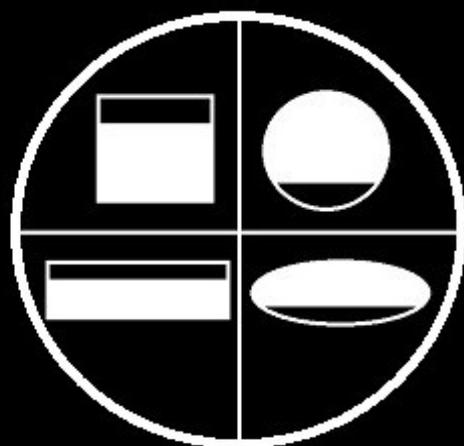




BLACK SABBATICALS

**Towards a Re-evaluation of
All Terminological Values**

JOHN O'LOUGHLIN



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Towards a Re-evaluation of All Terminological Values

Metaphysical Philosophy by
JOHN O'LOUGHLIN
Of Centretruths Digital Media

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1

Families are unappealing to a 'Man of God', a godly individual, like, for instance, a Catholic priest or a metaphysical philosopher, because they're symptomatic of female domination, being the resolution, through reproduction, of female will.

The religiously backward are almost invariably what's called fundamentalist, though by far the greater part of metachemistry, of which fundamentalism is an aspect, is actually materialist (3:1).

It's virtually inconceivable that a person who doesn't think, and may even be curiously allergic or psychotically oversensitive to thought, as when (male) thinking individuals are in close proximity, could possibly be interested in books, least of all in books that are the product of thought and, hence, of a thinker, a philosopher.

The best books require to be studied, not simply read, and therefore usually only appeal to intellectuals, or persons with a capacity for study and an ability to learn, in consequence, from what they've studied, not least in terms of moral wisdom.

Life, as the saying goes, may be a bitch, but, make no mistake, death is most certainly a bastard!

The clockwise cycles of life, beginning with seduction and culminating in reproduction, contrast with the anticlockwise cycles of what's contrary to life – namely death, as, in gender-contrasting terms, psyche to soma.

Cyclists, with their clockwise pedalling, are by nature pro-life and thus effectively unchristian in their reproductive cycling, whether in terms of a heathen or a secular disposition.

Secularity and Heathenism aren't, strictly speaking, one and the same,

although it has to be said that Heathens often hide behind the overlap with secularity, which derives, after all, from a mainly Christian tradition, but 'come out', from time to time, in an unabashed celebration of life through various dance- and song-like manifestations of will and spirit, including carnival.

How paradoxical that, at least in Western Europe, Christians traditionally celebrate, at Christmas, birth in the middle of winter and, at Easter, death in the middle of spring, as though in a divinely-inspired repudiation of the natural order of things.

'The energetic' *do* and *give* clockwise in their objective celebration of life, while 'the grave', who've a certain gravitas, *take* and *are* anticlockwise in their subjective worship of death, or of what, being male, is contrary to the female basis of life, like Christianity to Heathenism, or, in philosophical terms, the qualitative and the essential to the apparent and the quantitative.

Do you believe in life? If so, then you're no Christian, still less a Superchristian (Social Theocrat), but somebody who's effectively heathen or, at the very least, of a secular disposition that's simply or mainly reproductive, glorying in nature and natural processes generally.

2

Unlike Heathenism, which is fundamentally alpha-stemming, secularity can be alpha or omega, sensual or sensible, but, in its contemporary guise, it's arguably more alpha than omega. For the secular don't believe in religion, least of all in Christianity, which requires of its believers that one dies to the world (of nature-based heathen values) in order to be 'reborn', via the death of Christ on the Cross, into the possibility of 'eternal life' or, in other words, the 'inner life' of the soul, which I, however, equate not simply with death but with Superdeath, since the 'inner life' of the ego, although sensible, doesn't and can't equate with eternity, being decidedly temporal. Nor is it enough simply to die, as if death were invariably the gateway to eternity for all and sundry, irrespective – quite apart from how one had died – of how one had lived, or, for that matter, of one's gender and/or ethnic background under specific climatic conditions. Heathens

