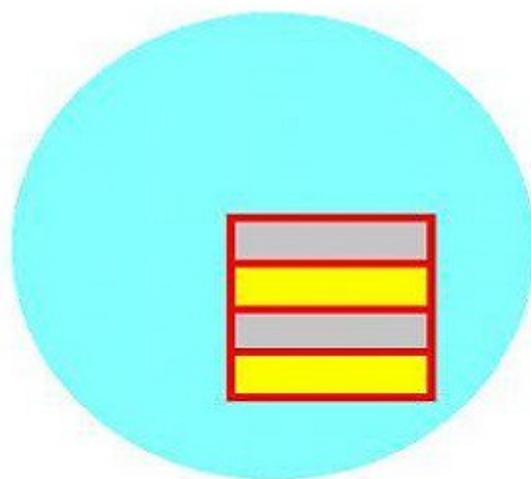


CELESTIAL CITY AND ANTI-VANITY FAIR

John O'Loughlin



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CELESTIAL CITY AND ANTI-VANITY FAIR

By

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CDM Philosophy

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PREFACE

Like its two immediate forerunners, *Yang and Anti-Yin* (2004–5) and *Lamb and Anti-Lion* (2005), this book of aphoristic philosophy takes what I had previously been building towards to its ultimate logical conclusion and establishes, categorically and without equivocation, a definitive presentation of my work, such that reaffirms the gender distinctions that exist at all points of what I am rather metaphorically wont to call our ‘axial compass’, and underlines the importance of taking such distinctions to their logical conclusions, in the interests of philosophical certitude and, where what has been called 'noumenal sensibility' is concerned, enhanced credibility in respect of godly truth. For anything short of this logical distinction between the various gender positions, not least in relation to metaphysics and anti-metachemistry, will betray Truth, and render it difficult if not impossible to realize.

I hope others will agree with me, when they come to read this book, that it is the crowning achievement of my philosophy thus far, and the product of one who is in no doubt as to what Truth is and of just how difficult it will be, even with the best of ideological intentions, to grant it its proper place in the edifice of religious progress and, what’s more, to keep it there at the expense of everything else, not least that which appertains, in one

way or another, to metachemical beauty, as to the
Beautiful.

Difficult, yes, but not impossible! For this is the summation of reason, which is mind utilized in the interests of a *beingfulness* so supreme as to be almost heavenly and, hence, nothing short of the resolution of philosophical endeavour and correlative confirmation of a godly resolve.

John O'Loughlin, London 2005 (Revised 2022)

001 – 025

001. Every so often I see through a theoretical position or philosophical assumption of my work in the past, whether of a particular (usually previous) text or, indeed, of a succession of texts, and this prompts me – as nothing else could – to take up the daunting challenge and proceed with another work, a new text, in the hope of rectifying the error and extending my overall grasp of truth and, in relation to that, philosophical competence.
002. So it is now, and on this occasion my critical faculty retrospectively alighted on the use to which I had put such Bunyanesque terms as 'Vanity Fair', 'Slough of Despond', 'Mr Worldly Wise', and the 'Celestial City', treating them, as I did, as though equivalent to the four main points of my particular philosophical compass, albeit the compass in question is rather more the sum of bisecting diagonals than of horizontal or vertical points.
003. Thus 'Vanity Fair' was equated with noumenal sensuality and the 'Slough of Despond' with phenomenal sensuality, whilst antithetical to the one on what was termed the state-hegemonic/church-subordinate axis 'Mr Worldly Wise' (of the 'Delectable Mountains') was equated with phenomenal sensibility and, antithetical to the

other on the church-hegemonic/state-subordinate axis, the 'Celestial City' was equated with noumenal sensibility, thereby granting us an axial contrast between the noumenal sensuality of 'Vanity Fair' and the phenomenal sensibility of 'Mr Worldly Wise' on the one hand, and the phenomenal sensuality of the 'Slough of Despond' and the noumenal sensibility of the 'Celestial City' on the other hand, irrespective of any epochal distinctions between 'pseudo' and genuine manifestations of each.

004. But I erred, I believe, in treating these Bunyanesque terms in such fashion, because they are rather less than fully representative, as things stand, of each of those four cardinal points on our axial compass. Noumenal sensuality, we discovered, was comprised, like each of the other points, of both female and male elements, with metachemistry over anti-metaphysics, and therefore should not be reduced to what, with 'Vanity Fair', is effectively and fundamentally the female element alone. It requires its male complement, and such a complement, germane to anti-metaphysics, can only be couched, Banyan-wise, in terms of an anti-'Celestial City', thus paralleling what was thought to be an anti-classless position in subordinate gender relationship to an upper class position.

