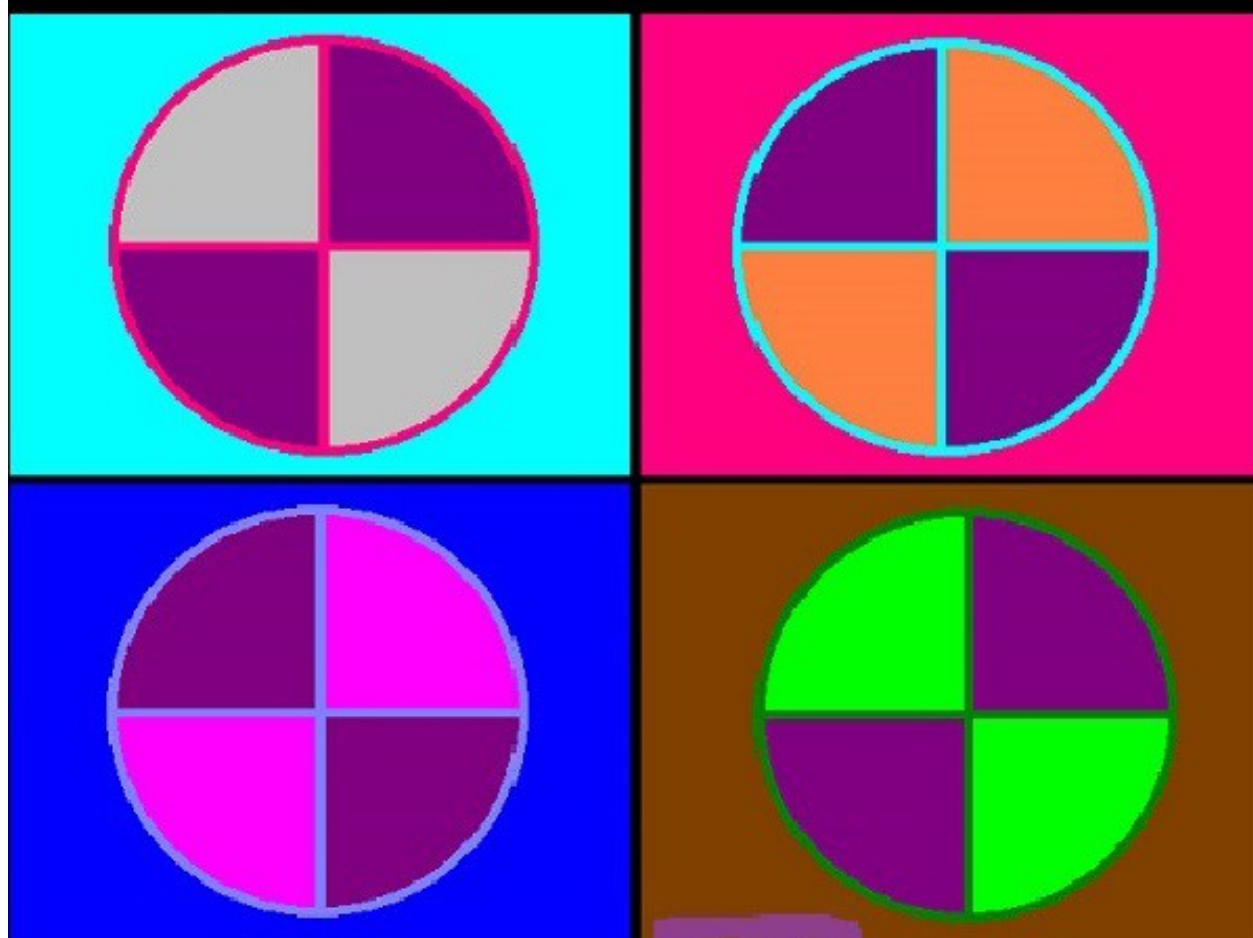


COLLECTED SUPERNOTATIONAL WRITINGS VOL.I



John O'Loughlin

Centretruths Digital Media

COLLECTED SUPERNOTATIONAL WRITINGS VOL.I

By
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Of Centretruths Digital Media

CDM Philosophy

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PREFACE

In Volume I of a projected two-volume philosophy project, I have combined the titles 'Devil and God', 'From Materialism to Idealism', 'Towards the Supernoumenon', and 'Elemental Spectra', all of which date from the mid-late 1980s, with a view to bringing some kind of strict chronology to bear on a series of writings that I dubbed 'supernotational', to distinguish them from essays on the one hand and strictly aphoristic or maximistic material on the other hand, thereby treading a kind of half-way house between essays and aphorisms in the interests of what became a gradual progression towards an enhanced sense of philosophical logic commensurate, so I believe, with 'Supertruth' and, ultimately, a kind of plateau of aphoristic purism.

The results of this compendious undertaking should, I believe, speak for themselves, and anyone already familiar with the individual titles might well confirm me in this opinion, though strung together in strictly chronological vein the overall result is more coherent and, I hope, logically consistent, as my development of an increasingly fourfold approach to logical structuring, aided and abetted, not infrequently, by diagrams of one kind or another, becomes more evident the further one progresses through this substantive volume of philosophical 'supernotes', a harbinger, in more than one sense, of better things to come!

John O'Loughlin, London 2021

* * * *

DEVIL AND GOD

001 – 050

- 001. Woman: nature, realism. Man: free to be either antinatural or supernatural.
- 002. Woman is of the world; her kingdom *is* the world.
- 003. True art: supernatural. Worldly art: natural. False art: antinatural.
- 004. World: ancient Rome; modern London. Two distinct evolutionary stages of civilized naturalism. Roman Empire; British Empire: both necessarily worldly phenomena.
- 005. God and the Devil have this much in common: neither of them much likes the world.
- 006. God (the Father) did not create nature: it grew out of the world as a sort of middle ground in between the subnatural and the supernatural.
- 007. Atheism is a philosophy of the Devil; only the Devil denies God.
- 008. Sense in which blue-collar workers are communistic and white-collar workers fascistic. A particle/wavicle dichotomy of physical/mental work which, in each case, lies beyond the bourgeois managerial pale.
- 009. Grand bourgeois – bourgeois – petty bourgeois: three stages and/or degrees of owner/manager exploitation of the working class, whether the latter be industrial and proletarian or commercial and folksy or, rather, folkish. What lies beyond the parliamentary tradition effectively transcends it, whether of the Communist Far Left or of the Fascist Far Right. You cannot speak of Communists in the Labour Party or of Fascists in the Conservative Party, for the simple reason that genuine Communists and Fascists would never deign to compromise with parliamentarianism, being external to it. Thus there is no such thing as a Labour Communist or a Tory Fascist; though each of the parties will harbour their own respective extremes.
- 010. What parliament is to political tradition, painterly art is to aesthetic tradition: a bourgeois genre standing in-between the evolutionary extremes of sculpture and