and the secular also die, but do they go to heaven? If Christian coffin-burials in the earth can fall short of heaven in their mortal coils that arguably owe more to ego than to soul, then how can anybody who wishes to be cremated expect to experience eternity, when the very fact of cremation attests to a certain secular disregard, however much it's dressed-up in traditional beliefs, for burial that probably owes more to heathen traditions than ever it does to Christian values? Paradoxical as it may seem, those who affirm life tend to want to die fast through cremation, whereas those who reject life, or feel they've been on the receiving end of predatory interests that keep them poor and somehow underprivileged, prefer to die slow, that is, to gradually decompose in some secure coffin buried deep in the ground, where any receding sentience in the spinal cord and/or central nervous system, which incidentally can't be empirically verified, won't be barbarously 'gategashed', as it were, by raging flames, because subject, by contrast, to organic processes that attest, in the earth, to the male-hegemonic bias of Christianity, in marked contrast to the female-hegemonic bias of both heathen and contemporary secular practices which either view the Afterlife, or the concept thereof, on female-oriented falsely paradisaical terms or, in the worst case scenario, simply dismiss it altogether as some kind of superstitious figment of the imagination. Either way, the 'lady of the lamp'-like flame that brightly burns in life quickly fades away with death, excluding the possibility of Christian belief.

Sometimes it seems that every time one turns on the television – which, in my case, isn't that often – there's sure to be some bitch mouthing off about more power to women and greater equality in the workplace, etc. Which is a good enough reason, in my view, to switch it off again or, at the very least, to change channels.

The intellectual concept of feminism is really a contradiction in terms, because the average female intellectual, say a secretarial blue-stockings of prim mien and pinned-up hair, tends to be gender subordinate, as to a managerial dictator of business letters, etc., who's usually – and rightly for the most part – male. What could, by contrast, be termed populist feminism is less about equal rights with men in the workplace or any other place where, in actuality, genuine equality would be difficult if not impossible to establish, than about the right to be loose and to 'let one's hair down' as a woman, with flouncy as opposed to straight or tapering

skirts and dresses, sandals or open-toed shoes as opposed to toe-enclosing shoes, and doubtless a tendency to eschew constricting underwear, not least brassieres (the 'burning of the bra' boast of populist feminism) and stockings. In other words, freedom from being primly subservient to men under Christian criteria, and a secular disregard for anything that would impede their liberation in this respect. In short, a typically contemporary but morally dubious point-of-view that almost certainly deserves to be treated with suspicion, if not contempt, by any self-respecting male who still believes in Christian values or, at any rate, in the desirability of a better world in which what's best in civilization, namely culture and civility, takes precedence over whatever's contrary to that, including feminist barbarism and the philistine acquiescence, by pseudo-males, in such barbarism that's still, alas, all too prevalent in contemporary society.

What a relief to escape the barbarously critical bitches and philistine slags of the high street for the comparative security of one's rooms, whatever certain neighbours may be up to! Normally one only ventures outdoors in inner-city environments because one has to, not because one wants to!

3

To distinguish what might be called the male-dominated 'Christian right' from the female-dominated 'Heathen left', and both of these from the 'liberal centre' which, because it aims to strike a balance between incompatible gender alternatives, tends towards a kind of androgynous middle-ground position of gender equalitarianism, neither Heathen 'fish' nor Christian 'fowl', so to speak, but a secular compromise between incompatible ideals that somehow smacks of worldly amorality. Females who claim to be struggling for equality with males, as in the workplace, often derive their secular positions from a Christian background in which, traditionally, women were subordinate to men and in no-wise considered equal (pretty much like the pseudo-chemical under the physical or, in absolute/pseudo-absolute terms, the pseudo-metachemical under the metaphysical). Males seeking equality with females would suggest, by contrast, a heathen background in which, contrary to the above, the male sex was effectively subject to female domination (like the pseudo-metaphysical under the metachemical or, in relative/pseudo-relative terms,

the pseudo-physical under the chemical) and in no sense their equals. But because secularity in the post-modern world of contemporary urban society derives, by and large, from a Christian, West European tradition, this form of equality-seeking, which I regard as hypothetical in view of the natural order of things, would be much less typical of contemporary trends than the aforementioned secular revolt by females of Christian descent against the traditional dominance of their male counterparts, not least in relation to all or most forms of Nonconformism and the prevalence, within nonconformist circles, of what I've called the 'Christian right'.

