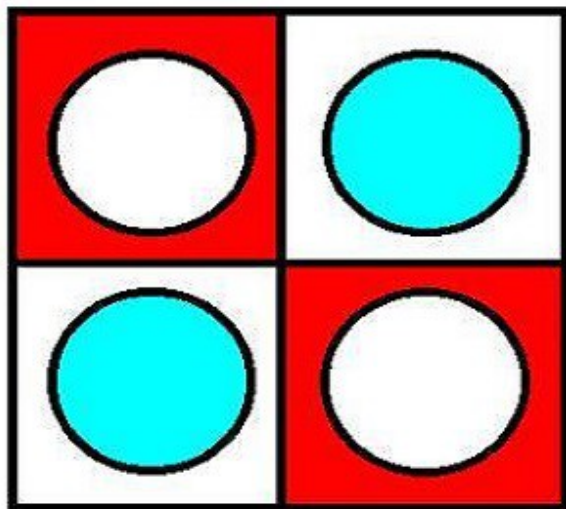


FROM MATERIALISM TO IDEALISM

John O'Loughlin



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By

John O'Loughlin

Of Centretruths Digital Media

CDM Philosophy

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PREFACE

Like *DEVIL AND GOD – The Omega Book*, its immediate forerunner, this project, also dating from 1986, is largely comprised of what I am apt to call philosophical supernotes – a sort of aphoristically-biased cross between essays and maxims – and is not written in the usual linear fashion of a straightforward progression from idea to idea but follows a spiralling course towards a kind of ideological summit which is both an ending and a beginning, an achievement and an aspiration.

In such fashion, ideas are not stated and abandoned, as in the linear mode of writing, but are introduced on one level of the spiral and taken-up again on another, higher level later on, where they are reworked in more detail or clarified and consummated, as the case may be.

Sometimes a particular idea, or theme, will pass through three or more turns of the ascending spiral before finally being laid to rest; one might argue that such an idea is major rather than minor and forms a kind of *leitmotiv* to the work as a whole, appearing first in one way and then in another, modified by changing perspectives as much as by position in the literary edifice. For why should one confine oneself merely to a single point of view? Or expect the reader to recall everything stated on an earlier page when he is over half-way through the work? Restatement enhances the idea's credibility, lends it extra

weight, and keeps it fresh in the mind.

I have never despised repetition, nor contradiction, or what may appear as such. An idea tentatively expressed lower down the literary edifice may be but an introduction, an exploration of unknown and, by its peculiar nature, hazardous or controversial material. Re-expressed in slightly different and firmer terms higher up the spiralling edifice, such an idea acquires the mantle of conviction, of ideological certitude. In such fashion, philosophical progress is made, and the reader, mindful of the contrast between the earlier and later perspectives, is left in no doubt of it! He becomes the chief witness of the unfolding and maturation of higher truth – of what I am inclined to call supertruth, which aspires to being above and beyond all illusion.

John O'Loughlin, London 1986 (Revised 2022)

001 – 050

001. Proton wavicles – atomic wavicles – electron wavicles; good Evil – good World – good Good; Roman Catholicism – Protestantism – Social Transcendentalism; Father – Son – Holy Ghost; Pope – Archbishop (of Canterbury) – Superleader.
002. Proton particles – atomic particles – electron particles; bad Evil – bad World – bad Good; Monarchism – Parliamentarianism – Communism; Satan – Antifather – Antichrist; King – Prime Minister – President.
003. Art – literature – music; appearance – appearance/essence – essence; materialism – realism – idealism; Devil – World – God. (Broad generalization.)
004. With proton-biased women, long hair tied up: autocratic; long hair hanging loosely: worldly and/or democratic; long hair tied back in a ponytail: Father-stemming theocratic. Thus materialism – realism – idealism.
005. With electron-biased women, short hair sticking up: socialist and/or communist; short hair hanging loosely: liberal democratic and/or ecologist; short

hair tied back in a short ponytail stemming from the crown of the head and extending to approximately the base of the neck: fascist and/or centralist. Thus materialism – realism – idealism. Devil – World – God ... on respective evolutionary levels, with intermediate, or bourgeois equivalents, coming in between.