holography. Thus no more than a parliamentarian can be described as a Communist or a Fascist (even if, by chance or design, he erroneously thinks of himself or is thought by others in either of these extreme terms), can a painting be so described. For, with the paradoxical exception of Socialist Realism, canvas art is by definition bourgeois, and is thus incapable of extending beyond a petty-bourgeois level of abstraction, whether of the Abstract Impressionist Extreme Right (a Radical Conservative equivalence), or of the Abstract Expressionist Extreme Left (a Radical Labour equivalence). As in parliament, so also on canvas: work within an atomic tradition is constrained and defined by the nature of that tradition. If you want proletarian or folkish levels of art you must either turn to sculptural light art on the Far Left, or to free light art on the Far Right. An abstract painter who considers himself to be either a Communist or a Fascist, depending on his particular creative bent, is no less self-deluded than a parliamentarian of like opinion! So far as the genuine Communists and Fascists are concerned, such a man is no more than a petty-bourgeois painterly traditionalist, his work equivalent to one or other of the contemporary Western manifestations of parliamentary extremism. As modern history adequately attests, the Communist authorities of the (former) Soviet Union never thought too highly of abstract art. For, as the self-appointed guardians of a proletarian state, they had every right to castigate and prohibit works or genres of an alien class-status. The Soviet Union was officially beyond such art.

011. If light sculpture, or sculptural light art, is Marxist, then light art, as implying the use of slender neon tubing, could be described as Marxist-Leninist, i.e. less materialistic because of the infusion of a pseudo-theocratic element deriving from Lenin. A distinction, then, between the proletarian and the pseudo-proletarian, the Marxist Far Left and the Marxist-Leninist Right. By contrast, free light art, meaning spotlights trained on the night sky and/or laser shows, would be Fascist, since idealistic rather than materialistic, and we need not doubt that holography, or the projection of images into surrounding space through the refraction of light, lies beyond this as a kind of Social Transcendentalist equivalence indicative of a superfolkish status capable of leading, in due course, to a classless absolutism of pure idealism, once computer graphics become the accepted norm.
012. Novel writing: no less pertinent to a bourgeois democratic tradition than painterly art. The realistic novel, that artful combination of materialistic and idealistic elements, as the literary mean, one now slighted and spurned by the (extremist) practitioners of the petty-bourgeois antinovel and supernovel respectively: the former given to a philosophical bias, which finds its parliamentary analogue in the Labour Party, the latter given to a poetical bias, which finds its parliamentary analogue in the Conservatives, each type of novelist contemptuous of the realistic tradition and, consciously or unconsciously, determined to extend literary decadence to the utmost materialistic and idealistic extents, depending on his particular bias, while the

realistic novelist, clinging to bourgeois tradition as a matter of life-and-death, sits stranded on the rocks of his literary obsolescence as the conflicting currents of literary extremism rage all around and beyond him, threatening to submerge him beneath their all-pervasive decadence, to sweep away the entire literary tradition in the name of absolutist revolutions, albeit revolutions which, whether of the extreme left or right, remain intrinsically petty-bourgeois. For the true revolutionaries, the class partisans of either a proletarian or a superfolkish absolutism, avoid the novel genre altogether, content to leave its disintegration to petty-bourgeois extremists, while concentrating on their respective philosophic and poetic frameworks. No less than the philosophical Communist looks down on the literary materialist, so the poetical Fascist despises the literary idealist. For even the most materialistic or idealistic of novelists are still relative to a degree.

013. In music, the symphony holds the place of the novel and, for that matter, canvas art ... as the quintessentially democratic genre coming in-between autocratic dancing and theocratic concertos, i.e. materialistic and idealistic extremes which respectively focus on rhythm and pitch. Unlike those, the classical symphony signifies a realistic balance in regard to rhythm and pitch which takes the uniquely atomic form of a compromise between harmony and melody, the former subordinate to the latter, as is befitting in any materialistic/idealistic compromise. Hence the bourgeois symphony is a Liberal phenomenon reflecting an atomic realism. Not so, however, the petty-bourgeois symphony, which is divisible into preponderantly materialistic, i.e. rhythmic, and preponderantly idealistic, i.e. pitch-orientated, distinctions, depending on the composer's ideological bias. Here the symphony attains to its post-Liberal decadence, as it parts company with realism in the name of either materialistic or idealistic extremes, a Labour/Conservative dichotomy opening up that forces the symphony apart, breaks it up, in the musical equivalent of nuclear fission, with ballet-like rhythmical abstractions on the extreme left, and concerto-like pitch-orientated abstractions on the extreme right – an avant-garde dichotomy which parallels the splits in literature and art, the symphony no longer recognizable as such, but assuming absolutist dimensions. And yet, no matter how radically rhythmic or pitch-orientated the avant-garde work may happen to be, it is still connected to the symphonic tradition – orchestral works being by definition bourgeois, and therefore incapable of either a Communist or a Fascist status. Like the experimental painter or novelist, the avant-garde symphonist is a petty-bourgeois artist whose work will approximate to either a Labour or a Conservative political equivalence but never, under any circumstances, to what lies beyond the parliamentary tradition and ultimately transcends it! The radical symphonist who considers himself to be either a Communist or a Fascist is deceiving himself, no less than the painter or novelist of similar extremist predilection. At the very least he is hyping himself up. Of course, the symphony proper, as a harmonic/melodic Liberal compromise, continues to exist, and even to be composed and performed throughout the duration of a

petty-bourgeois epoch. Bourgeois composers have no less of a right to existence in an extreme open society than their revolutionary detractors. But, as a rule, even *their* works, conventional by contemporary standards, will be decadent by traditional classical standards, i.e. given to too much harmony and too little melody, or vice versa, with certain 'modernist' ingredients or tendencies thrown-in for good measure. Where there is no longer a kind of simultaneous balance between harmony and melody, but an oscillatory balance favouring now harmony or, more often, disharmony, now melody or, more usually, atonality, we can talk, I believe, of a Liberal Democratic equivalence, which will adhere to an extreme realistic framework, now veering towards Labour materialism, now veering in the opposite direction ... towards a Conservative idealism, the bourgeois in a petty-bourgeois epoch, his relativity stretched in an absolutist direction.

