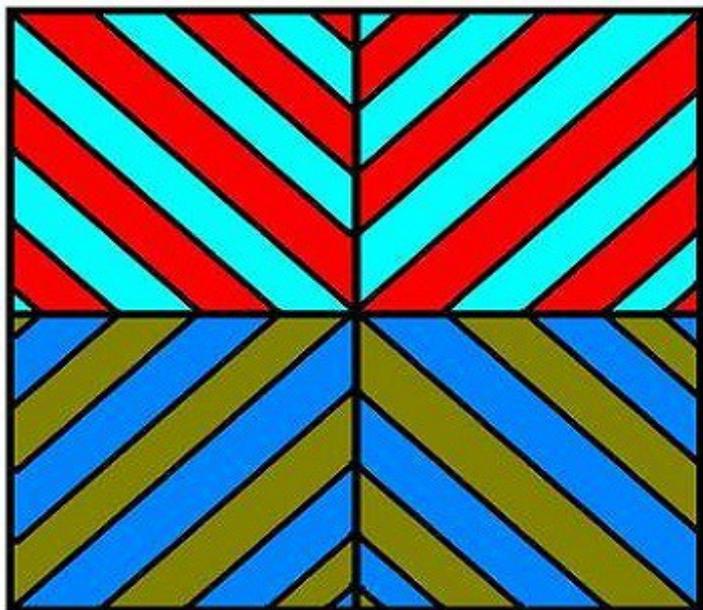


ESCHATOLOGY OR SCATOLOGY – Judgement at the Crossroads

JOHN O'LOUGHLIN



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ESCHATOLOGY OR SCATOLOGY

Judgement at the Crossroads

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Of Centretruths Digital Media

CDM Philosophy

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PREFACE

One can take humble or vulgar means, including slang or casual obscenity, and seek to develop them philosophically in such a way that, through logical structuring, things come to light that would otherwise probably have remained buried and hidden from view. Sometimes it were better that such things *did* remain buried. If, however, one can bear to contemplate and grow to understand them better, then the reward is not insubstantial but arguably well-worth the trouble!

So it has been here, and in this latest instalment of homogeneously-structured aphoristic texts I have come full-circle, as it were, and highlighted a significant distinction between the two types of people's radicalism which all those of an unworldly persuasion have to choose between, often unconsciously and according to the kind of society or civilization in which they find themselves or to which they ethnically relate – namely the Social Theocracy of the high road and the Social Democracy of the low road, the former incontrovertibly determined to bring one aspect of the world to Heaven, the latter just as incontrovertibly determined, so far as I'm concerned, to bring a neo-diabolic mode of Hell to the other aspect of the world; though to find out which is which you'll have to read this text and thus undertake a journey the likes of which you will never, in all probability, have taken before – one which may even overtake your prior expectations and leave you

marvelling at the situation in which you then find
yourself, for better or worse!

John O'Loughlin, London 2003 (Revised 2022)

001 – 025

001. From time to time it becomes philosophically expedient to defer to the colourful slang or casual obscenities of life such that echo in the streets and rooms all around one, in order to encapsulate and expound the philosophical or moral implications of what, to their users, are incontrovertible evidence of a particular disposition, be it fiery, watery, earthy, or airy, which may or may not warrant censure or rebuke.
002. What follows, not for the first time in my work, is a determined effort to do justice to the full-gamut of descriptive and/or denigratory expressions which may – and hopefully will – lead to fresh insights and understandings likely to impact upon my philosophy in general.
003. To contrast the fiery 'pus' (scum?) of 'frigg*** jerks' with the earthy 'shit' of 'sodd*** pricks', as one would contrast metachemical objectivity with physical subjectivity, or autocracy with democracy.
004. To contrast the watery 'piss' of 'fuck*** cunts' with the airy 'gas' of 'snogg*** bums', as one would contrast chemical objectivity with metaphysical subjectivity, or bureaucracy with theocracy.
005. This recourse to the colourful language of the masses is not, admittedly, in quite the best taste; but it goes some way towards highlighting a more

logical approach to such categories which, frankly, with the majority of swearers are much less methodically employed and much more partisanly upheld, as when the word 'fucking' is used indiscriminately, as though in reflection of a specific class and/or gender standpoint which is characteristically more representative of certain types of societies or environments than others.

006. But really, from a more sophisticated philosophical perspective, whereby one is determined to do logical justice to each and every context of life, it stands to reason that no single category can be wholly representative of every situation and that, as people speak, so they betray their limitations and/or affiliations.