006. The more radical and progressive elements in the Roman Catholic Church should be expecting and desiring Messianic revelations. The Church has a duty, seemingly, to 'hang on', or remain in place, until revelations of the Second Coming decree otherwise. Without the Church, there would be a state absolutism, i.e. wholesale Communism, and that has no mandate for furthering or recognizing Messianic revelations, being a materialistic entity necessarily opposed to the Divine. The Messiah recognizes the true Church and those who belong to it as worthy of theocratic upgrading, and thereby entitled to Social Transcendentalist salvation. The true Church has ever upheld an idealistic and therefore truly divine Christ, and he who corresponds to a Second Coming is nothing if not idealistic, i.e. an advocate of the Holy Spirit. This Messiah would replace the Church with the Centre, but he could not function where there was no Church!

007. Franco pushed back the atheistic threat of Socialist/Communist/Anarchist revolution, and

thereby saved Spain from the jaws of the Antichrist and the tragic concomitant of wholesale materialism. Antichrist against the worldly Protestant Christ of Germanic realism is, historically considered, a far more logical and just proposition than Antichrist against the heavenly Catholic Christ of Latin idealism. For realism, in its decadence, invites a materialistic opposition, calls forth such opposition, and will inevitably pay the penalty of its historically false and heretical nature through wholesale materialism. Abraxas to Antichrist, the false Christ of bourgeois humanism succumbing to the Antichrist of proletarian humanism, both internally and externally. Fortunately this did not happen in Spain, nor should it have, where the true Church of Christian idealism has long been the historical norm against which Slav-inspired Communism was an historical aberration, an irrelevance connected with the gross delusion of universal Marxism. The aberration in question paid the penalty of its irrelevance, as it should do in any Latin country, South American ones not excepted, and the true Church was saved from destruction at the hands of the Antichrist. Yet a military dictatorship is not and cannot be regarded as an end-in-itself, but ... is the product of a necessarily stringent reaction to the threat of insurgent Antichrist. Once that threat has been overcome, as it was in Spain, the dictatorship in question must eventually make way for democratic liberalism, so that the people acquire political

sovereignty and are thereafter in an ideological position to progress, democratically and peacefully, towards the more important sovereignty which would be offered them by and through the Second Coming, and under the guidance of Social Transcendentalism. Without that political sovereignty, however, they would be unable and unqualified to accept sovereign upgrading ... in a kind of progression from soft-line electron particles to hard-line electron wavicles, but would simply remain victims of quasi-autocratic and lower theocratic domination. Yet the achievement of political sovereignty within a broadly republican context confirms the people in an electron bias and thereby justifies their being regarded, by the Second Coming, as candidates for religious sovereignty. In Spain, such liberalization has occurred and the people are accordingly in a position to vote for Centric upgrading, once the opportunity to do so occurs. As I see it, the existence of a constitutional monarchy in the background, so to speak, of this liberal democracy is a necessary counterweight to the possibility of hard-left elements exploiting a liberal republic in pursuance of their own necessarily hard-line republicanism, and thereby inviting a hard-right backlash and return, in all probability, to military rule. Through constitutional monarchism, democratic stability is assured, in consequence of which the people are spared the vicious circle of Antichristic rebellion and military reaction, as well as guaranteed their electoral rights.

Spain, I am confident, will opt for Messianic salvation, not succumb to Antichristic damnation.

008. An Irish Social Transcendentalist Centre would not discriminate, on racial grounds, between Irish Catholics in Britain and English Catholics, but would welcome any Catholics desiring to escape Antichristic materialism, regardless of their racial standing. The important thing from the standpoint of relevance to Social Transcendentalism is ideological suitability, and a man's race is irrelevant to an evaluation of this suitability. We Social Transcendentalists are no neo-pagans ... to insist on a purely racial evaluation of people, like the Nazis, but are radical ideologues, and all those who genuinely subscribe to the Catholic faith and are accordingly awaiting Messianic deliverance should be treated equally on an ideological basis. (Not that there is no connection between ideology and race; for most Catholics in Britain are of Irish and, hence, Celtic ancestry.)

