

AHEAD IN THE CLOUDS

John O'Loughlin



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Revised and reformatted weblogs by
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CDM Philosophy

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Ahead in the Clouds

Biographical Footnote

PREFACE

As an author and publisher, I like to supplement my published library with weblogs about ... well, mostly philosophical subjects or subjects that can be treated philosophically, more usually in relation to the ideological philosophy of Social Theocracy/Social Transcendentalism which I have developed over a number of decades and extensively written about on the web. That said, I hope you enjoy these revised and reformatted weblogs which, transcribed to book formats, constitute the latest and hopefully last of several such collections by me with origins at Wordpress.com.

John O'Loughlin, London 2012 (Revised 2022)

WEBLOGS 1 – 10

THE DISTINCTION BETWEEN 'PLEBS' AND 'NOBS'

The distinction between the plebeian and the noble – in short, between 'plebs' and 'nobs', is essentially one between the ethereal and the corporeal, whether in relation to the concrete or to the abstract, viz. autocracy or theocracy in the case of the noble, and democracy or plutocracy in that of the plebeian, as, hegemonically speaking, between science and religion on the one hand, and politics and economics on the other.

Thus whilst science and religion correspond to antithetical modes of nobility, their plebeian counterparts 'down below', in the realm of the corporeal, are decidedly politics and economics, neither of which professions will normally appeal to a gentleman, be he of autocratic or theocratic disposition, which, incidentally, is nothing less than an alpha/omega antithesis between objectivity and subjectivity, soma and psyche, particles and wavicles, or, as noted above, the concrete and the abstract, each of which is as incompatible with the other as ... politics and economics – indeed, even more so, since corresponding, in their opposite ways, to the absolutism (3:1) of the ethereal rather than to the relativism ($2\frac{1}{2}:1\frac{1}{2}$) of the corporeal,

whether with a bias, under female hegemonic criteria, for soma or, conversely, with one, under male hegemonic criteria, for psyche – a distinction, after all, between sensuality and sensibility.

Thus the distinction, to return to my opening argument, between 'plebs' and 'nobs' is one between the noumenal and the phenomenal, space and time in the antithetical case of nobles, and volume and mass in the antithetical case of plebeians, with space axially polar, on a female/male gender basis, to mass in relation to state-hegemonic criteria, and volume axially polar, on a like female/male basis, to time in relation to church-hegemonic criteria, the plebeian and the noble not existing in complete isolation from one another, but axially interdependent on opposite gender-conditioned terms which remain, to all intents and purposes, mutually incompatible.

Therefore whilst science and religion correspond to incompatible modes of nobility, and politics and economics to incompatible plebeian antitheses, the polarity, axially considered, between science and economics on the one hand, and politics and religion on the other remains as testimony to the interdependence of nobles and plebeians of one type or the other who are nonetheless incompatible with their antithetical counterparts. It is precisely in polarity that the one kind of axial interdependence is established and maintained in the face of the other kind, thereby defying an outright opposition of nobles to plebeians or vice versa.

A BRIEF PHILOSOPHICAL RESUMÉ

In strictly gender terms, we can distinguish the will and the spirit of females from the ego and the soul of males, as one would distinguish heat and motion from force and light, or space and volume from mass and time, or beauty and strength from knowledge and truth, or love and pride from pleasure and joy, or protons and electrons from neutrons and photons, or elemental particles and molecular particles from molecular wavicles and elemental wavicles, or the absolute and relative concrete from the relative and absolute abstract, or superwomen and women from men and supermen, or squares and rectangles from ovals and circles, or science and politics from economics and religion, or materialism and naturalism from realism and idealism, or fundamentalism and pantheism from humanism and transcendentalism, or quickness and slowness from heaviness and lightness, or hotness and coldness from hardness and softness, or fire and water from vegetation (earth) and air, or hell and purgatory from the earth and heaven, or power and glory from form and contentment, or art and architecture from sculpture and music, or devil and woman from man and god, or metachemistry and chemistry from physics and metaphysics, or noumenal objectivity and phenomenal objectivity from phenomenal subjectivity and noumenal subjectivity, or history and literature from letters and theology, or drama and poetry from fiction and philosophy, or *doing* and *giving* from *taking* and *being*, or ... well, let's leave it

there ... before I really get carried away and begin to address the subordinate gender (pseudo-gender) positions and/or equivalents along the lines of pseudo-space, pseudo-volume, pseudo-mass, and pseudo-time, with pseudo-space under time at the north-east point of the intercardinal axial compass, pseudo-volume under mass at the south-east point of said compass, pseudo-mass under volume at the south-west point ..., and pseudo-time under space at the north-west point of the compass in question, which rather takes us back to the beginning with the rule of free will and the ungodly dominion of the superwoman over a kind of pseudo-superman.