007. Frankly, use of words like 'pus', 'piss', 'shit', and 'gas' boils down to a colloquial 'take' on the Elements, as alluded to above, and reveals the manner in which fire, water, earth (vegetation), and air are regarded from different class and/or gender points of view when the object of their employment is to denigrate that which is deemed unrepresentative or unattractive, as the case may be.

008. Of course, in the wider framework described above, I have purposely broadened the terms of reference in order to do justice to the Elemental totality of denigratory or descriptive possibilities, and the reader familiar with certain of my earlier attempts, expressed in a variety of mature texts, to

standardize such verb-noun combinations in the interests of a more comprehensively exacting interpretation of their applicability may be aware that, hitherto, I have not spoken of 'fuck*** cunts' or 'sodd*** pricks' but, on the contrary, of 'sodd*** cunts' and 'fuck*** pricks'.

009. Was I wrong, then, to employ such paradoxical terminology in relation to the respective Elemental contexts – chemical and physical – being described? Clearly, the answer must be 'yes', but not wholly so. For these terminological combinations cut both ways, if from different points of view.
010. As described in my previous text, the distinction between the falling axis of autocracy–democracy and the rising axis of bureaucracy–theocracy, as in general terms between Britain and Ireland, is that of State and Church, with the Church subordinate to the State in the autocratic–democratic axis, but the State subordinate to the Church in the bureaucratic–theocratic axis.
011. Thus when we examine the relevant expletive verb-noun pairings to each axis, we find that the autocratic–democratic axis, characterized by a state hegemony, has reference to the fiery 'pus' of 'frigg***jerks' on the one hand and to the earthy 'shit' of 'sodd*** pricks' on the other hand, whereas the bureaucratic–theocratic axis, characterized by a church hegemony, has reference to the watery 'piss' of 'fuck*** cunts' on the one hand and to the airy

'gas' of 'snogg*** bums' on the other hand.

012. When we examine the terms of each axis more closely, we find that the autocratic–democratic axis has been characterized in relation to 'frigging' and 'sodding', which are in effect descriptions of anti-sexual behaviour, one might almost say of negative sexual behaviour, whereas the bureaucratic–theocratic axis has been characterized in relation to 'fucking' and 'snogging', which are effectively descriptions of positive sexual behaviour, of pro-sexual behaviour which does not skirt around the edges of sex but, rather, dives straight into it, in a life-affirming manner.
013. Therefore it should be evident that whereas such terms as 'frigging' and 'sodding' are primarily identifiable with the State, or with a state hegemony along autocratic–democratic lines, terms like 'fucking' and 'snogging' can be identified with the Church, or with a church hegemony along bureaucratic–theocratic lines, since they are the more positive and life-affirming expletives which serve to highlight a pro-sexual attitude on both chemical and metaphysical, watery and airy, terms.
014. Consequently the positivity of such pro-sex expletives as 'fucking' and 'snogging' must be contrasted with the negativity of such anti-sex expletives as 'frigging' and 'sodding', as one would contrast the positivity of the rising bureaucratic–theocratic axis of the Church with the negativity of the falling autocratic–democratic axis of the State.

But that is only in relation to the primary aspects of each axis, or to each axis regarded solely in relation to its primary functions.

015. There is ever a secondary Church to be reckoned with where autocracy and democracy are concerned, and, by contrast, a secondary State to be considered in relation to bureaucracy and theocracy; for neither type of society can be exclusively one thing or the other but will combine Church and State to different extents and on differing terms.
016. Thus while we might logically satisfy ourselves that the autocratic–democratic axis deserves to be primarily identified with 'frigg*** jerks' on the one hand and with 'sodd*** pricks' on the other, we cannot dismiss the secondary possibility of 'snogg*** jerks' in relation to the autocratic form of the Church and of 'fuck*** pricks' in relation to the democratic form of the Church, so that such paradoxical terms, used in connection with predominantly fiery and earthy contexts respectively, need to be considered in a subordinate, or secondary, relationship to the aforementioned primary terms which, with their anti-sexual implications, stand closer to the State, as to a society or civilization which is primarily of the State, whether along autocratic or democratic lines, and only secondarily of the Church.
017. Conversely, while we might logically satisfy ourselves that the bureaucratic–theocratic axis

deserves to be primarily identified with 'fuck*** cunts' on the one hand and with 'snogg*** bums' on the other, we cannot dismiss the secondary possibility of 'sodd*** cunts' in relation to the bureaucratic form of the State and of 'frigg*** bums' in relation to the theocratic form of the State, so that such paradoxical terms, used in connection with predominantly watery and airy contexts respectively, need to be considered in a subordinate, or secondary, relationship to the aforementioned primary terms which, with their pro-sexual implications, stand closer to the Church, as to a society or civilization which is primarily of the Church, whether along bureaucratic or theocratic lines, and only secondarily of the State.