014. Clearly, since Communism and Fascism are people's ideologies lying beyond the democratic pale, the only music worthy of being termed Communist or Fascist will likewise lie beyond the symphonic pale, transcending acoustic naturalism in either an antinatural or a supernatural electronic direction, depending, as a rule, on whether the music in question is predominantly rhythmic, like rock, or predominantly pitch-orientated, like jazz. If the former, then we can speak of a Communist equivalence – the reduction of electric music to the lowest-common-denominator of rhythmic materialism, which will be all-the-more absolutist the purer the rock, i.e. the less it is diluted by pitch-orientated jazz tendencies that suggest not so much a Marxist as a Marxist-Leninist equivalence, symptomatic of jazz-rock. If the latter, however, then we can speak of a Fascist equivalence – the elevation of electric music to the highest level of a pitch-orientated idealism, a kind of musical superidealism that will be all-the-more absolutist the purer the jazz, i.e. the less it is diluted by rhythmical rock tendencies, which suggest not so much a Fascist as a Social Transcendentalist equivalence, symptomatic of rock-jazz. Whatever the case, whether we are dealing with rock and jazz-rock on the one hand or with jazz and rock-jazz on the other, we have music that transcends the symphonic pale. Thus true people's music or, more exactly, music of the intellectual/revolutionary elites who, in one way or another, aspire to leading the people (with their more popular tastes), being symptomatic of a Communist/Fascist dichotomy, is also, on that account, indicative of a distinction between the Devil and God on the proletarian and folkish levels of evolutionary extremism. Whether the Devil happens to be diluted by God or God by the Devil, as in Transcendental Socialism and Social Transcendentalism respectively, this distinction still holds true, and is the key to the intrinsic nature of the two types of music – the one 'evil' because rhythmic and antinatural, the other 'good' because pitch-orientated and supernatural.

015. We live in an age of plonking, particularly with regards to string and electric bases. Compared to traditional bowing techniques for double bass, the regular

plonking of jazz-bass performers testifies to a 'fall', a degeneration from wavicle continuity to particle discontinuity, from the ideal to the material, from an artificial technique in the use of bow, to a natural technique of fingers directly applies to strings. Where, as in rock, an electric bass is concerned, the same factors usually apply, except that the medium is different, corresponding, one could argue, to a new genre, as light art to painting, which transcends the traditional medium of the double bass and therefore constitutes a 'fall' (forwards) into electronics. Inherently an extreme left-wing medium of musical expression, the electric bass serves a predominantly rhythmic capacity in contemporary proletarian music, all the more efficaciously so on account of the plonking finger techniques. The redemption of the bass or, rather, of bass playing ... can only come through synthesizers, in the form of synthesized bass, a new genre suggestive of transmuted particles, as though Socialism had become social, in subordination to a supertheocratic wavicle continuity of pitch-orientated tone.

016. Of all traditional instruments, the violin has long held the place of honour as the one most able to sustain, through various bowing techniques, a wavicle continuity in the service of pitch-orientated or, at any rate, melodic notation. Even the piano seems a plonking instrument by comparison, the sounds arising from depressed keys which, in turn, activate padded hammers that are concealed within the body casing, in a percussive process of particle discontinuity or separateness only mitigated by recourse to the sustain pedal. Thus the piano stands in a rather left-wing Liberal light compared to the violin, and we may take it as axiomatic that people who wish to maintain or cultivate a right-wing Liberal bias will necessarily be partial to the violin, with its bowing smoothness. Of all traditional instruments, the violin is arguably the one most qualified to render a transcendently pitch-orientated sound, and we may be sure that what applies to the acoustic violin applies even more to the electric one, as certain modern jazzmen, including Jean-Luc Ponty, have amply demonstrated. And particularly when the instrument in question is made from synthetic materials like perspex, which enhance its transcendent capacity, bringing a physical supernaturalism to the service of the spiritual supernaturalism that arises from its playing. Only the synthesizer, it seems, can transcend this, much as holography transcends light art, in testimony to a classless transformation of the ultimate genre.
017. Heterosexuality can be divided into three categories, corresponding to the division within parliamentary liberalism between the real, the material, and the ideal (or Liberalism, Socialism, and Conservatism). For heterosexuality is, after all, a kind of liberal equivalence, sexually speaking, to parliamentarianism or, for that matter, to painterly art, novels, and symphonies – in other words, a naturalistic sexuality standing in-between lesbian and homosexual extremes. Thus if the bourgeois mean is realism, or a combination of materialism and idealism in a uniquely atomic naturalism, then we need not doubt that realistic

sex implies sex with love, the physical with the spiritual in a matrimonial balance corresponding to the Liberal ideal. Such an ideal, like everything appertaining to Liberalism, is less prevalent or pervasive these days than formerly, because the age is too decadent to be partial to bourgeois criteria, which, though still extant, tend to hang-on in the background, so to speak, of a provincial, Liberal past. What we generally find now is, by contrast, a materialistic/idealistic heterosexual dichotomy corresponding, in political terms, to a Labour/Conservative parliamentary extremism, in which decadent liberal sex becomes the norm. On the Left, this takes the form of heterosexual promiscuity, which is nothing less than the reduction of relations between the sexes to the lowest-common-denominator of physical satisfaction, with or without cunnilingus. Sex without emotional strings – a kind of Democratic Socialist ideal. On the Right, by contrast, it takes the form of fellatio, or the elevation of heterosexuality to the highest-common-denominator, so to speak, of voyeuristic mental satisfaction, which may or may not be accompanied by love. Certainly there is a strong likelihood that unrequited love will be a norm – if not *the* ideal – of the heterosexual extreme right, as though the body were a superfluity or anachronistic dimension scarcely to be countenanced! Now if this may be deemed symptomatic of an extreme right-wing position corresponding to the most radical Conservatism, then, certainly, we have grounds for speculating that unorthodox coital relations between the sexes would be symptomatic of an extreme left-wing position corresponding to the most radical Democratic Socialism. However, exceptions to the rule notwithstanding, we need be in little doubt that promiscuity and voyeurism are the antithetical poles within a decadent heterosexual framework, each proclivity independent of the other and tending further apart, towards more absolute sexual extremes which transcend the heterosexual tradition altogether.