TRUTH AND ITS ENEMIES

Truth proper is not congenial to people who advocate the Lie (of Devil the Mother hyped as God the Father), since where the Lie is hyped as Truth, there can be no place for Truth proper, as pertaining not to metachemistry (hyped as metaphysics) but to metaphysics.

Neither is metaphysical truth congenial to people who advocate the half-lie (of Woman the Mother hyped as Mother of God), since where the half-lie is hyped as Truth, there can be no place for Truth proper, as pertaining not to chemistry (hyped as metaphysics) but to metaphysics.

Truth, alas, is not even congenial to people who advocate the half-truth (of Son of Man hyped as Son of God, if not God), since where the half-truth is hyped as

Truth, there can be no place for Truth proper, as pertaining not to physics (hyped as metaphysics) but to metaphysics, in which God is neither Father, Mother, nor Son, but merely Heaven perceived from the outside as a kind of halo-like effulgence surrounding and confirming the inner joy of Heaven.

We who advocate Truth can have no truck with the Lie, the half-lie, or the half-truth, and therefore no truck with those who advocate one or more of these in deference to scientific, political, or economic idols.

We are above and beyond Superwoman, Woman, and Man, as a kind of Superman for whom Truth is, if not paramount, then the necessary. inescapable corollary of Joy, as God of Heaven.

For the Truth to live, and live eternally, the Lie must be killed off, that is, democratically consigned to the rubbish bin of history, so that both it and its worldly extrapolations, viz. the half-lie and the half-truth (roughly corresponding to a corporeal Catholic/Protestant dichotomy), will permanently become a thing or, rather, things of the past, allowing for a brighter, truer, and more genuinely religious (metaphysical) future, in which the male will triumph over the female as metaphysical *being* over pseudo-metachemical pseudo-*doing*, or free soul over pseudo-

bound will.

Was it not Nietzsche who said: 'Every time priests open their mouth to speak they lie' or words to that effect? If so, then Nietzsche spoke truly; for that is exactly what priests do. Though, in fairness, I have to concede that they sometimes manage the half-truth as well, if only to offer some consolation to the male side of life in the face, if not teeth, of the female dominion through power and glory, viz. the Lie and the half-lie, neither of which have any time for the half-truth, never mind the Truth!

Feminism is especially bad for the Truth. For it obliges one to bow to gender equalitarianism at the expense of Christian values, which, no matter how far short they may fall of Truth, and thus of anything effectively Superchristian, should not be – and never really have been – about deferring and succumbing to female dominion but, rather, about extricating oneself from such a dominion (leaving mother, sister, wife, daughter, etc., to take up the Cross) in order to have the benefit of peace of mind in psychic freedom, without which inner *being* there can be no 'Kingdom of Heaven' in the Self and therefore no Saint and (neutralized) Dragon-like metaphysical triumph over females, reduced, in that event, to a pseudo-metachemical subordination which is not in a position (as neutralized lion and/or wolf, so to speak) to do the 'lamb of God' or, rather, of godliness in relation to heavenly *being* (joy) any damage, least of all in terms of natural reproduction through sex and the perpetuation of 'the world' at the expense of

'otherworldly' criteria.

BEAUTY AND TRUTH

Keats's oft-quoted line about Beauty being Truth and Truth Beauty ... is really no different than Devil the Mother hyped as God the Father in Judaism, as what I have tended to regard as the 'best of a bad job' starting-point for civilization – always fundamentally barbarous – as we know it and have long known it in terms of the Judeo-Christian tradition, a tradition that, by today's global standards (more openly barbarous) is decidedly anachronistic and something that few if any of the truly contemporary (feminist-dominated proletariat) take seriously. But Keats was of course Anglican rather than Judaic, and at the time of writing that line of his a rather young man with not much longer to live.

It has been said, and even by so distinguished a musician as Frank Zappa, that Beauty is a lie. But it is actually a fact, and a metachemical fact above all else. When Beauty is hyped as Truth, on the other hand, one certainly has a lie, the Keatsian lie that parallels, as noted above, the Old Testament lie of Devil the Mother (representing Beauty) hyped as God the Father (representing Truth), and, as a kind of fiction, that should be distinguished as much from fact as illusion or, rather, delusion from truth, both of which are equally, if antithetically, false.