If there's an advantage, from a Superchristian (Social Theocratic) standpoint, to Heathens and Christians coming together in some kind of secular compromise, it can only be in terms of a hypothetical future exploitation of the democratic process in certain countries, namely those with a mainstream church-hegemonic/state-subordinate axial tradition that hasn't entirely disappeared, to a religiously sovereign end, so that, from the standpoint of inner values, true progress can be made above and beyond mere worldly centrality, which will result in a religious resolution of gender along both metaphysical and pseudo-metachemical lines, thereby effectively reestablishing gender inequality on the highest possible moral terms.

Just as heathen alpha-stemming presupposes, on a female-hegemonic basis, what may be called 'black supremacy', so the Christian omega orientation presupposes, on male-hegemonic terms, what's usually termed 'white supremacy', neither one of which could possibly be compatible with the other. Only in the secular middle-ground, derived from a liberal turning away from both the alpha and the omega, sensuality and sensibility, will one find an egalitarian ethos which permits those who'd previously been antithetical, and even antithetically ranged against one another, to come together on a basis of mutual understanding, if with a bias, according to axis, for this or that, which is to say, for either a bias towards pro-life on the one hand, that of the heathen-derived republican secularity or, alternatively, towards what might be termed the right to death on the other hand, that of the Christian-derived parliamentary secularity, since the heathen celebration of life and the Christian worship of death, being irreconcilable, would be irrelevant, whether equally or unequally, to a synthetic position coming in-between the incompatible gender antitheses. Like it or not, 'white supremacy' is as much a Christian

right as 'black supremacy', to speak again in general terms, is a heathen or non-Christian one, since there can be no equality between antithetical opposites. Only in the secular middle-ground position does equality become both relevant and paradoxically possible, whether on class, race, occupational, ethnic, or any other terms, and such equality, whilst it may appear or seem amoral from a moral position, whether of the 'alpha left' or of the 'omega right', life or death, should become the basis, at least in traditionally church-hegemonic societies, for the 'man overcoming' (Nietzsche) that wouldn't only lead to but be an integral component of 'Kingdom Come', whereby the pseudo-physical are saved to metaphysics and the chemical counter-damned to pseudo-metachemistry, the pseudo-manly 'last' becoming godly 'first' and the womanly 'first' becoming pseudo-devilishly 'last' (to speak, in each case, in simple parallel terms that don't necessarily always reflect the actual fulcrum of some of the respective polar contexts).

Pro-lifers, with their female-derived heathen bias, tend to be against both abortion and euthanasia, which appertain, in a sense, to those polarities of birth and death. Anti-lifers, with their male-derived Christian bias, tend, on the contrary, to be in favour, to varying extents, of both abortion and euthanasia. As, incidentally, am I, since I don't see how a worshipper of death, a Christian or even a secularist with a pro-death bias partly derived from Christian precedent, could possibly be against either abortion or euthanasia, even if circumstances needed to be carefully taken into account to justify the feasibility of either terminating life in the womb or painlessly assisting someone to die who no longer wishes to live in what may well be an excruciatingly humiliating or painful manner. Now whilst abortion and euthanasia can't be treated lightly, neither, in a society where individuals are free to decide for themselves, should they be categorically forbidden. For that would signify a regression (from secularity) to an acquiescence in heathen criteria, in which life was celebrated on its own (natural) terms without recourse to Christian alternatives, of which, in typically 'reborn' vein, rejection of the world of temporal and, in particular, sensual values in the interests of otherworldly eternal values is, in conjunction with the worship of death, not the least significant! For he who hasn't 'died to the flesh' can't be 'reborn into the spirit', namely the truth of soul so far as eternal sensibility is concerned and, on a lower-order basis, the knowledge of ego so far as its temporal equivalent is concerned, the sort of relative/pseudo-relative 'rebirth', to speak in simple linear

terms, from chemistry/pseudo-physics to physics/pseudo-chemistry that, in contrast to the absolute/pseudo-absolute rebirth from metachemistry/pseudo-metaphysics to metaphysics/pseudo-metachemistry, one would more generally associate with Protestantism (in its lower and specifically nonconformist reaches) than with Catholicism (in its higher and specifically hierarchical reaches). For, ultimately, truth surpasses knowledge, as it bears godly witness to what lies 'beyond all understanding' in its heavenly beatitude.