005. Hence the 'Vanity Fair' and anti-'Celestial City' of

noumenal sensuality should be contrasted with what one might call the 'Celestial City' and anti-'Vanity Fair' of noumenal sensibility, wherein a metaphysical hegemony over anti-metachemistry logically permits us to infer the juxtaposition of classless and anti-upper class elements, the former male and the latter female.

006. Dropping to the phenomenal positions below, it should be evident that phenomenal sensuality, being comprised of both chemistry and anti-physics, should not be reduced to what, with the 'Slough of Despond', is effectively the female element alone, but also requires that its male complement, germane to anti-physics, be granted independent consideration, so that we also come to think in terms of an anti-'Mr Worldly Wise', not least in respect of an anti-middle class complement to a lower class disposition which, as the reader may recall, would always typify the equivocal female hegemony in chemistry as something closer to purgatory than to anti-earthliness.

007. Hence the 'Slough of Despond' and anti-'Mr Worldly Wise' of phenomenal sensuality should be contrasted with what one might call the 'Mr Worldly Wise' and anti-'Slough of Despond' of phenomenal sensibility, wherein an equivocal physical hegemony over anti-chemistry logically enabled us to infer the juxtaposition of middle class and anti-lower class elements, the former of course

male and the latter female.

008. Thus far from our previous fourfold recourse to Bunyanesque terminology in relation to the four principal points of our axially diagonal compass, we find that such terms, far from exactly equating with each cardinal point, only connote with *one* gender aspect of them in each case, and that the subordinately upended gender requires an equally upended approach to Bunyan's terminology, the product, you will recall, of his great work *The Pilgrim's Progress*.
009. More significantly, we can deduce that the context of noumenal sensuality, being dominated in unequivocally hegemonic female fashion by metachemistry, is primarily germane to 'Vanity Fair' and that such a term has applicability only to the diabolic and hellish implications of metachemistry, not to the anti-divine and anti-heavenly implications of anti-metaphysics, its male complement, for which we shall require the paradoxical term anti-'Celestial City', this being the anti-classless antithesis to anything classless and properly divine or heavenly and therefore fated to remain in a subordinate relationship to 'Vanity Fair', as Anti-Eternity to Infinity, Anti-Yang to Yin, and, as we found in our previous text, Anti-Lamb to Lion, the 'lion' of Devil the Mother and Hell the Clear Spirit in metachemistry.

010. Conversely, we can deduce from our more comprehensively exacting terminology that the context – or overall point of our metaphorical compass – of noumenal sensibility, being led in unequivocally hegemonic male fashion by metaphysics, is primarily germane to the 'Celestial City' and that such a term has applicability only to the divine and heavenly implications of metaphysics, not to the anti-diabolic and anti-hellish implications of anti-metachemistry, its female complement, for which we shall require the paradoxical term anti-'Vanity Fair', this being the anti-upper class antithesis to anything upper class and properly diabolic or hellish and therefore fated to remain in a subordinate relationship to the 'Celestial City', as Anti-Infinity to Eternity, Anti-Yin to Yang, and, as we also found in our previous text, Anti-Lion to Lamb, the 'lamb' of God the Father and Heaven the Holy Soul in metaphysics.
011. Similarly, if in relation to phenomenal sensuality, we can deduce that this context, being dominated in equivocally hegemonic female fashion by chemistry, is primarily germane to the 'Slough of Despond' and that such a term has applicability only to the feminine and purgatorial implications of chemistry, not to the anti-masculine and anti-earthly implications of anti-physics, its male complement, for which we shall require the paradoxical term anti-'Mr Worldly Wise', this being the anti-middle class antithesis to anything middle

class and properly masculine or earthly and therefore fated to remain – short of axial interplay with noumenal sensibility in traditional Roman Catholic terms – in a fundamentally subordinate relationship to the 'Slough of Despond', as anti-temporality to finity (or finiteness), half anti-yang to half yin, half anti-lamb to half lion, the 'half lion' of Woman the Mother and Purgatory the Clear Spirit in chemistry.

012. Conversely, we can deduce from our more comprehensively exacting terminology that the context – or overall point of our metaphorical compass – of phenomenal sensibility, being led in equivocally hegemonic male fashion by physics, is primarily germane to 'Mr Worldly Wise' and that such a term has applicability only to the masculine and earthly implications of physics, not to the anti-feminine and anti-purgatorial implications of anti-chemistry, its female complement, for which we shall require the paradoxical term anti-'Slough of Despond', this being the anti-lower class antithesis to anything lower class and properly feminine or purgatorial and therefore fated to remain – short of axial interplay with noumenal sensuality in traditional Anglican Monarchic terms – in a fundamentally subordinate relationship to 'Mr Worldly Wise', as anti-finity to temporality, half anti-yin to half yang, half anti-lion to half lamb, the 'half lamb' of Man the Father and Earth the Holy Soul in physics.