009. Higher and lower categories of blue-collar workers: skilled and unskilled. Similarly, higher and lower categories of white-collar workers: professional and non-professional. Thus mechanics and labourers on the one hand, teachers and clerks on the other; similar distinctions applying right the way through the entire spectrum of blue- and white-collar occupations. Needless to say, the skilled blue-collar worker is, among manual workers, equivalent to the

professional white-collar worker, just as the unskilled blue-collar worker has his equivalence in the non-professional white-collar worker. Nevertheless, in the working-class hierarchy, the non-professional white-collar worker generally ranks above the skilled blue-collar worker, in between the professional and unskilled extremes. Could it be, I wonder, that Social Transcendentalism should evince a bias for skilled blue-collar workers and non-professional white-collar workers, in contrast to a Transcendental Socialist bias for professional white-collar workers and unskilled blue-collar workers? Certainly the days of Fascist/Communist non-professional white-collar absolutism vis-à-vis unskilled blue-collar absolutism are over! This makes us think increasingly in terms of biased compromises one way or the other.

010. I have nothing against profit. Only a hard-line materialist of purely Socialist stamp would denounce profit-making in economic matters, and precisely because he lacks a taste for or capacity to understand idealism, the essence of profit. What distinguishes a Capitalist from a Communist or a Centralist system ... is not profit but who owns the means of production. For such ownership determines the fate of the profits and the manner, if any, of distribution. A Capitalist system, with the means of production in private hands, will allow the owner to amass profit for himself. A Communist

system, with the means of production owned by the people through the State, will encourage a more equalitarian distribution of profit largely on a bureaucratic and, hence, materialistic basis.

However, a Centralist system, in which the means of production were under the trusteeship of the Centre for the people, would likewise permit of a more equalitarian distribution of profit, though with a meritocratic and, hence, idealistic bias. Thus whereas Capitalism is primarily designed to serve the individual who owns the means of production, both Communism and Centralism are designed, on the contrary, to serve the collective, albeit in diametrically opposite ways. The progression, or distinction, is from the economics of the World (Protestant realism) to the economics of God (Messianic idealism) via the economics of the Devil (Antichristic materialism). Plutocracy to meritocracy via bureaucracy. But in all three forms of economic management, profit will and must continue to be realized, in Transcendental Socialism no less than in Liberalism and Social Transcendentalism.

011. Trees aren't necessarily the purely worldly, i.e. sap – wood – leaves, phenomena I formerly thought, though some are more of the World than others. Blossom is to a tree what the subconscious is to a head (human or animal), viz. the Father-stemming divine element, almost dream-like in character. By contrast, fruit is the Satan-stemming diabolic

element, equivalent to the old brain (as in Arthur Koestler's old/new brain distinctions) and therefore constituting a kind of materialistic contrast to the idealism of blossom. As with the Galaxy, where the central star precedes the Sun in evolutionary terms, so the divine element of a tree usually precedes its diabolic element – blossom in spring, fruit in summer (the apple tree outside my window being a case in point). Living in Paradise, Adam was forbidden to eat the fruit of the 'Tree of Knowledge'. But the Devil, in the guise of a snake, tempted Eve and Eve tempted Adam, with the result that Adam tasted of the fruit and was cast out of Paradise ... to wander the World, which knows both good and evil. Adam had transgressed the blossom-orientated divine integrity of 'the Garden of Eden', and was accordingly no longer a part of it. Tasting evil, he became ripe for the World.

012. There is, it seems to me, a connection between a woman's dress, particularly a summer dress, and a tree's blossom; for, in a sense, outer clothing, when of a proton-suggesting centrifugal nature, is to a woman's body what blossom is to a tree – a kind of divine equivalence, idealistic and dream-like or, rather, aesthetic, especially when light and gauzy. Underclothing, by contrast, suggests a hard, compact, almost fruit-like materialism about the body, and may accordingly be equated with the diabolic element in a tree, since akin to fruit. Thus as the worldly tree acquires divine and diabolic

dimensions in soft blossom and hard fruit and/or nuts (for nuts also correspond to the Diabolic), so the worldly body of a woman takes on such contrasting dimensions in flowing dress and tight-fitting underclothes ... in the context of alpha-stemming proton-biased femininity. Doubtless, a moral parallel with the Garden of Eden allegory can be drawn.