It should be noted that 'rebirth', in the sense alluded to above, has nothing to do with either salvation or damnation, never mind, from opposite gender standpoints, counter-damnation in relation to the one or counter-salvation in relation to the other, all of which are axial and therefore germane, for better or worse, to a change of class position in terms of a higher or lower plane from that to which one was accustomed. The linear 'rebirth' simply suggests a switch, entailing both genders, from one lower-class position to another or, alternatively, from one upper-class position to another within the same gender, as from alpha/pseudo-omega to omega/pseudo-alpha, sensuality/pseudo-sensibility to sensibility/pseudo-sensuality on either absolute/pseudo-absolute or relative/pseudo-relative terms. Consequently 'rebirth', in this Christian sense, is no guarantee of salvation, still less of any of the alternative fates either directly (on the same axis) or indirectly (on the other axis) associated with it.

4

Christianity can and does embrace what may be called heathenistic tendencies, as in any context where female domination, hegemonically established on a higher plane to her male counterpart, would appear to be the prevalent situation, irrespective of class. But such tendencies shouldn't be confounded with or mistaken for outright Heathenism, which, by contrast, is non-Christian in nature, whether on an absolute/pseudo-absolute or a relative/pseudo-relative alpha/pseudo-omega basis. As a rule of thumb, one might argue that whereas the Heathen live, in 'once-born' fashion, under 'the Star', whether absolutely or relatively, Christians live, in 'reborn' fashion, under 'the Cross', again whether relatively or absolutely, since crosses are no more identical to one another than stars,

where alternative orders of religious denomination or ethnicity are concerned. In fact, my own position on this is that one should distinguish Superstar from Star, Superheathen from Heathen, on the one hand, and Cross from Supercross, Christian from Superchristian on the other hand, since distinctions between the absolute and the relative need ever to be made or, rather, acknowledged, even if the Y-chromosomal-like Supercross, as I conceive of it, is less a contemporary reality than a future projection having decidedly abstract implications that stretch beyond the figurative concretion of the Catholic so-called 'True Cross', the upstretched arms of the Crucified Saviour intimating, it seems to me, of Y-chromosomal possibility and, hence, male hope of otherworldly deliverance from the reproductively conservative XX-chromosomal objectivity to which, as a man, one is, in this world, forever subject.

Whether the noisy music of contemporary avant-garde classical is preferable to the musical noise of contemporary rock ... is perhaps a moot point. But one thing of which one can be certain is that the former is no more Christian than the latter heathen, since each type of 'music' is symptomatic, it seems to me, of a secular compromise which comes, to be sure, from opposite directions and is therefore no more significant of the alpha, like jazz, than of the omega, like classical proper. Consequently, whether your preference is for left-of-centre rock (progressive, punk, metal, or whatever) or for right-of-centre avant-garde (atonal, serial, electronic, or whatever), you're unlikely to identify with either the 'Heathen left' or the 'Christian right', jazz or classical, but will tend to steer a biased middle-ground course, unmoral and/or amoral, in between the immorality of improvisational music and the morality of notational music, instinct and intellect, as described above.

Secularity is, in a dialectical sense, akin to the synthesis, on a bipartisan basis (left-of-centre/right-of-centre) of Heathen thesis and Christian antithesis, which could alternatively be regarded as an unmoral/amoral compromise coming in-between immoral (superficially objective) and moral (profoundly subjective) alternatives, the alpha Heathen position, which may appear moral to itself, becoming subject to an immoral value-judgement from the omega Christian position, which would conceive of itself as truly moral because subjective and therefore preponderantly appertaining to psyche in a civilized framework the antithesis to any somatic predominance of objectivity in nature.

Secularists are often – though not invariably – of mixed race, whether on an arguably left-of-centre basis deriving from the union of a black man and a white woman or, alternatively, on an arguably right-of-centre basis deriving from the union of a white man and a black woman, the interpretations of 'black' and 'white' being, of course, fairly broad, though not of course without some racial foundation in respect of the contrast, in particular, between Negroid and Mongoloid races on the one hand, and Caucasoid races, including most Arabs and Jews, on the other.