018. Clearly, whilst it would be logically consistent to identify the former type of civilization with Protestant Britain, which is primarily of the State and only secondarily of the Church, the theocracy of which is either autocratically or democratically subverted in fundamentalist and humanist vein, one would have to identify the latter type of civilization with Catholic Ireland, which is only secondarily of the State because primarily of the Church, the theocracy of which is bureaucratically subverted in nonconformist vein.

019. But even Irish Protestants must be given the benefit of the doubt and identified with either autocratic or democratic subversions of theocracy which yet leave them primarily Anglicans or Puritans rather than primarily royalists or parliamentarians in

British, and especially English, vein. For Ireland, being largely Celtic, is a case apart from England, and one can believe that, in Ireland, God and the Church come first irrespective of whether one is Catholic or Protestant, just as the descriptions of people in terms of 'Catholic' or 'Protestant' tend to take precedence over their political counterparts in relation to either Royalism or Parliamentarianism.

020. Be that as it may, I have no doubt that whereas 'jerks' are primarily 'frigging' and only secondarily 'snogging', their democratic inferiors are no-less primarily 'sodding' and only secondarily 'fucking' orders of 'prick', insofar as in each case the State takes precedence over the Church in respect of a civilization primarily characterized by anti-sexual attitudes and behaviour relative to an autocratic and/or democratic disposition in society as a whole.
021. Likewise, if from a contrary standpoint, I have no doubt that whereas 'cunts' are primarily 'fucking' and only secondarily 'sodding', their theocratic superiors are no-less primarily 'snogging' and only secondarily 'frigging' orders of 'bum', insofar as in each case the Church takes precedence over the State in respect of a civilization primarily characterized by pro-sexual behaviour and attitudes relative to a bureaucratic and/or theocratic disposition in society as a whole.
022. Granted a distinction, then, between the sex-affirming attitudes of Church hegemonic societies and the sex-denying attitudes of societies

characterized by State hegemonies, it must follow that there is something better, spiritually and emotionally, about the former than the latter, which are more partial to instinctual and intellectual corruptions of sexuality in State-orientated vein, with 'frigging' and 'sodding' implications in respect of 'jerks' and 'pricks', neither of whom can be equated with a positive attitude to sex, while the 'positivity' of their secondary church counterparts must remain questionable in view of the extents to which such people are still 'jerks' or 'pricks' even when they approach their respective bents from a paradoxically fundamentalist or humanist point of view, and 'snoggingly' or 'fuckingly' inform their carnal appetites accordingly.

023. But of course the secondary church paradox of a 'snogg*** jerk' will involve a quasi-masturbatory approach to sex which, whilst incontrovertibly preferable to or, rather, less bad than onanism as such, is unlikely to embrace much beyond oral sex, whether in terms of fellatio or, more especially in view of the female nature of the context in question, cunnilingus, and therefore to remain basically fundamentalist.
024. Likewise the secondary church paradox of a 'fuck*** prick' will involve a quasi-sodomitic approach to sex which, whilst incontrovertibly preferable to sodomy as such, is unlikely to embrace much beyond coital pleasure, especially through recourse to male contraception, and therefore to remain basically humanist.

025. For while the former type of people, more usually autocratic, are basically fiery and voyeuristic, the latter type will, in their democratic bent, be more earthy and hedonistic, given to pleasure as a *raison d'être*, and therefore determined to keep sex pegged to the earth and not to become the basis of subsequent flowering in conceptual vein.

026 – 050

026. However, even with such patently hedonistic limitations and constraints, I will not say they are dirt, or that their sexuality is pure dirt, analogous to a hard-line mode of 'shit'; for that is something one has to reserve for 'sodd*** pricks' and, most especially, for a more stupid species of 'sodd*** prick' who is not prepared to compromise with 'fuck*** pricks', as from a liberal democratic standpoint, but strives for and actually relates, in outright homosexual vein, to what could, in political terms, be described as a Social Democratic absolutism, with the implication of an atheistic rejection of any form of religious affiliation in the interests of a sort of Marxist dead end of proletarian humanism.

027. Thus the more absolute 'sodd*** prick', a Social Democrat, is not even prepared to compromise his political humanism with religious humanism, in a

sort of parliamentary/puritan relativity, but sees
freedom in terms of an end to such a relativity and