013. Autocratic pipes; Liberal cigars; Democratic Socialist tipped cigarettes; Socialist untipped cigarettes; Nazi mentholated cigarettes; Communist roll-ups; Transcendental Socialist joints. The pipe, an autocratic mode of smoking tobacco, retains a proton status in which a feminine 'ringfulness', commensurate with an overall cylindrical design, extends throughout its length – from bowl to stem. The cigar, a democratic mode of smoking tobacco, retains an atomic status, comprised of a compromise between a quasi-proton cylindrical design, in which the tobacco leaves are rolled into a tube-like slenderness, and a quasi-electron tubular materialism, the combination of rolled tobacco and tubular solidity making, it seems to me, for the atomic integrity already alluded to above. By contrast, the cigarette, conceived in its radical democratic manifestation, retains an electron status commensurate with the tubular solidity of its elongated shape, in which tobacco, far from being rolled, is finely cut and tightly packed together between the cigarette paper. Consequently, in

contrast to a pipe, a cigarette has a masculine connotation, born of its inherent materialism. One could argue that the progression from pipes and cigars to cigarettes signifies a degeneration, within Western civilization, from idealism to materialism via realism, not only in terms of design and content but also by dint of the fact that the smoking technique has itself degenerated from the high level of the palate to the comparatively low level of the lungs via the throat and/or a throat/lungs alternation: pipe-smoking idealism having been superseded by cigarette-smoking materialism, inhalation of tobacco into the lungs indicative of a moral nadir commensurate with socialist materialism, lung cancer a sort of proletarian disease. Certainly a decadent pipe-smoker would be one who inhaled lung deep, and thereby levelled with the materialistic baseness of the average cigarette-smoker – a phrase necessarily excluding certain females. But make no mistake: cigarettes are a smoking dead-end commensurate with Socialism! There is no such thing as divine smoking, not even where pipes are concerned. Rather, smoking corresponds to the diabolic side of life, from Royalism through Parliamentarianism to Socialism. It is a thing of the brain – old, mid, and new – as opposed to the mind.

014. The wavicle/particle dichotomy within the atom, or a particular part of it, is not indicative of or equivalent to a feminine/masculine division.

Rather, it is the proton/electron dichotomy which signifies such a division, and, in evolutionary terms, this is commensurate with a progression from the feminine to the masculine, from proton wavicles and/or particles to electron particles and/or wavicles via an atomic compromise. No less than the alpha-stemming pagan age bespoke a 'dress' absolutism, irrespective of a person's gender, so the omega-aspiring transcendental age of the future will bespeak a 'trousers' or, rather, one-piece zippersuit absolutism ... indicative of a radically masculine status. Electron particles and wavicles are simply two kinds of masculinity: a materialistic kind, equivalent to bad spirit, and an idealistic kind, equivalent to good spirit – a distinction, in other words, between Communism and Centralism, inner intellectuality and inner contemplation. They contrast radically with the two kinds of femininity which, in an alpha-stemming age, correspond to bad soul and to good soul respectively: Royalism and Catholicism, outer intellectuality and outer contemplation. I shall say nothing regarding their popular, or bodily, concomitants!

015. Considered in the round, man has three gods in his head or, to be more specific, there is a mind, viz. the subconscious, corresponding to the Father and/or Virgin Mary; a mind, viz. the conscious, corresponding to Christ; and a mind, viz. the superconscious, corresponding to the Second Coming and/or Holy Ghost. Thus from an open-

society standpoint there are three immanences – one for each part of the psyche. Obviously, in an incipiently omega-orientated age, it is understandable that immanence will come to be identified with the Holy Ghost, and that the superconscious will be regarded as commensurate with such an immanence, much as Einstein's concept of curved space has come to the fore at the expense of Newtonian force-and-mass ... within the parallel context of the brain and its main subdivisions thereof. Yet, aspirations towards the Holy Ghost notwithstanding, the subconscious still exists and, consequently, an alpha-stemming immanence has to be accounted for and lived with – as is invariably the case when we sleep. The blunt truth of the matter is that, even these days, the primitive or primary immanence has more place in a majority of people's lives than the ultimate immanence – as can be verified by the amount of time spent sleeping and/or dreaming as opposed to, say, tripping and/or meditating.