018. Such more absolute sexual extremes are, of course, homosexuality on the Far Left, corresponding to a Marxist orientation, and pornography or, at any rate, erotica on the Far Right, corresponding to a Fascist orientation. In the one case, a particle antinaturalism; in the other case, a wavicle supernaturalism – promiscuity and voyeurism taken to more radical extremes, the physical more material, if anything, than on the materialistic heterosexual level; the mental more spiritual than on the idealistic heterosexual level. In each case, new genres of sexual activity, attesting to proletarian and classless allegiances, all heterosexual activity, by contrast, implicated in the bourgeois relativistic framework, even if in one that, in its decadence, stretches towards petty-bourgeois extremes. So, paradoxically, rock and homosexuality are alike proletarian, whereas jazz and erotica are both classless. However, if a distinction is to be made between left- and right-wing trends in Communist and Fascist sex respectively, then I think that we would be justified in placing homosexuality on the left and pornographic homosexuality on the right of the former, as though indicative of a Marxist/Communist dichotomy, with heterosexual erotica on the right and heterosexual pornography on the left of the

latter. In the case of Communist sex, pornography involving male models would entail a transcendental bias suggestive of a Leninist dimension, hence the right-wing implication. In the case of Fascist sex, on the other hand, the distinction between female erotica and pornography is really a question of degree and treatment, erotica usually implying an overall or comprehensive view of the model, pornography tending, by contrast, to focus attention on the sexual organ, as though reducing the photo to sexual materialism and thus excluding the element of beauty, which must be deemed essential to any idealistic appreciation of the model. So whereas female erotica may be defined as idealistic supernaturalism, female pornography is suggestive of a materialistic supernaturalism and, accordingly, will be of a left-wing bias. Probably as good a view as any is that which regards erotica as suitable to a Fascist elite and pornography, by contrast, as appealing to the broad fascistic masses. Similarly, one could define homosexual pornography, or more usually erotica, in terms of its suitability to a Communist elite, whereas ordinary physical homosexuality would appeal to the broad communistic masses, with their crude proletarian materialism.

019. Yet if heterosexual erotica and pornography are two kinds and degrees of Fascist supernaturalism, corresponding to light art, then there must surely be two kinds and degrees of Social Transcendentalist supernaturalism beyond these, which would correspond to holography and computer graphics. So what could these be if not inflatable (sex-doll) heterosexuality on the one hand and computerized late-teenage erotica on the other, the former corresponding to a transmuted Socialism (not Marxism or Communism but heterosexual materialism transferred from the flesh to plastic and thus, in a sense, redeemed), and the latter corresponding to the transcendentalism of a supertheocratic voyeuristic supernaturalism or, rather supranaturalism, which places the viewer above and beyond all natural reference? Certainly adult erotica and pornography must be outgrown and cast-off in the Social Transcendentalist future, else women will continue to be regarded as sexual objects when such a view is no longer acceptable, society presumably being arranged in such a fashion that no coupling or matrimonial cohabitation would take place between adults, since indicative of atomic relativity. When men are effectively Supermen and women, in effect, quasi-Supermen, there will be no place for sexist discrimination and, consequently, no room for sexual commerce. People will live singly, in small flats, and such sexual activity as remains will be purely artificial, either physically so ... with regards to plastic inflatables and/or vibrators (depending on one's literal gender) or spiritually so ... in terms of the use or appreciation of mature juvenile erotica, as applying to young women of between, say, sixteen and twenty-one. By then, propagation will have become a no-less transcendental matter, with sperm banks and artificial insemination of prospective mothers pretty much the norm. The offspring arising from these inseminations will be raised in special institutions well away from the adult world in general, an open-society toleration or acceptance of child/adult

cohabitation no longer being applicable, the adult world too transcendental for its members to be exposed to the crude, noisy, and often over-energetic behaviour of 'kids', which more approximates to alpha than to omega. When you are in an extreme stage of evolution, there can be no middle-of-the-road toleration of all-and-sundry! That which is low will be beneath the closed-society pale, either temporarily, i.e. until, reaching adulthood, it becomes high, or permanently, following judgemental rejection. Only the supernatural will prevail within this pale!

020. Which, of course, also implies the absence of animals, all pets and working beasts, from the adult world – dogs, cats, and other unnecessary animals having been gradually phased-out of society in the process of its supertheocratic transformation. No more than a man will own a child or a wife ... will he own a cat or a dog. A free-electron society must be above all forms and degrees of atomic constraint. It must also be above all forms and degrees of media noise and open-society intrusion of artificially-produced sound reproduction from one neighbour to another. With people living closer together in ever-more transcendental contexts, the importance of peace and quiet cannot be overstated! Consequently the use of headphones will be obligatory, and no-one need suffer from anyone else's audible bombardments. The shared appreciation of music will be reserved for the transcendental centres, those successors to the Christian churches, where a wavicle continuity will be in order – indeed, obligatory. Particle privacy, however, should become the rule at home!
021. Trousers are to sartorial tradition what parliament is to political tradition or canvas painting to the tradition of atomic art: namely a bourgeois democratic norm coming in-between the evolutionary extremes of autocratic dresses on the one hand, and theocratic one-piece zipper suits on the other, trousers usually worn in conjunction with a thigh-length jacket, thereby testifying to an atomic relativity. In contrast to trousers, jeans indicate a new genre, above and beyond the democratic pale, and, like light art, they are divisible into Communist and Fascist equivalents, according to whether the jeans in question happen to be denims or cords, i.e. rough or smooth, horizontally stitched or vertically stitched, light or dark, etc., with proletarian and superfolkish implications respectively. Probably boiler suits, usually in denim, are Marxist-Leninist equivalents, more absolutist (since one-piece) than jeans or jean suits, and if there is anything beyond Fascist cords, it can only be plastic pants and/or one-piece PVC-type zipper suits, which suggest a more radically supernatural status commensurate, so I believe, with Social Transcendentalist criteria; as much beyond cords as holography is beyond laser art. Of course, it could be argued, contrary to the above, that cords and denims are decadent idealistic and materialistic manifestations of a democratic split, paralleling modern art, which stem from a realistic tradition employing cotton, and are therefore nothing more than petty-bourgeois extremes corresponding to Conservative and Labour distinctions. Yet while this may *appear* feasible, it should also be remembered

that there are jean-like trousers, trousers with vertical side-pockets and frontal pleats that are made in cord or denim but, nevertheless, are *not* jeans. Ah! so here we *would* find our extremist trouser equivalents, corresponding to radical Conservative and Labour extremes, not simply decadent Liberalism, which, by contrast, would more likely take the form of smooth-looking cotton trousers with slanting jean-like front pockets. And yet, even now I confess to a certain misgiving with regards to this particular issue!