If immoral is 'left' and moral 'right', as I happen at present to believe, then it would appear that unmoral (deriving from immoral) is left-of-centre and amoral (deriving from moral) right-of-centre; though axial affiliations at both the southwest and southeast points of the intercardinal axial compass would suggest that secularity will usually be left-of-centre in countries with a Catholic-derived republican bias, like the Republic of Ireland, and right-of-centre in countries with a Protestant-derived parliamentary bias, like the United Kingdom (of Great Britain and Northern Ireland), not to overlook the parts played, on overall interclass axial terms, by papal theocratic factors in the one case and monarchic autocratic factors in the other, whether or not one chooses to distinguish the one absolute position from the other on a kind of extreme left-wing vis-à-vis extreme right-wing basis which, though admittedly unorthodox, wouldn't, I believe, be without at least some logical justification in relation to the antithesis between High Anglicanism and a hierarchically-oriented Roman Catholicism across the absolute divide between the northwest and the northeast points of the intercardinal axial compass.

There can be no moral (Christian) certainties in contemporary secular societies, nor, for that matter, any immoral (Heathen) certainties, but only unmoral (across from immoral) and amoral (across from moral) uncertainties that can be 'worked upon', in the future, from a Supermoral standpoint, with the intention of establishing 'Kingdom Come' on what I'd regard as a Social Theocratic basis, a basis absolutely incompatible with the Superimmorality, as it were, of Creator-esque fundamentalism and, most particularly, materialism, and therefore one that should never be confounded with or even considered possible while the remnants of such Superimmorality still persist as absolutely objective manifestations of autocratic superficiality, not least when 'dressed up' in theocratic garb, to

the detriment if not exclusion of idealism and, most especially, transcendentalism.

Neither 'black supremacy' nor 'white supremacy' can have any place in a secular society which, by dint of its synthesizing nature, defies antithetical forms of extremism, both Heathen and Christian, in the interests of a middle-ground compromise that allows for the long-term possibility of 'world overcoming' from a standpoint orientated towards otherworldly/pseudo-netherworldly criteria.

Racists of the 'Heathen left', who are 'anti-white', are no less anachronistic in an age of global secularity than those racists of the 'Christian right' who are 'anti-black' and simply attest, thereby, to a want of secular compromise, whereby left-of-centre tolerates right-of-centre and vice versa, without regard to factors owing more to the ethnic exclusiveness of Heathen or Christian traditions.

Without a more-or-less gender egalitarian compromise in the politically-derived middle-ground position of contemporary secular society (not least at the southwest and pseudo-southeast points of the intercardinal axial compass), there could be no long-term religiously-motivated gender inequality 'upstairs' (at the northeast and pseudo-northwest points of the intercardinal axial compass), whereby metaphysics would be hegemonic over pseudo-metachemistry in a time/pseudo-space dichotomy between male and pseudo-female positions. For while the former makes sense within a relative/pseudo-relative context typified by ratios of $2\frac{1}{2}:1\frac{1}{2}$ one way (soma/psyche) or the other (psyche/soma), only the latter makes sense within an absolute/pseudo-absolute context typified by ratios of 3:1 one way (psyche/soma) or the other (soma/psyche), according, needless to say, to gender on both hegemonic and subordinate, authentic and inauthentic ('pseudo') terms.

In comparative terms I'd argue, with variations on a theme, that whereas rugby is 'the worst of a bad' (state-hegemonic) job and football 'the best of a bad' (state-hegemonic) job, Gaelic football is 'the worst of a good' (church-hegemonic) job and hurling 'the best of a good' (church-hegemonic) job, or something to that overall biaxial effect within the British Isles, wherein one is conscious of what appears to be a hegemonic polarity between, on the one hand, the northwest and southeast points of

the intercardinal axial compass and, on the other hand, the southwest and northeast points thereof. All the above variations on a theme of course derive from the common expression 'the best of a bad job', which is often used by people to imply that whatever it was that transpired, with or without a certain inevitability, still leaves something to be desired from the standpoint of 'a good job', whatever that may be. Therefore, according to the above contentions, hurling would be the morally best field sport currently played in the British Isles, more usually in Ireland, where it's one of three principal 'national' such sports within the GAA (Gaelic Athletic Association), the others of course being Gaelic football and Camogie, the women's version of hurling. Whether all these sports will be eclipsed, in the course of time, by a transvaluated (indoor?) version of 'Gridiron', or American so-called football, remains to be seen. Though I've long favoured something more artificially contrived and almost cyborgistic in character to supplant the main traditional field sports which still allows, however, for points to be scored over the crossbar in terms of an airy as opposed to fiery directionality, which is to say, in relation to the proximity of a containing-net plenum as opposed to the vacuous absence of one. But that might well be academic within an indoor context.

