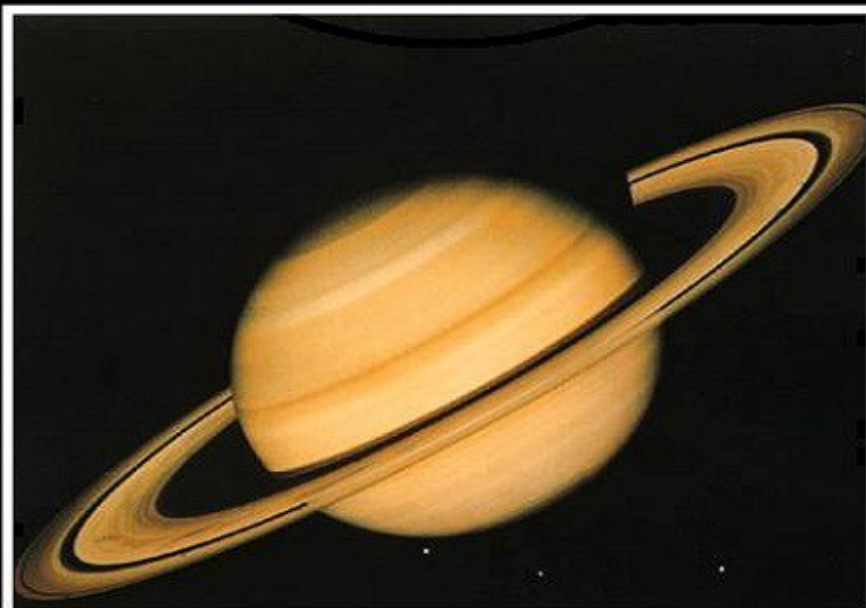


FROM SATAN TO SATURN



John O'Loughlin

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CDM Philosophy

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Preface

Conceived in loosely cyclical form, this enigmatically-entitled 1994 project to some extent harks back to the ‘omega octet’ series of works comprising 'supernotes', or loosely aphoristic material, in respect of the greater variety of length and treatment of the contents, some of which are arguably aphoristic, others virtually essayistic, but all of which, no matter how seemingly ‘supernotational’, thematically carry-on from my previous philosophical works in a no-less comprehensively methodical vein.

John O’Loughlin, London 1994 (Revised 2022)

Cycles 1 – 25

Cycle 1

01. The perceptual outer light of television vis-à-vis the perceptual inner light of video, but the conceptual outer spirit of radio vis-à-vis the conceptual inner spirit of computers.
02. Bottled beer stands to canned beer as the perceptual outer light to the perceptual inner light. Conversely, bottled wine stands to canned wine as the conceptual outer spirit to the conceptual inner spirit.
03. The doing devil stands to the taking man as the perceptual outer light to the perceptual inner light. Conversely, the giving woman stands to the being god as the conceptual outer spirit to the conceptual inner spirit.
04. To progress from guitar-based vocal Pop to synth-based vocal Pop, as from Pop to Superpop. To progress, further, from synth-based instrumental Pop with uilleann pipes to uilleann pipes alone, as from Suprapop to Ultrapop. Thus from the outer spirit to the inner spirit in the evolution of pop music.
05. Not to combine the outer spirit with the inner spirit,

vocals with uilleann pipes, but to move beyond the outer spirit to the inner spirit, even if via an instrumental Superpop, or synthesizer absolutism, *en route* to that musical salvation which is of the inner spirit alone, and hence a question of uilleann pipes – arguably the ultimate musical instrument.

06. Suprapop (synth/uilleann combinations) would be better than Superpop (with or without vocals, though preferably with), but Ultrapop would be the best possible musical approximation to the inner spirit – an uilleann-pipes exclusivity which transcended synthesizers and therefore paralleled the purity of the transcendental Beyond.

07. From Hallucinogenic Contemplation to Transcendental Meditation – from the Superconscious to the Supraconscious – from Superpop to Suprapop. But then, finally, from Transcendental Meditation to Ultrameditation – from the Supraconscious to the Ultraconscious – from Suprapop to Ultrapop.

Cycle 2

01. To perceive a correlation between television and frying, video and boiling, radio and baking, and computers and grilling. Such correlations can only be based on distinctions, relative to the contexts in question, between the outer light (television/frying),

the inner light (video/boiling), the outer spirit (radio/baking), and the inner spirit (computers/grilling).