022. Similarly with footwear, it would seem that whereas shoes, in leather or otherwise, appertain to a bourgeois tradition, boots and sneakers are proletarian and folkish respectively or, at any rate, lie beyond the realistic pale. Doubtless boots can be divided into Communist and Fascist equivalents, depending on whether they are low and heavy or high and sleek, horizontally biased or vertically biased, indicative of a particle discontinuity or, conversely, of a wavicle continuity, utilitarian or stylistic, etc., etc. Obviously, there is an ideological distinction between boots worn by skinheads and boots favoured by hippies and/or freaks. We may accredit the former a nominal Fascist status, but they are really communistic Fascists, as though SA (*Sturmabteilung*) equivalents, or what I would prefer to categorize as pertaining to the 'social' aspect of Social Transcendentalism – the 'Devil' in the service of God, shock troops of the revolution. Unlikely, then, that such 'boot boys' would favour the use of high boots, still less sneakers, which may well be the superfolkish footwear lying beyond Fascist connotations.
023. Skinheads – hippies/freaks – hell's angels: SA equivalents – cultural masses – SS (*Schutzstaffel*) equivalents? Revolutionary army – people – revolutionary police? Possibly; though, to judge by the preponderance of rock over jazz, of rhythm over pitch in majority freak tastes, it could also – and more convincingly – be argued that, while the same structure of an alternative society certainly applies, it is more of a communistic than a fascistic one, with the police role consequently entailing the dubious status of hell's angels. However, it has to be admitted that both skinheads and hell's angels look upon themselves in a fascistic light. So, incidentally, do some hippies/freaks, although most of them tend to approximate to a communistic equivalence, wearing blue denims in preference to black cords.
024. Beatniks – hippies/freaks – punks; teds – mods – skinheads; rockers – greasers – hell's angels. Parallel trends from one decade to another? Far Left – Centre – Far Right? Doubtless approximately so; though overlappings and ideological exceptions, whether chimerical or otherwise, certainly do occur.
025. Whatever their provenance, alternative societies have this much in common: they loathe and despise the bourgeois world and strive, so far as possible, to live apart from it, whether in the name of the Devil or God. They have abandoned the world, like Communists and Fascists, in the sure knowledge that one day it

will be overcome. They have already died to the world – gratefully – and now live for one or other of the contending absolutes. But the world is always ready to reclaim those whom it has lost, and they must beware of its allurements. For as soon as you fall in line with the world, you 'Kiss the bourgeois' arse' (Goebbels). Better dead in freedom than alive in bondage! Yet better than the Living Death is the Eternal Life or, more correctly, Afterlife, and only God can offer that ... through the agency of a Second Coming, a True Messiah, whose supertruth, embracing the Way to Heaven via a global civilization and Post-human Millennium, stretches beyond Christian truth, as the absolute stretches beyond the relative. An Eternal Afterlife is the life of the spirit, life lived in and for the spirit, and the society that the Second Coming/True Messiah wishes to establish, through the political agency of Social Transcendentalism and in the name of Centralism, will further such a life, replacing the truthful Church with the supertruthful Centre, where the people will either trip or meditate, depending on the stage of Centralist evolution, in fidelity to their new-found religious sovereignty, a sovereignty only made possible by the Second Coming/True Messiah, who will take their political sovereignty upon himself, as Christ bore the 'sins of the world', and thus free them for self-realization. How will he do this? Simply by appealing to them, under the banner of Social Transcendentalism, to further their own deepest interests, social as well as spiritual, by using their political sovereignty to transfer power to him in the name of a supertheocratic transformation. For once he has acquired a majority mandate for the setting-up of his 'reign', he will use it to abolish the democratic status quo and usher in the 'Kingdom of Heaven' on earth, in the form of a Social Transcendentalist Centre – hopefully the first of many. Thus he will save the people from republicanism and decadent democratic proclivities, save them in the name of God ... the Holy Spirit. Such a democratically-established dictatorship as he requires *can* be realized, but only, initially, among the 'chosen people' of his Irish race. For they are the majority population of Ireland, and a thorough enlightenment of this people should produce the required majority mandate in due course.

026. Anti-elitism: the Marxist tendency that opposes spiritual excellence, leadership, genius, etc., in the name of a reduction of humanity to the lowest-common-denominator of equalitarian mediocrity, a 'mobocracy' of proletarian exclusivity, socialist materialism the be-all-and-end-all of evolution. No leaders and no police; the people free to be themselves in their own anarchic fashion. Imagine, if you can, a flock of sheep without shepherds or sheepdogs. Would not the sheep all-too-quickly cease to be a flock and instead become a variety of different groups and individuals wandering everywhichway in search of fresh pastures? Now if an average sheep could talk and you asked it whether it preferred freedom from shepherds and sheepdogs to bondage under their control, would not the answer be: Yes? Just so, the average 'man of the people' would prefer, deep down, to be free from leaders and police in order to please himself in his own particular fashion. Fortunately, however, shepherds tend to

know what's best for sheep and, likewise, leaders tend to know what is best for the people! Preferring order to chaos, they strive to lead the people upwards ... along a path leading to superior social and spiritual pastures. For, like sheep, the masses have to be led in a specific direction, rather than left to their own anarchic devices. Social Transcendentalism has nothing against elites, provided the elites in question are Social Transcendentalist and thus aligned with the Will of the Second Coming/True Messiah, who is alone entitled, though his divine knowledge, to lead the peoples of his choosing towards the 'promised land' ... of the heavenly Kingdom. Leading from above, as a kind of embodiment of the Holy Ghost, he decrees what shall or shall not be, the people having abandoned political sovereignty in the interests of their spiritual advancement under the aegis of a religious sovereignty accorded them by the Second Coming/True Messiah. For it is in religious sovereignty that the people will realize their selves to the full, becoming divine in the process. Social Transcendentalism desires nothing less than the elevation of the people to divine salvation, not their reduction, as with Marxism, to demonic damnation!

027. For the artist, a work of art is a test of the will, the finished product ... a triumph of the will. The supreme artist will triumph most conclusively, providing the people with an opportunity to witness his triumph and to perceive in it a metaphor for and microcosmic reflection of Divine Will. Thus true art will ever lead man upwards, like true leaders, towards God.

028. Since education and politics are aligned in most countries, so they are aligned in Britain, where the following parallels should be noted:—

Public School	Conservatives
Grammar School	Liberals
High School	Labour
Comprehensives	Liberal Democrats

Traditionally, public schools are for children of the upper class, grammar schools for children of the middle class, and high schools for children of the working class. To a large extent this is still the case, though we now have the addition of comprehensives which, as an amalgamation of grammar and high schools, signify to this writer a Liberal Democratic equivalence – a kind of superliberalism, if you will, in which an attempt is made to strike a balance between middle- and working-class interests. Strictly speaking, one's type of schooling should condition, in later life, one's political orientation within the democratic framework, so that people who went to a public school will have a natural predilection for the Conservative Party, while those who, by contrast, attended a high school will be inclined towards the Labour Party, and those who attended a grammar school or a comprehensive will either tend towards the Liberals or the Liberal Democrats, or both. Fluctuations in people's voting habits do, of course, occur; but if one is loyal to one's schooling and no

muddlehead, then one's pattern of voting should be more or less predetermined.