Sex with (contraceptive) scruples would seem to be the kind of compromise that typifies the secular middle-ground position that emerges out of the Heathen espousal of sex (immoral) and the Christian rejection of sex (moral), in what would've been an antithesis between female and male alternatives, soma and psyche, body and mind, concretion and abstraction, nature and nurture, energy and gravity, 'once born' and 'reborn'. If so, then I'd speculate that female contraceptive usage would be left-of-centre and male contraceptive usage right-of-centre within the middle-ground centrality of secular criteria which, however, would still be intermittently open to ditching contraception in the interests of reproduction when it suited people of both sexes to have a family, as, for that matter, with those identifiable with either Heathen or Christian traditions, where the families are usually large on the one hand and small on the other.

Marriage in a registry office is the way people ought to marry in a secular society, as opposed to getting married in a temple or church or whichever other religious institution broadly accords with a range of either Heathen or Christian traditions. Same-sex marriage, which even the Irish have now

endorsed under, be it not forgotten, a right-of-centre Fine Gael administration, should only be confirmed in a registry office, since there's no endorsement of such marriage in the Bible and therefore no justification for homosexuals marrying in church, not least because the Church – at least in its Roman Catholic manifestation – doesn't and has never endorsed so-called 'anal sex'. Yet homosexuality is just another egalitarian aspect of a secular society, with lesbians, on the one hand, and what are called gays, or male homosexuals, on the other hand, neither of which categories would seem to have sexually much in common with the heterosexual middle-ground except, in all probability, a marked predilection – certainly in the male case – for contraceptive scruples.

Since gays and lesbians seem to overwhelmingly derive from a Christian background and tradition, it may well be that, in an age of widespread pregnancy-preventing and disease-reducing contraceptive usage, they're the secular equivalents of the monks and nuns of the Christian past. How ironic! But then, just as monks and nuns, being Christian on Catholic terms, were more about death than life, so, it seems to me, are gays and lesbians, to the bemusement, no doubt, of the Heathen and their left-of-centre secular counterparts in the contemporary world, whose reproductive instincts aren't incompatible with pro-life sentiments.

Since there can't be much pleasure in homosexuality, especially male homosexuality, (with what used to be called buggery and all that, whereby an excretory organ is phallically invaded, to the exclusion of mutual orgasm), I'd imagine that companionship fostered on mutual respect is the main reason for people of the same sex cohabiting, whether or not they intend to legally underpin future adoptions and thus have a surrogate family.

A secular society, especially on its right-of-centre side, without gays and lesbians, would probably be as indefensible as a Christian society without monks and nuns, whatever one may think of such people generally, and even if one fancies that the divergence of lesbians and homosexuals from heterosexuality resembles the democracy-rejecting divergence of fascists and communists into what, in the twentieth-century, became the principal manifestations of political extremism. For one sort of extremism presupposes another.

A secular society exists somewhere in between life and death, energy and gravity, strength and knowledge, hell and heaven, in a kind of limbo of synthetic compromise, whereby 'the world', in one or other of its principal permutations, takes centre stage, relatively speaking. Of course, the permutations alluded to are of the republican and parliamentary varieties of democracy, to use Irish and British models, which I contend to favour either a left-of-centre position, one more public than private, as in the Irish case, or a right-of-centre position, one more private than public, as in the British case, since each permutation is subject to ethnically-conditioned axial alternatives which preclude a strictly middle-ground balance between left-of-centre and right-of-centre from transpiring – at least officially; though unofficially there may well be more right-of-centre in the one and more left-of-centre in the other than official circumstances would suggest, notwithstanding the occasional drift to the right of republican democracy and the occasional drift to the left of parliamentary democracy, without, however, the fundamental distinction between the two kinds of 'worldliness' ceasing to exist, since axially beholden, in each case, to alternative kinds of 'overworldliness', whether autocratically netherworldly (in the British parliamentary case) or theocratically otherworldly (in the Irish republican case), neither of which, despite secular rhetoric, would be even remotely compatible with the other.