013. But, of course, axial interplay *does* characterize both the phenomenally sensual and sensible positions across the Catholic/Protestant ethnic divide, and therefore we can believe that, traditionally at any rate, anti-'Mr Worldly Wise' would have taken church-hegemonic/state-subordinate precedence over the 'Slough of Despond', as anti-earth over purgatory, whereas, in phenomenal sensibility, the anti-'Slough of Despond' would take state-hegemonic/church-subordinate precedence over 'Mr Worldly Wise', thereby guaranteeing a certain required degree of axial stability and continuity in which the 'Celestial City' coupled to a rather subordinate anti-'Vanity Fair' would be in overall hegemonic control in the one case, that of noumenal sensibility vis-à-vis phenomenal sensuality, while 'Vanity Fair' coupled to a rather subordinate anti-'Celestial City' would be in overall hegemonic control in the other case, that of noumenal sensuality vis-à-vis phenomenal sensibility, with, so far as British Isles traditions are concerned, the noumenal positions 'pseudo' and the phenomenal positions alone genuine, as germane to a worldly, and therefore Western, manifestation of civilization.

014. Consequently one might even speak, in contrast to anything post-worldly and effectively global, of a direct link between anti-'Mr Worldly Wise' and a pseudo-'Celestial City' in relation to primary

church-hegemonic/state-subordinate criteria and between the 'Slough of Despond' and pseudo-anti-'Vanity Fair' in relation to secondary church-hegemonic/state-subordinate criteria, as we perceive a male link between anti-physics and metaphysics or, more correctly, pseudo-metaphysics on the one hand and a female link between chemistry and pseudo-anti-metachemistry on the other hand, the hand that, without pseudo-noumenally sensible intervention, would have continued to rule over anti-physics in equivocally heathenistic vein, principally in respect of purgatorial femininity.

015. Likewise one might speak, across the axial divide, of a direct link between what could be called pseudo-'Vanity Fair' and an anti-'Slough of Despond' in relation to primary state-hegemonic/church-subordinate criteria and between a pseudo-anti-'Celestial City' and 'Mr Worldly Wise' in relation to secondary state-hegemonic/church-subordinate criteria, as we perceive a female link between pseudo-metachemistry and anti-chemistry on the one hand and a male link between pseudo-anti-metaphysics and physics on the other hand, the hand that, without pseudo-noumenally sensual intervention, would have contrived to prevail over chemistry in equivocally Christian vein, principally in respect of earthly masculinity.

016. But with the post-worldly epoch of contemporary globalization those respective axial positions are reversed, and we may posit a link between the pseudo-anti-'Slough of Despond' and 'Vanity Fair' in respect of primary state-hegemonic/church-subordinate criteria and between pseudo-'Mr Worldly Wise' and the anti-'Celestial City' in relation to secondary state-hegemonic/church-subordinate criteria, as we perceive a female link between pseudo-anti-chemistry and metachemistry on the one hand and a male link between pseudo-physics and anti-metaphysics on the other hand, the hand that, without noumenally sensual intervention, would have contrived to prevail over pseudo-anti-chemistry in equivocally pseudo-Christian vein, principally in respect of pseudo-earthly masculinity.
017. Be that as it may, such a reversal of status in post-worldly civilization also allows us to posit a link between the 'Celestial City' and what can be called pseudo-anti-'Mr Worldly Wise' in respect of primary church-hegemonic/state-subordinate criteria and between anti-'Vanity Fair' and what should be called the pseudo-'Slough of Despond' in respect of secondary church-hegemonic/state-subordinate criteria, as we perceive a male link between metaphysics and pseudo-anti-physics on the one hand and a female link between anti-metachemistry and pseudo-chemistry on the other hand, the hand that, without noumenally sensible

intervention, would have continued to prevail over pseudo-anti-physics in equivocally pseudo-heathenistic vein, principally in respect of pseudo-purgatorial femininity.

018. Now since the post-worldly situation is, barring the emergence of its church-hegemonic/state-subordinate aspect in axial overhaul of anything traditional and therefore merely Western, the contemporary situation *par excellence*, it follows that life will be rather more characterized by 'Vanity Fair' and the anti-'Celestial City' vis-à-vis a pseudo-anti-'Slough of Despond' and a pseudo-'Mr Worldly Wise' on the state-hegemonic/church-subordinate axis than by anything approximating to their converse, and that this more genuinely noumenal situation allied to a pseudo-phenomenality will be responsible, in no small degree, for creating and effectively furthering the development, on the other axis, of a pseudo-'Slough of Despond' and a pseudo-anti-'Mr Worldly Wise', the pseudo-chemical and pseudo-anti-physical positions, in pseudo-phenomenal sensuality, of what might be termed the lapsed Catholic masses of countries which, like Ireland and Italy and even France, have been and continue to be so Americanized as to be in a largely