A CREATIVE CONTRADICTION IN TERMS

Despite the fancy of that ancient Hebrew scribe, presumed author of Genesis, life continues to favour the female sex (primary gender) as much now as before, and to render the concept of a male Creator so hugely implausible in relation to the underlying objective reality of both the Cosmos and Nature ... as to be virtually incredible, that is to say, inconceivable.

I, at any rate, can't bring myself to believe in 'Him', even though I have no doubt that, in relative terms, the stellar-like creative force, power, impulse or what have you, behind the Cosmos and even Nature was and remains fundamentally female in its noumenal objectivity and vacuum-divergent disposition, a metachemical power which I have long associated not with 'God the Father' but with 'Devil the Mother', even if the hype, as it were, of Devil the Mother as God the Father (and hence 'She' as 'He', Cosmos as Universe, metachemistry as metaphysics, Beauty as Truth, etc.) was, I have to say, an understandable and, from a male standpoint, even estimable subterfuge for palliating the overwhelming evidence of both female precedence of anything male and underlying female power through free will— the seductive power, not least, of beauty.

So the idea that a male Creator would so slant things against males as to give females all or most of the advantages ... frankly, it beggars belief. Which is

something that the ancient Hebrew scribe signally overlooked, as might be expected from a male standpoint. For, after all, is it not better, nay, more natural for a male to put a male slant on things, despite ample historical or social evidence to the contrary of that particular slant?

METAPHYSICAL FALSEHOOD

Unless metaphysical bound soma, i.e. the Crucifixional paradigm, is informed by a corresponding kind of metaphysical free psyche, specifically with regard to the soulful fulcrum of such in what I term Heaven the Holy Soul, the former is inauthentic and no more, in consequence, than a false order of metaphysics susceptible to being subsumed into a no-less false order of pseudo-metachemistry, so that, with an emphasis upon the so-called 'Sacred Heart' (at the expense of the entitlement of metaphysical bound soma to 'Sacred Lungs' in respect of the bound will of the 'Son-of-God' aspect of somatic binding), the pseudo-element in question can be accommodated to a corresponding type (in this case eyes and ears of a mankind, or Western, triangle) of metachemistry and pseudo-metaphysics in broadly humanistically triangular vein.

Such is the regrettable position of Western metaphysics which, being Roman Catholic, has always lacked the benefit of a preceding free psyche by dint of its Judaic

roots in the metachemical anchor, so to speak, of Devil
the Mother hyped as God the Father.

Being merely an extrapolation from Judaic precedent,
the Christian civilization of, in the main, Roman
Catholic tradition has signally failed to achieve anything
more than a false (because somatic) type of metaphysics
which, corresponding to the negative side or aspect of
the element in question, amounts to no more than
illusion and woe in the so-called Son of God and the
Holy Spirit of Heaven, neither of which can be authentic
when there is a want – as for reasons already alluded to
there manifestly is – of truth and joy or, more correctly,
of joy and truth, the joy of Heaven the Holy Soul and the
truth of God the Father or, rather, of godfatherliness,
which has nothing in common, as the outer
manifestation of Heaven, with Devil the Mother, the
beautiful 'First Mover' (stellar-like in its inception)
whose free will precedes the 'once-bovaryized'
(compared to anything chemical) free spirit of love, as
Devil preceding Hell in positive, i.e. free somatic, terms
– the metachemical antithesis to Heaven preceding
God(liness) in positive, i.e. free psychic, terms, the terms
which, in metaphysics, are always 'beyond the pale', so
to speak, of the Roman Catholic extrapolation from
Judaism which is the principal manifestation of the
Judeo-Christian tradition prior to Protestantism in the
West, that Christian anachronism vis-à-vis the
inexorable march of globalization and its disregard for
such traditions, including, I have to say, Eastern ones as
well.

MESSIANIC INTERVENTION

The masses breed only democracy, ruled over by a degree of autocracy, whether monarchic or presidential in style. This perpetuates the clockwise cycling of female dominion in metachemistry (over pseudo-metaphysics) and chemistry (over pseudo-physics) and continues the reproductive cycles that the masses, males no less than females, more or less take for granted.