They say the pen is mightier than the sword, and, to be sure, although in the past I've expressed doubts about this, I have to acknowledge that knowledge usually gets the better of strength, as gravity of energy, and, of course, death of life, which is ultimately defeated by death as by, at least in Judeo-Christian contexts, the grave, whereby the gravity of gravestones eternally memorialises the deceased.

The worth of a civilization can be judged according to its attitude to and treatment of 'the dead'. In that respect, the so-called *Egyptian Book of the Dead* notwithstanding, the Ancient Egyptian civilization, which culminated in the elaborate and often costly mummification of deceased persons, especially those of rank, must stand very highly, since few civilizations either before or since have treated 'the dead' with such respect.

The anti-Christian Nietzsche (born into the Lutheran Church) became, almost by default, a Heathen life-affirmer, which shouldn't be confused with an apologist of secular egalitarianism. Partly through ill-health and partly by design, he betrayed his Christian heritage in the most shameful manner, not merely content to repudiate democratic secularity but determined to advocate the Heathen values that lead to an affirmation of life for its own sake. His 'will to power' attests to one who'd died to the soul (if ever he acknowledged it in the first place) and used his ego to bolster wilful thoughts, some of which aren't even worthy of philosophy. In fact, even with Schopenhauer and, of course, Hegel, it's evident that German philosophy in the nineteenth century was in retreat from the transcendental 'gold standard' of Kant and was bound, sooner or later, though most certainly with Nietzsche, to end-up on what might be called the fundamentalist if not materialist 'silver standard' instead.

The profounder you become, the less can you abide superficiality in others, particularly women, who, whether because of children or otherwise, are usually more superficial than men. Philosophers who remained solitary and, I'd guess, largely celibate, like Kant, Schopenhauer, even Nietzsche – was it not out of necessity from a detestation of mental superficiality? Likewise with the greatest composers – Beethoven, Brahms, Ravel, and so on?

Frankly, I'm so much 'the philosopher', 'the thinker', that even to describe myself as a 'transvaluated artist', or an artist who puts the pursuit of Truth above the delineation of the Beautiful, would be to misrepresent me!

Another thing that distinguishes Christians from Heathens is the Christian obsession, particularly in the Catholic case, with sin, not least in regard to sex. Heathens, who tend to be dominated by women and, hence, life, are much less conscious of sin, as of the act of sinning, than their Christian counterparts, who, especially when Catholic, even go so far as to regularly confess it in the expectation of absolution from a representative of Christ, a priest, who intercedes on their behalf from his vocational – and celibate – aloofness from 'the world'. Now what applies to the immoral Heathen, with their sexual innocence, also applies, on an extrapolative basis, to the unmoral secular of the centre-left, who're usually less 'hung up' about sex than their amoral secular counterparts of the centre-right, whose derivation

is, after all, from the death-worshipping, sex-rejecting morality of the Christian tradition, including not least the Puritanism associated with various forms of Nonconformism, and a fair number of whom, besides having more scruples about sex than their left-of-centre counterparts, are, in any case, given to homosexuality of one persuasion or another.

Of course, the distinction between Heathen and Christian, alpha and omega, sensuality and sensibility, isn't simply one of 'black' and 'white', however broadly you interpret such racially-charged terms. There are also 'black' Christians and 'white' Heathens, and doubtless some of the amoral would be 'black' and some of the unmoral 'white' in the context of sexuality. But by and large the antithesis between Heathens and Christians is traditionally conditioned by racial factors owing not a little to topography and climate, the distinctions, for instance, between hot or sultry climes conducive to one form or another of Heathenism and, by contrast, cold or rainy climes conducive to different forms of Christianity, so that it would seem fair to say that a majority of Heathens, and secular derivatives of a Heathen background, would be 'black' and a majority of Christians, and secular derivatives of a Christian background, 'white', regardless of other conditioning factors, whether natural or, in some cases, artificial and the product, it may be, of conquest and/or forcible ...

END OF PREVIEW