029. It is tempting to see in the basic racial distinctions on this planet between caucasoid, mongoloid, and negroid an approximate parallel to the worldly, diabolic, and divine distinctions already drawn, which correspond to realism, materialism, and idealism. For the capitalist West, which has come to be regarded as the First World (not altogether without justification in view of its worldly standing), is a predominantly white region of the globe, whereas the socialist East, corresponding to the Second World, is a predominantly yellow region, with the non-aligned Third World being a predominantly black or, at any rate, coloured region embracing the greater part of Africa, South America, the Indian subcontinent, etc. Thus the West, with its democratic realism, corresponds to the world, the East, with its democratic materialism, to the Devil, and the Third World, with its innate idealism, to God. And this would seem to approximate, no matter how loosely, to caucasoid, mongoloid, and negroid racial distinctions which, needless to say, defy an oversimplistic black/white dichotomy in view of the fact that each of these principal racial grouping contains considerable tonal variation within itself.
030. Britain and France traditionally approximate to the world – indeed, are the heart and soul of atomic civilization, the only difference being that whereas Britain's realism leans towards materialism, France's realism, by contrast, leans towards idealism, which, given its predominantly Catholic rather than Protestant traditions, and its predominantly Latin rather than Nordic racial configuration, need not greatly surprise us.
031. Make no mistake: race determines religious allegiance! Religion is not adhered to independently of ethnic factors, but follows from a fundamental racial prompting in which climate and environment play no small parts.
032. The evolution of Good in the world is paralleled by the devolution of Evil. With the Second Coming/True Messiah, Good attains to the unprecedentedly pure level of electron wavicles. With the Antichrist/False Messiah, Evil is reduced to the unprecedentedly impure level of electron particles. The distinction is then rather more between good Good and evil Good than between an outright opposition of Good and Evil, corresponding to an electron/proton dichotomy. Consequently even Communism is a relative evil (not an absolute evil), implying a transmuted diabolism of electron materialism. But, even so, a distinction, for political purposes, between the Devil and God when contrasting Communism with Centralism, or vice versa, is not inappropriate, since the contraction of Evil in the world and the expansion of Good in it are inherently separate phenomena. The paradox with Communism and Centralism, however, is that neither of them can be pure, for a degree of their respective opposites must cling to each ideology at this point in time ... if a realistic approach to the world is to be maintained. Thus no less than Communism, or Transcendental

Socialism, is not entirely evil, Centralism, or Social Transcendentalism, cannot be entirely good. A wholly divine Centralism can only arise at a later point in evolutionary time, after Communism has been vanquished from the globe.

033. Small is beautiful, and in more than an apparent sense! For it should be accompanied by large truth. In other words, the contraction of the material should be paralleled by the expansion of the spiritual, so that books, for example, become smaller and truer the further the evolution of book-writing proceeds. The most evolved books will be the shortest and, hence, smallest, while containing the most radical, progressive, and objectively correct thought. They will almost certainly be in paperback, and the content will be philosophical and/or poetical, beyond and above novelistic literature, with its narrative fictions. Small volumes of poetry which I read as a youth, works like Ginsberg's *Howl*, Ferlingetti's *Pictures of the Gone World*, and Corso's *Gasoline*, were highly idealistic productions appropriate, one feels, to a more evolved literature. Of course, poetry can go a lot further than the 'Beat Poets' took it, but it's altogether doubtful that the scale of books could get much smaller. American idealism was certainly in the vanguard of evolutionary progress, so far as *that* went!

034. However, we should never forget that a book, no matter how small or compact, is really a kind of bourgeois production appertaining to an atomic age, with a proton/electron distinction between hard cover and soft pages, a distinction which still obtains, in some degree, where so-called paperbacks are concerned, the smooth cover contrasting, more often than not, with rough pages, as though the traditional format had been reversed. In contrast to books, magazines bespeak a new genre, as far removed from books as, say, light art from paintings or rock groups from symphony orchestras, and if the average magazine is superficially larger than the average paperback, it is evidently indicative of an evolutionary 'fall' (forwards), corresponding to a kind of Marxist materialism. With the small magazine, on the other hand, we can speak of a Centralist equivalence; for small, remember, is beautiful, and the smaller the magazine the higher, in evolutionary terms, will it stand in relation to both larger magazines and books, as though equivalent to pure light art or to the most transcendental modern jazz. Undoubtedly, a further distinction should be drawn between flat-spined magazines, whether large or small, and sharp-spined magazines, so that we are distinguishing between book-like magazines, or magazines which may be said to stem from flat-spined books, and magazines that are transcendently independent of any such Liberal tradition. In the first case, we may speak of a Marxist equivalence with regards to large flat-spined magazines and of a Marxist-Leninist equivalence with regards to small ones, while reserving Fascist and Centralist equivalents, respectively, for large and small sharp-spined magazines. But even they stem from a tradition of sorts, and what can that be if not the sharp-spined book, like, for example, Ginsberg's *Howl*, which would correspond to a right-wing equivalence.

035. Let us therefore return to books, and note three main trends. First, there is what might be described as the Liberal book, a flat-spined hard cover that, while still in production at the time of writing, pertains to bourgeois tradition, a tradition which has been superseded, on two levels, by different types of paperback, corresponding, in their dissimilar ways, to a more absolutist approach to book production. If the average hardback corresponds to realistic canvas art, then these two kinds of paperback find their painterly equivalents, it seems to me, in Abstract Expressionism and Abstract Impressionism, and we can distinguish between them in terms of either a flat-spine/sharp-spine soft cover antithesis or a smooth cover and coarse pages/coarse cover and smooth pages antithesis, the former a Labour equivalence, the latter radical Conservative, materialism and idealism superseding Liberal realism. So, in terms of appearances, a dichotomy has long existed between left- and right-wing paperbacks which, as in politics and art, has flanked the Liberal hardback tradition and, in some sense, superseded it; though a Liberal Democratic equivalence can be ascertained, I believe, in the contemporary production of small hardbacks with a paper wrap around the traditional hard cover, as though in confirmation of a compromise with left-wing trends, the paper wrap more papery, if anything, than the soft cover of a so-called paperback. However that may be, the development of petty-bourgeois softbacks out of and away from bourgeois hardbacks is paralleled by the development of proletarian and/or superfolkish magazines away from – if not out of – petty-bourgeois paperbacks, so that the evolution of the one genre has inexorably led to the revolution that magazine production unquestionably signifies vis-à-vis the book tradition, a revolution no less distinctive and complete in itself than the ones appertaining to light art and to Communism and/or Fascism vis-à-vis painterly and parliamentary traditions, to take but two analogous contexts. So the magazine is inherently, if not actually, a people's phenomenon, and, as already remarked, it too is divisible into extreme left- and right-wing manifestations, with the flat-spined types (large and small) corresponding to the former and, by contrast, the sharp-spined types (whether large or small) corresponding to the latter, as proletarian and superfolkish equivalents in the people's market.