It is precisely because of this want of an alternative disposition along radically theocratic lines that the democratically-inclined masses will continue to perpetuate 'the world', as of worldly traditions, unless subjected, in certain countries with the right sort of axial preconditions, to some degree of messianic intervention such that, opposing 'the world' and that which autocratically rules over it 'in back", has the ability to bend the masses to its designs in the interests of what Nietzsche, albeit from a different standpoint, would call 'world overcoming' through otherworldly (for males) and pseudo-netherworldly (for females) deliverance. In other words, through salvation of the pseudo-physical 'last' to metaphysics and counter-damnation of the chemical 'first' to pseudo-metachemistry, so that the chemical 'first', equivocally hegemonic over the pseudo-physical, will become pseudo-metachemically 'last', unequivocally subordinate to the metaphysical, and the pseudo-physical 'last', equivocally subordinate to the chemical, become metaphysically 'first', unequivocally hegemonic over the

pseudo-metachemical.

If this process is taken far enough by a sufficiently-determined messianic resolve, the metachemical and pseudo-metaphysical, corresponding to netherworldly over pseudo-otherworldly positions, coupled to the physical and pseudo-chemical, corresponding to an earthly and pseudo-purgatorial kind of worldliness, will be 'put out of business', so to speak, for want of chemical and pseudo-physical prey, and their axial polarity, correspondingly state-hegemonic/church-subordinate, will collapse into a general damnation of the metachemical to pseudo-chemistry and a general counter-salvation of the pseudo-metaphysical to physics, thereby necessitating an accommodation, following judgement of the prime movers at each pole of the former axis by their respective proletariats, of the proletarian generalities, both metachemical/pseudo-metaphysical and physical/pseudo-chemical, to the stepped-up, or resurrected, church-hegemonic/state-subordinate axis in terms of a deference, on their respective parts, to the metaphysics and pseudo-metachemistry of the already-saved and counter-damned gender positions 'upstairs'.

Such a deference, stemming from middle and bottom tier positions under the top tier of the Saved and counter-Damned, will ensure that the church-hegemonic/state-subordinate axis is more or less uniformly disposed to a given structural directionality 'On High' such that, following centro-complexification (a term used by

Teilhard de Chardin), will eventually become the sole dichotomy in a long-term totalitarian resolution of the initial pluralism with the apotheosis of the 'kingdom come' process, so to speak, in celestial city-like space centres which will have the capacity to merge, or be merged, into one ultimate Space Centre, the effective Omega Point of all evolutionary (and, for the pseudo-alpha pseudo-metachemical position, counter-devolutionary) striving within a context characterized by a hegemonic eternity.

FALSE ART VIS-À-VIS TRUE ART

False art is always a mirror of life, reflecting the outer values of the masses back at them in such fashion that they see and are confirmed in their ethereal and/or corporeal externality, their slavery to the concrete, be it absolute or relative, noumenal or phenomenal. For the masses continuously flee from the self in the sense of ego or, better, soul. Their art, such as it is, necessarily reflects their natures as that which is dominated by female values, like beauty and strength, love and pride, will and spirit, which, to be sure, are primary in their, if you will, heathenistic virtuousness.

True art, by contrast, is always about inner values, paying little or no attention to the external world of objective domination, which is apt to be dominated by science in terms of an empirical disposition. Some

would argue it is an expression of inner values, but I think that term a misnomer in this context, since soul, in particular, cannot be expressed but only portrayed or projected as an emanation of the self, an impression of the self, which is godly in its joyful beatitude or, better, truthful reflection of joy.

Much Western art, including music, falls well short of giving an impression of the self due to the want of metaphysics in the Christian and, more specifically, Roman Catholic tradition and a regrettable tendency, in consequence, to regard the *ne plus ultra* of so-called 'spiritual values' in terms of what I habitually call pseudo-metachemistry, approximately equivalent, in its derivation from anti-metachemistry, to a pseudo-female position a plane down from metaphysics at the north-east point of the intercardinal axial compass, so to speak, at the apex of the traditional church-hegemonic/state-subordinate axis.

Such an effectively penultimate position, corresponding to a pseudo-element, permits of an expression or, more correctly, pseudo-expression of pseudo-love in the pseudo-free psyche of pseudo-metachemistry which, together with pseudo-beauty, is merely the tip of a pseudo-elemental iceberg the greater proportion of which (3:1) remains below the church-hegemonic surface in terms of the state-subordinate pseudo-ugliness and