

JOHN O'LOUGHLIN

ABOUT-FACE



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This edition of *About-Face* first published 2021 and
republished with revisions 2022 by Centretruths Digital
Media

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ISBN: 978-1-716-19564-8

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PREFACE

Much of the material included in each superbook (of supernotational aphorisms/maxims) in this volume is, of course, complementary, since my structural and thematic integrity has remained fairly consistent throughout. But if that were only the case I could have settled for one such superbook instead of two, the latter of which gradually emerged in its own right with a thematic and stylistic integrity of its own that, in many instances, not only went beyond but corrected and even contradicted some of the material already broached, thereby justifying its inclusion as a separate superbook that, nonetheless, was not unrelated, in most respects, to its predecessor.

That said, some incidental material in the four supernotebooks of the first superbook and two of the second was not used or could not, for various reasons, be used, but what *has* been extracted from them has undergone sufficient rewriting and revision, not to say expansion, as to justify the concept of 'superbook', the intent of which is to draw a firm line under the biconical criteria which characterize not only this volume but other recent titles by me as well, and all in the interests of a fresh approach to both logic and civilization that should enhance, rather than diminish, the capacity of the human mind to embrace morality and the complexities of moral issues to a degree and in a way never before

broached in the history of serious theoretical, or
philosophical, endeavour.

Of course, every light of faith is dogged by a shadow of doubt, and it would be strange to the point of absurd if that were not the case with me, even here in what should be a definitive account of my philosophical evolution.

But such a shadow is actually complementary to the light and in no way a hindrance to the faith but, rather, a means of questioning and modifying one's approach to it so that the end-product, if end-product there be, will serve to enhance one's concept of Truth and make one's faith in it all the more justifiably credible.

John O'Loughlin, London 2021 (Revised 2022)

SUPERBOOK ONE –

FINAL NOTICE

Extracts from the *First Supernotebook*

- Superpower to Contentment and Pseudo-Supercontentment to Pseudo-Power on the Superstate-hegemonic to Church-subordinate and Pseudo-Superchurch hegemonic to Pseudo-State subordinate traditional axes.
- Supercontentment to Power and Pseudo-Superpower to Pseudo-Contentment on the Superchurch-hegemonic to State-subordinate and Pseudo-Superstate-hegemonic to Pseudo-Church-subordinate traditional axes.
- Glory to superform and pseudo-form to pseudo-superglory on the anti-State-hegemonic to anti-Superchurch-subordinate and anti-Pseudo-Church-hegemonic to anti-Pseudo-Superstate-subordinate contemporary axes.
- Form to superglory and pseudo-glory to pseudo-superform on the anti-Church-hegemonic to anti-Superstate-subordinate and anti-Pseudo-Church-hegemonic to anti-Pseudo-Superchurch-subordinate contemporary axes.

+ + + +

- A hegemonic polarity from the Superpower/Subcontentment of Metachemical Superscience/Subreligion to the Contentment/Unpower of 'Physical' Religion/Unscience on traditional Superstate/Subchurch to Church/Unstate axial terms.
- A subordinate pseudo-polarity from the Pseudo-Subpower/Pseudo-Supercontentment of Pseudo-Metaphysical Pseudo-Subscience/Pseudo-Superreligion to the Pseudo-Uncontentment/Pseudo-Power of 'Pseudo-Chemical' Pseudo-Unreligion/Pseudo-Science on Pseudo-traditional Pseudo-Substate/Pseudo-Superchurch to Pseudo-Unchurch/Pseudo-State pseudo-axial terms.
- A hegemonic polarity from the Supercontentment/Subpower of Metaphysical Superreligion/Subscience to the Power/Uncontentment of 'Chemical' Science/Unreligion on traditional Superchurch/Substate to State/Unchurch axial terms.
- A subordinate pseudo-polarity from the Pseudo-Subcontentment/Pseudo-Superpower of Pseudo-Metachemical Pseudo-Subreligion/Pseudo-Superscience to the Pseudo-Unpower/Pseudo-Contentment of 'Pseudo-Physical' Pseudo-

Unscience/Pseudo-Religion on pseudo-traditional pseudo-Subchurch/pseudo-Superstate to pseudo-Unstate/pseudo-Church pseudo-axial terms.

+ + + +

- A hegemonic polarity from the glory/uniform of chemical politics/uneconomics to the superform/subglory of 'metaphysical' supereconomics/subpolitics on contemporary anti-State/anti-Unchurch to anti-Superchurch/anti-Substate axial terms.
- A subordinate pseudo-polarity from the pseudo-unglory/pseudo-form of pseudo-physical pseudo-unpolitics/pseudo-economics to the pseudo-subform/pseudo-superglory of 'pseudo-metachemical' pseudo-subeconomics/pseudo-superpolitics on pseudo-contemporary anti-Pseudo-Unstate/anti-Pseudo-Church to anti-Pseudo-Subchurch/anti-Pseudo-Superstate pseudo-axial terms.
- A hegemonic polarity from the form/unglory of physical economics/unpolitics to the superglory/subform of 'metachemical' superpolitics/subeconomics on contemporary anti-Church/anti-Unstate to anti-Superstate/anti-Subchurch axial terms.
- A subordinate pseudo-polarity from the pseudo-

uniform/pseudo-glory of pseudo-chemical pseudo-
uneconomics/pseudo-politics to the pseudo-
subglory/pseudo-superform of 'pseudo-
metaphysical' pseudo-subpolitics/pseudo-
supereconomics on pseudo-contemporary anti-
Pseudo-Unchurch/anti-Pseudo-State to anti-
Pseudo-Substate/anti-Pseudo-Superchurch
pseudo-axial terms.

