

EVALUATIONS AND REEVALUATIONS

John O'Loughlin



EVALUATIONS AND REVALUATIONS

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CDM Philosophy

This edition of *Evaluations and Revaluations* first published 2011 and republished with revisions 2022 by Centretruths Digital Media

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ISBN: 978-1-4466-6311-0

CONTENTS

PREFACE

Part One – *Evaluations*

Part Two – *Revaluations*

BIOGRAPHICAL FOOTNOTE

PREFACE

Although, when compared to certain earlier works, a relatively minor work in itself, this volume of essayistic aphorisms and aphoristic essays, dating from 1985, is significant inasmuch as it signifies another of my attempts to approach and develop philosophical or metaphysical truth from a consistently aphoristic, not to say ideological, angle, and may be regarded as a harbinger of the types of ‘supernotational’, or loosely aphoristic, projects that were to preoccupy me during the years 1985–93.

Divided into two parts, both of which are largely concerned with evaluating and reevaluating (I use this contracted term in preference to the more conventional and unwieldy ‘re-evaluating’ more often used by pedants or academics) various philosophical positions either already taken or common to my work in general, it paved the way for the systematic evaluating and reevaluating which was to become so characteristic of my work from now on, and to prove of such significance in my ability to develop and summarize Truth thereafter.

The principal theme and concern of *Evaluations and Revaluations* is Social Transcendentalism and its relation to what I term ‘the Centre’ – a politico-religious concept which the ideology in question would like to democratically advance at the expense of traditional

state/church relativity, thereby bringing inner progress to
a Centric head, so to speak.

John O'Loughlin, London 1985 (Revised 20212)

Part One – *Evaluations*

01. People may be categorized as historically falling into one of four main subatomic categories, viz. proton particles, proton wavicles, electron particles, and electron wavicles. The first category is widely prevalent in a pagan age, when man is aligned with the Kingdom. The second category is widely prevalent in a Christian age, when man is aligned with the Church. The third category is widely prevalent in a secular age, when man is aligned with the State. And the fourth category is, or will be, widely prevalent in a transcendental age, when man is, or will be, aligned with the Centre. Currently it is the third category that predominates; for whereas the State may, in most countries, have superseded both the Kingdom and the Church, it has yet to be superseded by the Centre.
02. Proton-particle types are generally aristocrats and peasants, proton-wavicle types generally plutocrats and white-collar workers; electron-particle types are generally bureaucrats and blue-collar workers, electron-wavicle types generally meritocrats and folk.
03. Proton particles reflect a subatomic absolutism, proton wavicles an atomic relativity biased towards protons; electron particles reflect an atomic relativity biased towards electrons, electron wavicles a supra-

atomic absolutism.

04. Whereas proton particles and electron wavicles are absolutely antithetical, being akin to alpha and omega, proton and electron particles, together with proton and electron wavicles, are antithetical equivalents, corresponding to two distinct stages of particle and wavicle evolution, while proton particles and wavicles, proton wavicles and electron particles, and electron particles and wavicles are relatively antithetical, because contiguous.
05. Particles make for separatism and violence; wavicles for cohesion and peace. Proton particles, being the most separate, are also the most violent. Electron particles are not so much physically violent as ... mentally violent, full of verbal abuse towards and cynical estimation of others, particularly when of an alien class. Proton wavicles tend to cohere on an emotional and a physical level. Electron wavicles tend to cohere on a spiritual level.
06. Proletariat and folk co-exist to the extent that the people may be divided into bad and good, particles and wavicles, violent and peaceful, Marxist and transcendentalist, physical and spiritual.
07. The proletariat can and must be redeemed, but this can only come about through Centralism and the consequent elevation of the proletariat from electron particles to wavicles, commensurate with the

supersession of the State by the Centre. Hence Centralism, or, to give it its politico-religious name, Social Transcendentalism, must appeal to the people, not excepting the proletariat, through the democratic machinery of the Irish State, and endeavour to win as many of them to its cause as possible, in order that Social Transcendentalism may become the legitimate expression of the people's will.

08. Thus Social Transcendentalism makes no appeal to die-hard Catholics, or people who may be equated with proton wavicles. Still less does it appeal to proton-particle equivalents, such as aristocrats and tribalists. It appeals solely to the electorate of the (republican) State, and it wishes to redeem these electron-particle equivalents through the electron wavicles of the Social Transcendental Centre, in order that civilization may be re-established on the highest wavicle terms of a transcendent aspiration, commensurate with the third 'Person' of the Trinity.
09. Thus Social Transcendentalism must use the existing State as a springboard to its politico-religious objectives, including the supersession of the Church, both Catholic and Protestant, by the transcendent Centre, such a Centre becoming the focal-point of religious devotion. By appealing to the electron-particle electorate over the heads, as it were, of the more conservative members of the church hierarchy, Social Transcendentalism intends to circumvent the authority of religious tradition and bring the people

to the higher freedom of an electron-wavicle identification.