036. While we should acknowledge that philosophy and poetry, corresponding to sculpture and drawing in 'art', are distinct from and more extreme than literary prose, it nevertheless transpires that, in a decadent age, 'literature' will be split asunder from its realistic tradition and tend in either a philosophical or a poetical direction, so to speak, just as, to some extent, 'art' tends, under similar pressures, towards either sculpture or drawing ... without, however, entirely ceasing to be what it is *in itself*. In an incipiently absolutist age, everything is pushed towards the absolute; but it doesn't necessarily follow that it is ideal for that to happen. When 'art' and 'literature' pose as absolutist, they are simply being untrue to themselves, like a parliamentarian who gives himself communist or fascist airs.

037. Painting that combines realistic and abstract tendencies in itself is more likely to correspond to a Liberal Democratic equivalence than to either a right-wing Labour or a left-wing Conservative equivalence. Perhaps one part of the painting will be entirely abstract and the other part entirely representational, thereby testifying to an alternation between 'Liberal' and 'Democratic' allegiances. 'Partly abstract' or 'partly representational' are also phrases that could be applied in this respect. At least, a wholly representational canvas is more likely to correspond to a Liberal than to a Liberal Democratic equivalence, even if an exception can be made for certain types of Modern Realism. But how paltry and inadequate is bourgeois art, of whatever degree, from a proletarian or folkish point-of-view! How most of the more intelligent, and hence radical, 'men of the people' must be looking forward to an age when canvas art no longer exists! An age exclusively concerned with holography. Or, by a like token, an age when novels and symphonies are no longer written or composed because bourgeois criteria no longer obtain. In the meantime, how many puffed-up nincompoops they must endure!
038. Paintings, novels, and symphonies are only permissible within an approximately Christian age. As soon as post-Christian allegiances arise, whether in the form of the Antichrist/False Messiah or the Second Coming/True Messiah (not to be confounded with Christ!), these atomic genres will come increasingly under attack, to be discarded altogether, following the respective triumphs of Communism and Centralism on the world stage. Then all naturalistic productions will be consigned to the 'rubbish heap of history', from which they will never again arise. The anti-Supernatural and the Supernatural will divide the globe between them, in a temporary pact between the Devil and God. Things move towards the absolute, and no less so in an absolutist age than in a decadent relative one. Eventually the Supernatural alone will prevail. But, in the meantime, the Devil will be entitled to oppose the world, while God builds from God what is God's.
039. Interesting how Simone de Beauvoir remarks in *Force of Circumstance*, the third instalment of her extensive autobiography, how affluence is only a Western phenomenon, not something endemic to the world *in toto*, nor has it ever been.... Which is another way of saying that the West corresponds to the world, whereas the rest of the planet is either of the Devil or God, and has long been so – the poverty endemic to Africa and Latin America, for example, being inseparable from an ideologically extremist predilection, in their cases arguably divine, though in other cases, like the mongoloid Far East, no less arguably diabolic, dragons or no dragons. Thus when the West attempts to westernize the entire world, to make Third World countries affluent, it is necessarily imposing its own worldly criteria upon regions where such criteria are largely irrelevant. Some success can, of course, be expected, particularly in the Far East. Yet, by and large, affluence will remain a uniquely Western phenomenon ... limited to a

given period of time, before history demands its overthrow and replacement by other criteria.

040. Christianity proper, meaning Protestantism, is the religion of the world, the atomic allegiance between the Father and the Holy Ghost, which favours a realism of materialistic/idealistic compromise, of 'Paying unto Caesar what is Caesar's and unto God what is God's'. Indeed, even without Max Weber's endorsement, we may believe that Protestantism sanctions the accumulation of wealth as a reward for worldly effort, making the pursuit of affluence a virtue, so that morality hinges less upon what one *is* in oneself than upon what one *does*. The harder one works, the greater the material reward to which one is entitled – a philosophy which makes it possible for its devotees to regard the wealthiest man as, in some sense, the best or most good, since his wealth evidently attests to an earnest commitment to worldly criteria.
041. Ethics – the choice between good and evil, or what is perceived as such – pertains to the world. For only in the world is such a choice possible. But the genuine Christian, the Nonconformist Protestant, is not free to be only good, or to choose goodness (assuming he knew how to recognize it in such a paradoxical society as the one he inhabits); he must alternate, as it were, between good and evil within the ethical confines of his atomic allegiance. Has it not been said, with ample justification, that the British are two-faced? Certainly, even the man who wears just one face most of the time must accept its opposite, as in the democratic system. Only in a society which is beyond the relativity of good and evil, whether on a supernatural or an antinatural basis, is ethics of comparatively small account. For then one must be either good or evil, given to *being without work* or to *work without being*, depending on the type of post-ethical society in question. Not for nothing that the Communist State glorifies the worker and makes an ideal of work for work's sake! For work for the sake of being (play) would be Protestant and, hence, realistic in a Nonconformist-derived kind of way – a bourgeois ideal unworthy of the proletariat. Materialism alone is what counts in a diabolic society, the proletariat being, in any case, largely uninterested in culture.
042. Antithetical to the materialistic work-fanatical proletariat we shall find the idealistic being-fanatical superfolk, whose supernaturalism accords with the goodness of a divine society. Beyond good and evil in a positive rather than a negative sense, the superfolk attribute maximum importance to culture, to religious progress, to self-realization, and seek, so far as possible, to minimize work or, better still, to have work done for them either by natural slaves or, preferably, by artificial slaves, i.e. robots and computers. In this way they are freed from doing for being, from evil for good, from work for play, from the Father for the Holy Ghost.
043. Interesting how the Nazis, lacking robots and computers (not altogether

unreasonably, since such things hadn't been invented then), were obliged to exploit slave labour, particularly from among the Soviet masses. A kind of neo-pagan expedience, but logical enough within the context of its time. Having become Communist, the Russians, Ukrainians, Georgians, etc., had effectively put themselves, in Nazi eyes, beyond the realistic compromise in a kind of materialistic absolutism. They were now, in effect, particle submen vis-à-vis the Nazi supermen of a wavicle idealism. Communism glorifies work, especially manual work. Consequently the conquered Soviet masses were made to work damned hard for the Nazis, as though in confirmation of their materialistic allegiance and, paradoxically, as a sort of punishment for it. Culture for these 'submen' would have been irrelevant according to Nazi doctrine, since appertaining to an idealistic dimension – the very thing Communism rejects. They were to be nothing more than slaves.

044. It makes a lot of difference whether one upholds the cause of the people or the cause of religion, for the two causes are mutually exclusive, and he who chooses the one must forego or reject the other. The cause of the people entails a Communist or a Socialist allegiance and can only end, if successful, in a materialistic hell of proletarian humanism – a so-called people's democracy. The cause of religion, by contrast, entails a Fascist or a Centralist allegiance and must end, if successful, in an idealistic heaven of classless Holy Spirit. These antithetical causes reflect the antipathy between the Devil and God on the Antichristic and Messianic (Second Coming) levels of electron particles and wavicles respectively, with a gulf, in consequence, between materialism and idealism.