02. Being British (which I am not) is approximately equivalent to being Soviet. That is to say, it appertains to a superstate/supernational identity which transcends English, Scottish, and Welsh (not to mention, in a limited sense, Northern Irish) nationality. The British superstate, held together by the monarchy, is effectively a diabolic entity rooted in blood and violence, since it was forged, as such entities usually are, in the crucible of war, and thus owes its origins to English military imperialism. Now a diabolic entity may be good for imperialism, for Empire-building (and Britain built one of the biggest Empires in world history, thereby becoming 'great'), but it will be no good for God-building, for developing the 'Kingdom of Heaven' under Messianic auspices, since such a divine 'kingdom' cannot come to pass where the Devil still holds sway. Consequently there can be no possibility of Britain being saved or, rather, of the British being saved.
03. Ireland can – and I hope will – be saved, but then Ireland is a different kettle-of-fish from Britain, closer, in its soft-line Republicanism and hard-line Catholicism (its Catholic Republicanism) to the possibility of divine transmutation. Britain, however, is in no such position, and, consequently, there will be no 'Kingdom of Heaven' for Britain so long as the

'Kingdom of Hell', the United Kingdom (of Great Britain and Northern Ireland) continues to exist. Should the British people wish to be saved, they will have no option but to seek devolution (and disestablishment of the Anglican Church), so that the resulting configuration is closer to that of contemporary Catholic Ireland. For an equivalent of the Second Coming can only 'do business' with England, Wales, and Scotland *if* such countries are effectively republican and Catholic (even if only Anglo-Catholic) rather than parliamentary and Protestant (as in the case of Britain).

04. The Messianic Second Coming wishes to save the World (of Catholic Republicanism) to the Social Theocratic/Transcendentalist 'Kingdom of Heaven', wherein religious sovereignty would be the norm, but he cannot save that which is not of the World or not sufficiently of the World but effectively, and officially, in the grip of the parliamentary/nonconformist Overworld (lunar) and the monarchic/masonic Hell (solar), with the working class enslaved to and by both the middle and upper classes conspiring together to thwart any liberation of the working class from the World for the classless Beyond ... of the Social Transcendentalist Centre. He can only 'do business' with the Anglican Church *if* it looks to be closer to Catholicism than to Nonconformism/Freemasonry ... by dint of being disestablished from the grip of powers whose parliamentary and monarchic status keeps it closer to

the latter, as though in a lunar/solar collusion against the World.

05. Thus until the Anglican Church is freed from the parliamentary/monarchic State, probably following a democratically-engineered revolution in which the British State is replaced by devolved states whose essence is republican, there can be no possibility of Anglicans being saved....Which would of course also be bad for Roman Catholics in Britain, whose entitlement to salvation would be severely compromised by the continuance of the British State, quite apart from the fact that they would remain doomed to impotence as a permanent minority. No, one cannot ignore Catholics in Britain or expect them to return/immigrate to Ireland, as the case may be, particularly since many of them have put down roots in Britain or are, in any case, of doubtful or dubious Irish ancestry. Thus their salvation is linked to the salvation of Anglicans, which is in turn linked to devolution and disestablishment. Together, Catholics and Anglicans should constitute a majority of the British or, at any rate, English electorate, and when one is in the majority one can vote for religious sovereignty, if and when the opportunity presents itself, with some confidence that such a vote will carry the day.

06. As to Nonconformists and Freemasons – not a hope! The Second Coming cannot 'do business' with the moon and the sun, hard-line Parliamentarians and

Monarchists, but only with the earth, or the world. Thus no Nonconformist or Freemason will be entitled to salvation. Repentance followed by conversion ... to either Catholic Anglicanism (assuming the changes I have outlined above had come to pass) or Roman Catholicism ... would be a prerequisite of entitlement to salvation by such people. Only thus would they avoid the damnation of being expelled from the Social Transcendentalist 'Kingdom of Heaven' as moral undesirables – a damnation that will surely apply to all those who defy the will of the Second Coming in this way. For the Mass is crucial to the World, to a bodily and therefore humble people, and unless the wafer is accepted, there is no worldliness but only that which, as Nonconformism and Freemasonry, stands ranged against it. Rest assured that, if the World is to be saved, those who have traditionally shown themselves to be against it ... must be damned!