10. Yet, despite this, Social Transcendentalism knows that the electorate it is appealing to are ever conscious of the authority of the Church and remain loyal, in varying degrees, to its teachings. Paradoxically, it welcomes this state-of-affairs as indicative of their innate wavicle bias, a bias still extant despite all republican appearances to the contrary, and one which justifies Social Transcendentalism in appealing to them in the name of higher wavicle values ... such as a deeply and genuinely electron-particle people, like the Americans, would reject, having failed to understand the values in question.

11. Thus whilst electron particles are the *appearance* of the Irish electorate, proton wavicles are their *essence*, their soul, and this in spite of all republican gains to the contrary. Given their innate wavicle bias, it is inconceivable that the true Irish people would be resigned to an indefinite republicanism, least of all to one that stemmed from a socialist take-over! They cling to traditional wavicles for want of revolutionary guidance, and will doubtless continue to do so until such guidance is provided, which can only be when Social Transcendentalism is put across to them in the name of a wavicle upgrading, compatible with an evolutionary progression from the soul to the spirit, from the lower (proton) essence

of a Catholic allegiance to the higher (electron) essence of a Centric one.

12. Hence we are faced with the curious paradox that, as electorate, the Irish people are both free of the Church and yet still, in a majority of cases, loyal to it, if on a comparatively superficial basis in this electron-particle age. Thus they are free, in the electoral context, to opt for a higher 'church' not only in the interests of evolutionary progress, but also in order that they may become fully restored to a wavicle bias ... such as is consonant with their essential natures as true Irish people. Naturally, certain vested interests higher up the traditional church may seek to dissuade them from making full use of their republican freedom in this electoral manner. But such vested interests will not be on very firm ground in the face of evolutionary requirement and a doctrine that speaks directly in the name of the true interests of the majority Irish people! It will be a test of the people's conscience that they should make up their own minds in this very important matter and thus confirm their suitability for a new wavicle alignment, consonant with the true religion (potentially) of Social Transcendentalist Centralism, as taught by he who corresponds, in a manner of speaking, to a Second Coming, and inevitably appeals to his own to follow him.

13. Therefore any view of the true Irish people which

regards them in either an exclusively proton-wavicle light or an exclusively electron-particle light is fundamentally misguided. Social Transcendentalism delves beneath the superficial appearance to the profound essence and appeals to the latter through the former, exploiting the democratic process for its own theocratic ends. Only with the Centre will Ireland become truly itself, casting off the chrysalis of the Republic in order to fly towards the full-blown transcendental heights of a spiritual maturity. Anyone who opposes the spiritual growth of the true Irish people is their enemy, whether he calls himself Liberal, Communist, Socialist, Protestant, or whatever. Anyone of the true Irish people who ignores their wavicle bias in pursuance of materialist ends is a traitor to them, and deserves to be damned. The day of judgemental reckoning is fast approaching, and no-one who is not for the spirit can expect to be saved! Ireland must be purged of alien will and redeemed in the spiritual truth of Social Transcendentalism, before it becomes entitled to spread such truth farther afield, and effect or encourage a like-ethnic and class purification of those peoples considered worthy of supertheocratic upgrading.

14. Thus through the will of an effective Second Coming, who more corresponds to the Jewish concept of a true (world) messiah than to any literal return of Christ as likely upheld by pedants and cranks, would part of the world be redeemed in the

spirit of Social Transcendentalism, to morally confront that other part of the world falsely redeemed in the body of Transcendentalist Socialism or, as it is better known, Marxist Communism, preparatory to the eventual ideological unification of the world under the guidance of the utmost supertheocratic purism.

15. It may be that Northern Ireland is a blessing in disguise ... so far as the Republic of Ireland is concerned. For were the island of Ireland not partitioned, it is probable that the Republic would now be – and have long been – a member of NATO, with consequences too terrible to contemplate ... so far as the true Irish people are concerned! Fortunately, however, the partition of Ireland has precluded any Irish government from signing away Ireland's freedom, and, no less fortunately, the continued existence of Northern Ireland is a stumbling block to the Republic's long-term credibility, casting a serious doubt on its ability to solve a problem that most Irishmen agree to be of the utmost importance, if Ireland is ever to be re-united and truly free of external influence and encroachment. The fact is that the Republic cannot solve this problem, for there is no democratic solution to it! Only a supertheocratic solution, and this presupposes a Centric transformation in the Republic such that will pave the way for subsequent progress vis-à-vis the North. Thus the validity of the Republic as a long-term concern is thrown into

considerable question, as it becomes increasingly obvious that it is but a means to a higher end ... from which vantage-point a lasting solution can eventually be put into effect.

16. To the extent that the Republic takes action against Marxists and Communists, it is unwittingly serving our interests. For Social Transcendentalism can have no truck with terrorism, least of all of a radically republican kind! Anything that leads towards socialist purism is regarded by me as a betrayal of the theocratic essence of the true Irish people, a kind of traitorous allegiance to materialist criteria. Efforts to overturn the existing state from a