045. Considered from an evolutionary standpoint, it can be seen that Judaism is autocratic theocracy, Christianity democratic theocracy, and Centralism theocratic theocracy, with corresponding distinctions between the Father (or Creator), the Son, and the Holy Ghost, i.e. the alpha, the world, and the omega. To some extent, however, Christianity is itself divisible into 'autocratic' and 'democratic' distinctions, with Roman Catholicism and, to a certain extent, Anglican Protestantism, or Anglicanism, largely corresponding to the former and, by contrast, Nonconformist Protestantism to the latter. Only instead of the Father it is the Virgin Mary, the lesser subnatural, which tends to predominate in Roman Catholicism, with Christ Himself in a subnatural infantile guise – a baby on His Mother's knee. With the grown natural Christ, on the other hand, we enter the realm of Christianity proper, with its parliamentary-orientated Protestant worldliness, where, in accordance with atomic criteria, a democratic 'equality of all souls' comes before any subservience (of man) to the autocratic Father – in the more radical Nonconformist denominations to the point of a republican-like independence of Him. Beyond this, we can only speak of the lesser supernaturalism of the Second Coming/True Messiah, whose Social Transcendentalist ideology should lead, in due course, to the unequivocal transcendentalism of Centralism proper, commensurate with a truly theocratic

theocracy – the purist, or essential, stage of the future Centralist civilization, when hypermeditation will supersede hypercontemplation (of hallucinogenic images) and man or, rather, his post-human successor comes to know the Divine directly.

046. Regarded from an evolutionary standpoint, the gradual shift within the Christian civilization, roughly corresponding to Catholic and Protestant stages, from rhymed poetry to free verse, can be seen as a progression from appearances to essences, from the external to the internal, from femininity to masculinity, from a kind of subnatural naturalism to a kind of supernatural naturalism of right-wing idealism. Contrasted to which, antinatural poetry would constitute a decadence of prosaic materialism, at least in relation to the naturalistic, or realistic, tradition. For, strictly speaking, decadence applies to left-wing developments within an atomic civilization, rather than to those developments which signify an idealistic progression above the real. Decadence is a bias towards the Devil or, as we usually prefer to say in an age of transmuted evil, a romantic predilection, obsessed with antinaturalism. Yet beyond decadence is the Devil purely and simply, the Devil of an overtly materialistic barbarism, which is less concerned with prosaic poetry than with prosaic prose, the atomic particles of an unequivocally Marxist allegiance, upon which even the Soviets were apt to cast a wary eye!
047. A man with a closed-society attitude to women will only take a sexual interest in those women who approximate to himself in sartorial appearance and cultural essence. If he habitually dresses in black PVC pants and has a supertheocratic bias, he will turn a blind eye to everyone not on his own transcendental level. Women with a middle-class appearance, dressed in garish colours and having long centrally-parted hair, would be irrelevant to him. He will settle for nothing less than his equal!
048. A democratic society will always have more cars than motorbikes on the road, whereas a supertheocratic society would endeavour to reverse the ratio (of cars to motorbikes) in favour of the latter.
049. My ideal mode of road transportation: being driven around in a motorcycle sidecar. The taxi or chauffeur of tomorrow? Undoubtedly the ideal mode of road transportation for a Social Transcendentalist leader, who will not be disposed to democratic modes.
050. The Leader and his commissars, rather than the Prime Minister and/or President and his ministers, in a supertheocratic society. And how will the Leader and his commissars dress? Certainly not in a bourgeois manner, with cotton suits, ties, button-up shirts, leather shoes, etc! Bad enough now, such a mode of dressing would look even worse in decades to come! No, the Leader and his commissars will most emphatically dress in a classless manner, with black zippersuits, T-

shirts and/or vests, sneakers, etc, and thus set an example to the people. They cannot look like bourgeois politicians, for they will not be democrats but supertheocrats. Nor can they be driven around in limousines. Those who become Social Transcendentalists must remember that they are there to further and reflect evolutionary progress, not emulate obsolete criteria! Only those who can further and reflect evolutionary progress are entitled to become Social Transcendentalists. For such people will have nothing in common with the democratic world!

051 – 100

051. When I hear people singing the praises of democracy, I metaphorically 'reach for my revolver', as Henry Miller would say. Such liberals are no use to the Second Coming/True Messiah! In Ireland, fortunately, most people have never been all that enthusiastic about democracy and the democratic process, for they are too Catholic to be greatly partial to a system of government which largely derives from Protestantism, and is thus identifiable with the British. With their semi-autocratic and/or theocratic traditions, the Catholic Irish respond but feebly, as a rule, to democratic equalitarianism and its concomitant of capitalist worldliness. They would respond no less feebly to Communism's anti-worldliness, or socialist materialism. But when it comes to jumping from one idealistic extreme to another, from the Virgin Mary to the Holy Spirit, ah! then I believe the Catholic Irish will come properly awake and stir themselves to make the necessary adjustments to their ideological bias. The world will then witness the most intensely fought and lively election the Irish have ever had or are ever likely to have! For such an election will not be just *another* election, to paraphrase Henry Miller, but an election to end all elections, an election that, if successful from the Social Transcendentalist standpoint, would lead to the supersession of the Republic by the Centre, in order that an Irish Social Transcendentalist Centre may be born, and the 'Kingdom of Heaven' accordingly come literally to pass.
052. I am one of those Irishmen for whom the Republic is an embarrassment. Political sovereignty can and should be superseded by religious sovereignty, if true theocratic progress is to be made!
053. Let us not speak of democratic progress; such 'progress' is for Antichristic fools, not for Messianic wise! Any move in the direction of a so-called People's Republic, a socialist democracy, would take the Catholic Irish further away from God, which is to say, from the possibility, in due course, of Messianic Transcendentalism. For once you reach rock-bottom, so to speak, in the

exclusive materialism of a People's Republic, there is no question of 'God building', by dint of the fact that materialism is not contiguous with idealism but exists independently, as an autonomous absolute – the transmuted diabolism, so to speak, of an electron-particle equivalence. Consequently, the only relevant move for the Catholic Irish – who are, after all (in the words of a recent pope), a 'God's people' – is towards superidealism from the realistic liberal-republican status quo, which is still partial to idealism in some degree. The Centre will exist embryonically within the Irish Republic, and eventually, if divine destiny is fulfilled, it will democratically emerge out of and take over from the Republic in God's name. The proponents of Antichrist diabolism, who are not