016. I have recently come to realize that, no less than with cigarettes, as mentioned above, chips are divisible, according to length and thickness, into categories approximately corresponding to Socialist and Communist alternatives. Thus we can distinguish between four main types of chip, viz. the Democratic Socialist long chip and the Marxist short chip on the one hand, followed by the Communist plain thin chip and the Transcendental

Socialist crinkled thin chip on the other hand. As a rule, Socialist chips are larger and/or fatter than Communist chips, as well as harder and greasier. Chips, then, can either pertain to the democratic West or to the theocratic East, though all alike are left wing in constitution.

017. The intellectual realization of the truth by the Few should serve its spiritual realization by the Many. Shadow-truth to light-truth.
018. To stress a continuity in civilized evolution, like Bertrand Russell, is to take a civilized, or idealistic, view; to stress a discontinuity in the evolution of civilization, like Oswald Spengler, is to take an uncivilized, or materialistic, view; to compromise between continuity and discontinuity, like Philip Toynbee, is to take a worldly, or realistic, view. Doubtless all views are relatively correct, though not necessarily to the same extent or with equal applicability to all parts of the world. Clearly, there are some parts of the world, including India and the Middle East, where the idealistic view of civilized evolution is probably more applicable, and, conversely, other parts of it, including Russia and the Far East, where the materialistic view would probably prove of greater relevance. Racial and geographical factors have to be taken into account – both subjectively and objectively.
019. The true Briton is neither a Celt nor an Anglo-Saxon

but a cross between the two. Better, in this sense, to be a Briton than a Scotsman or an Englishman.

020. There is a sense in which the United Kingdom is more supra-national than international or even national. Conceived as a political entity, the U.K. is a kind of supra-national phenomenon, albeit very modestly by comparison with, say, the United States. At bottom, the United Kingdom is a constitutional monarchy; in other words a compromise between autocracy and democracy, the people both subjects of the reigning monarch and democratically sovereign, both bound and free – a typically British paradox in which, seemingly, Celtic autocracy and Anglo-Saxon democracy combine to establish a uniquely British compromise, the former necessarily attenuated and, hence, constitutional; the latter inherently liberal and, hence, parliamentary. An old-brain/mid-brain compromise, necessarily hostile to new-brain republicanism.

021. For ex-colonial peoples like the Irish and the Indians, nationalism should only be regarded as a means to a higher (or supra-national) end, not as an end-in-itself. It should not be their fate to play at being third-rate bourgeois powers, but to assist in the development of people's supra-nationalism. All nationalism should be consigned to the rubbish heap of history by people's supra-nationalism. Whether through superdivine or superdiabolic agents or a

combination of both, the World must be brought to an end, in order that the new post-worldly life can properly begin. For a Supertheocrat like me, the impending 'End of the World' is something to rejoice in, since it should pave the way for the eventual global realization of the 'Kingdom of Heaven' in a federation of Social Transcendentalist Centres.

022. In the struggle between 'the round' and 'the square', I am always on the side of 'the round', provided it is Centric and, hence, truly theocratic.
023. Meritocratic jazz; bureaucratic blues; technocratic rock: idealism – realism – materialism ... on the people's theocratic level of musical evolution.
024. The other side of a worker's coin – the heads side, so to speak – has a player's face. Play is the antithesis to and reprieve from work, the recreational 'plus' as opposed to the laborious 'minus'. Yet just as work exists on different levels, whether white- or blue-collar, so does play, and one might ascribe to any given level of work, be it intellectual or manual, a correlative mode of play. Thus the type of play most appropriate to an intellectual worker will be intellectual and/or cultural in scope, whereas a manual worker will find some kind of physical or bodily play more suited to his bent – the distinction approximately corresponding to a divine/diabolic dichotomy. On

the one hand, mind games, including quizzes; on the other hand, sport, particularly of a competitive and physical nature, like football. In the one case, music, especially in a rock/jazz format; in the other case – dance and/or sex.