* * * *

A community is a congeries of like-minded people,
nothing else.

People who live in the same neighbourhood do not
necessarily constitute a community, since they will
likely have little in common.

Extracts from the *Second Supernotebook*

To claim – as some do – that so-and-so was the greatest novelist of the twentieth century is not only pretentious (who would have read every novel of twentieth-century origin from wherever in the world anyway?) but also highly dubious, particularly when such a claim is not qualified by reference to a distinction between the traditional and the contemporary (or modern), in the axial sense formerly outlined by me in *Agape Like an Ape*, my previous title.

For instance, one could claim that, where novels from these islands (the British Isles) are concerned (note the geographical pinpointing), a case could be made, not least on the basis of length or voluminousness, for John Cowper Powys's *A Glastonbury Romance* or even for J.R.R. Tolkien's *The Lord of the Rings* as the greatest traditional novel of the twentieth century, but anyone who ignored both *Ulysses* and *Finnegans Wake* by James Joyce as being a major contender for the greatest contemporary (or modern/anti-traditional) novel of the twentieth century would have to be either ignorant or mad, if not both.

So a distinction of that nature has to be made if one is not to appear unduly pretentious and, frankly, ridiculous, quite apart from the need for geographical

specificity of a kind (as here) that conveniently overlooks the likelihood that some American or even German author has as much – if not more – right to having his novel(s) evaluated or, at least, regarded in such a superlative light, Americans and Germans being the great peoples that they are.

Finally, let me add that, from a class standpoint, the traditional would trump the contemporary, if only because traditional criteria are from the top down as opposed, like contemporary criteria, from the bottom up. For the latter, believe it or not, is merely an amoral opposition to either upper class-derived Immorality or upper middle-class-derived Morality, depending on the kind of amorality. For being neither pro-Life nor pro-Death, it rejects both from antithetical lower-order standpoints (lower class in the former case, lower middle class in the latter), and can only remain comparatively inferior, in consequence. So, with that said, it may well be the case that both the Powys and Tolkien top Joyce, to name but one, albeit highly prominent, 'contemporary' author associated in some way with the, ahem, British Isles.

* * * *

The 'She-Devil', the Superdevil as opposed to the 'He-Devil', the Pseudo-Subdevil, the latter of which is attracted to the Superdevil where the positive (anterior, major) and pseudo-positive (pseudo-anterior, pseudo-minor) ratio aspects of Metachemistry and Pseudo-

Metaphysics are concerned, the Superdevil being the precondition of attraction for the Pseudo-Subdevil.

The 'He-God', the Supergod as opposed to the 'She-God', the Pseudo-Subgod, the latter of which is attracted to the Supergod where the positive (anterior, major) and pseudo-positive (pseudo-anterior, pseudo-minor) ratio aspects of Metaphysics and Pseudo-Metachemistry are concerned, the Supergod being the precondition of attraction for the Pseudo-Subgod.

* * * *

There is – and likely always will be – a case for saying one thing and doing another.

Contrariwise, what you think does not necessarily constitute who you are.

* * * *

The United Kingdom is a supranational state that subsumes four 'nations' into itself, viz. England, Wales, Scotland, and Northern Ireland (although this is not a proper nation because merely the greater part of a province, namely Ulster, that includes people of a different – even contrary – nationalistic persuasion; the Loyalists alone being inherently pro-British and, hence, more representative of what constitutes the NI statelet).

* * * *

Both the army and the police serve the common good,
which is the individual's right to enlightened self-
interest. For on no other basis can society be truly
civilized.

* * * *

My mother ceased being my mother on the day she had
me put into care (a Protestant Children's Home in
Carshalton Beeches, Surrey) and, more particularly,
when she acquired the surname 'Providence' on getting
married to a West Indian from St. Vincent by name of
Augustine Providence. From then on (a time which
goes all the way back to the early 1960s) she effectively
became – and remained until quite recently – my former
mother. However, with her death at the age of 96 in
2019 she became my late-former mother, or, more
simply put, my late ex-mother. Such is fate!

* * * *

Somebody outside vis-à-vis someone inside.

For the most part work is hell, play alone being
heavenly.

The common man who, instead of minding his own
business, tends to mind other people's business.

The one sure thing about state religion is that the Devil

will always be hyped as God.

* * * *

My late ex-mother put me, when she was still my mother, into care in a Children's Home in Carshalton Beeches, Surrey, a month or two prior to my tenth birthday (1962), where I was destined to remain until shortly before my eighteenth birthday, and up till quite recently she herself was in care – albeit only for about a week – in an old people's home in London N12, which I visited on the afternoon of her admittance and a couple of times thereafter, before I became terribly ill with whatever germs I may have caught from her in the small, window-locked room into which they had put her.