Cycle 3

01. The philosopher is a creature of space and the poet ... a creature of time – the former divine and the latter diabolic.
02. The writer (novelist) is a creature of volume and the playwright (dramatist) a creature of mass – the former purgatorial and the latter mundane, which is to say, of

the World.

03. Philosophical space can be spatial or spaced, aphoristic or maximistic. Poetical time can be sequential or repetitive, rhymed or metered.
04. Literary volume can be volumetric or voluminous, essayistic or novelistic. Dramatic mass can be massed or massive, tragic or comic.
05. Although the philosopher is effectively a god and the poet a devil, both are alike noumenal – the former *subjectively* so and the latter such in *objective* terms.
06. Although the writer is effectively a purgatorial figure (man) and the playwright a worldly one (woman), both are alike phenomenal – the former *objectively* so and the latter such in *subjective* terms.
07. In the 'Kingdom of Hell' the poet is king, whereas in the 'Kingdom of Heaven' only the philosopher can reign.
08. In the 'purgatorial realm' the writer is king, whereas in the 'mundane realm' only the playwright/actor can reign.
09. The spirit of the thinker (philosopher) is no less superior – as noumenal over phenomenal – to the will of the speaker (playwright/actor) ... than the soul of the reader (poet) is superior – as noumenal over

phenomenal – to the intellect of the writer (novelist).

10. To *think* ... is the opposite, as noumenal subjectivism vis-à-vis noumenal objectivism (absolutism), of to *read*. To *speak* ... is the opposite, as phenomenal subjectivity vis-à-vis phenomenal objectivity (relativity), of to *write*.
11. To *think* ... is to *be* space, whereas to *read* ... is to *do* time. To *speak* ... is to *give* mass, whereas to *write* ... is to *take* volume.
12. The thinker, a philosopher, is spiritual, whereas the reader, a poet, is sensual. The speaker, an actor, is instinctual, whereas the writer, a novelist, is intellectual.
13. To *read* beyond the outer light of poetry to the inner light of fiction, or vice versa. To *speak* beyond the outer spirit of drama to the inner spirit of philosophy, or vice versa.
14. Reading and writing, being objective, are alike perceptual contexts. Speaking and thinking, by contrast, are alike conceptual because subjective. We *perceive* what we read or write. We *conceive* what we speak or think. One can no more perceive speaking or thinking than ... conceive reading or writing.
15. If God is a thinker and the Devil a reader, then man is

a writer and woman a speaker. When writing is eclipsed by reading, or fiction by poetry, then the Devil is king and man ... simply damned. When speaking is transcended by thinking, or drama by philosophy, then God is king and woman ... simply saved. For the writer can only be damned by reading, whereas the speaker can only be saved by thinking. A society with a great many poets but few if any writers, or novelists, is diabolical. A society, by contrast, with a great many philosophers but few if any playwrights ... is divine.

Cycle 4

01. Writing is a sort of drug ... analogous to alcohol or heroin. The writer takes volume, the novelist, or writer *per se*, most especially so!
02. To distinguish the 'outer thought' of talking to oneself from the 'inner thought' of thinking by oneself, and to contrast both of these with the 'outer prayer' of praying out loud and the 'inner prayer' of praying by oneself (to another).
03. 'Outer prayer', or chanting, is equivalent to outer light, whereas 'inner prayer', or contemplation, is equivalent to inner light, both of which contrast with 'outer thought' and 'inner thought' – the former equivalent to outer spirit and the latter to inner spirit.

04. Which is better – to pray or to think? The philosopher, who is a spiritual person, can only answer that question in terms of thought, since thinking is a spiritual use of the intellect, and accordingly it is better to think than to pray. Yet one shouldn't forget that, like prayer, thinking is also divisible, as between outer and inner, and that better than the ranting of 'outer thought' is the quasi-meditative sanity of 'inner thought', the gateway to the meditative Beyond (of pure spirituality). But if thinking inwardly is preferable to thinking outwardly, it could nonetheless be argued that even 'outer thought' is better than 'inner prayer' ... to the degree and in the sense that it is at least of the spirit rather than the light, and accordingly stands closer, as 'bad God' vis-à-vis 'good God', to the salvation of 'inner thought'. He who prays in private to the Son may be objectively less 'diabolical' than he who prays in public to the Father, but he is still far from being even indirectly divine, like the ranters of the Blessed Virgin, who stand closer, in consequence, to the meditators of the Holy Spirit. For if the spirit is