025. Clearly there is a class distinction between players no less than between workers. For some players, like musicians, are passive and intellectual, whereas others, like footballers, are active and physical. There is, in general terms, co-operation between the former and competition between the latter. A kind of divine/diabolic distinction on the level of play, corresponding to white- and blue-collar workers respectively. Yet, in relation to work, even competitive physical play is a kind of divine or quasi-divine alternative, so that there exists a sense in which competitive sport corresponds to the 'theocratic' side of a Transcendental Socialist integrity, having its roots, or essence, in manual labour – admittedly, a somewhat bogus theocratic equivalence in relation to a genuinely passive and cultural order of play, but no more bogus than other 'theocratic' aspects of such an integrity. In complete contrast to the genuinely theocratic or, rather, supertheocratic equivalence ... of passive and cultural play within a Social Transcendentalist integrity where, paradoxically, it is the 'social' side which is relatively bogus or, at any rate, less than active and laborious; transmuted, as it were, by the higher, or supertheocratic, side. Thus one might

speak of a professional white-collar/unskilled blue-collar compromise in the case of Transcendental Socialism, but of a skilled blue-collar/non-professional white-collar compromise in the case of Social Transcendentalism, with corresponding levels or types of play. Certainly, we should not overlook the playing side of modern life under pressure of worker materialism from Socialist/Communist propaganda. For play is objectively more important than work, an idealistic commitment which can intimate of the Divine, and players are accordingly more important than workers, which is to say, a superior kettle-of-fish, particularly when cultural and truly passive.

026. Under Marxism the player, even when competitive and physical, is at risk of being eclipsed by the worker – indeed, is generally eclipsed by the worker-fixation of such a materialistic ideology. With Centralism, on the other hand, the player should take precedence over the worker, being held up as a model idealist and ideal type for a divinely oriented society. It is not for us to drag everyone down to the lowest-common-denominator of a worker status and description but, rather, to elevate as many people as possible to the higher status and description of a passive player.

027. One should carefully bear in mind the ideological context of a given society before ascribing a left/right political status to any given extreme party.

Thus in a democratic context, one can distinguish between Conservative right and Democratic Socialist left, whereas the Extreme Right and the Extreme Left may be distinguished from one another on the basis of a Nazi/Marxist dichotomy, as between the National Front (latterly the British National Party, or BNP) in Britain and the Socialist Workers' Party, both of which tail-end a democratic society. However, in the case of a Transcendental Socialist/Social Transcendentalist dichotomy, one is dealing with a theocratic level of evolution beyond democratic society, and here there is no distinction between extreme right and left, but only a right/left distinction between two ideologies – namely proletarian humanism on the Transcendental Socialist right and superfolkish transcendentalism on the Social Transcendentalist left, as germane to an entirely different ideological context from the democratic one. A racing car may be extreme left in relation to an open-topped sports car of an approximately Democratic Socialist equivalence, but a motorbike is a completely different mode of automotive transportation from a car, whether of extreme or relatively moderate construction, and therefore appertains to a new scale-of-reference – one, so I argue, that is theocratic rather than democratic in essence and, in relation to scooters, right as opposed to left. Koestler was definitely correct about Communism, particularly in its Soviet manifestation, being opposed to, rather than an extension of, Democratic Socialism. In short, a

totally different phenomenon, as different as a motorbike from a sports car, but, on that account, closer in conception to a scooter!

028. All motorbikes are communistic, just as all scooters are fascistic, even though motorbikes, no less than scooters, come in a variety of different shapes and sizes – some, like racers, manifestly idealistic; others, like tracksters, manifestly materialistic; yet others, like dragsters, manifestly realistic and therefore somewhere in between the others. Similarly, scooters come in a variety of different shapes and sizes – some, like Lambrettas, clearly idealistic; others, like Hondas, clearly materialistic; yet others, like Vespas, clearly realistic and therefore somewhere in between the others. However, in between motorbikes and scooters come trikes, which are likewise divisible along tripartite lines – some leaning towards Communism, others towards Fascism, yet others properly middle ground and therefore stylistically neutral.
029. One should not speak of the Good, the True, and the Beautiful, but of the Beautiful, the Good, and the True, as roughly paralleling the Father, the Son, and the Holy Ghost. Three stages of divinity and their attributes, corresponding to autocratic, democratic, and theocratic kinds of society. By contrast, one could speak of the Ugly, the Evil, and the False, if diabolic parallels to the three verities named above are to be elicited, which might also be described in

terms of the Antifather, the Antichrist, and the Antispirit. Ugliness as a negation of beauty, evil as a negation of goodness, and falsity as a negation of truth. Three types and stages of immorality paralleling three types and stages of morality –