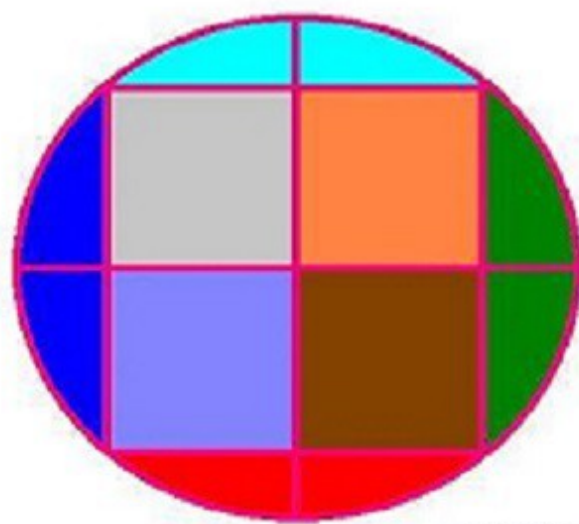


# OPUS D'OEUVRE

JOHN O'LOUGHLIN



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# OPUS D'OEUVRE

By

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Of Centretruths Digital Media

CDM Philosophy

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## PREFACE

With subjects that range from modern architecture and myth to the relationship of sensuality to sensibility in the evolution of media technology, this book is sufficiently variegated to be of general interest even if it didn't also contain material that expands on *Magnus Dei* (2001) – as, for example, race – and is instantly recognizable in relation to the nature and development of my philosophy within an elemental structure that not only evaluates things or situations from a standpoint based in the four elements, viz. Fire, water, earth, and air, but embraces a moral evaluation of them on both sensual and sensible terms in either inorganic or organic contexts.

This book certainly does that to a conclusive degree, and a fuller understanding of some subjects, including literature, the Arts in general, and the relationship of science to religion or of politics to economics, would not be possible without such a comprehensive perspective which, whilst doing justice to every Element or subject discussed, never loses track of its priorities and the goal that such a philosophy inexorably leads to when, as here, a proper moral and ideological evaluation of the various options has been systematically undertaken and, hopefully, achieved.

John O'Loughlin, London 2001 (Revised 2022)

## *Embracing the Dichotomy*

01. One should consider the hairs on one's chest – those males without any should not be encouraged to experience transcendentalism at any subdivisional tier-level of our projected triadic Beyond in 'Kingdom Come', but should take an intermediate position next to females.
02. The best and deepest males invariably have hairs on their chest. Those who don't, or who only have a comparatively small number, are closer to females.
03. Some races, like the Celts, are more male; others, like the Nordics, exemplify a female bias, as often confirmed by the paucity of hairs on the chests of their male members.
04. Nordics and Celts, or Celtics, are effectively the alpha and omega, the appearance and essence, the will and the soul, of Aryan humanity.
05. I tend to think of Slavs, or Slavics, as either Nordic or Celtic with an Asiatic admixture. Probably this racial dichotomy has a religious parallel, traditionally, in the distinction between Eastern Orthodoxy and Roman Catholicism, Nordic Slavs more given to the one and Celtic Slavs to the other.

06. The Celts will only really lead, and specifically in terms of Gaelic culture, when the Nordics are no longer able or so inclined to rule, largely because of interbreeding, one suspects, with blacks, and their consequent subsuming into the world.
07. Both blacks and coloureds are largely of the world, but they tend to be of it in opposite ways – the fuzzy-haired blacks, with their African origins, more alpha than omega, and the smooth-haired coloureds, with their Asian origins, more omega than alpha.
08. Hence blacks are more usually drawn to Nordic whites and, by contrast, coloureds to Celtic whites; though not necessarily or invariably in sexual terms.
09. People who oppose racism, or thinking philosophically in terms of race and racial differences, are usually of an overly heathenistic disposition such that fights shy of all sorts of dichotomies from fear of having to choose or even to distinguish between right and wrong.
10. The same people who oppose racism, in the above-mentioned sense, also oppose sexism, classism, culturism, and other forms of dichotomous thinking such that would stretch them beyond the boundaries of a monolithic heathenism towards a moralistic choice and resolve.

11. Those Celts who could not be corrupted and subsumed into the Nordic-dominated worldview were traditionally regarded as 'beyond the pale' and effectively treated as outlaws.
12. Such outlaws could never be tamed and turned into porter-swilling 'white niggers' but continued, especially when dark blue- and/or green-eyed, to haunt and taunt the Nordic worldview, remaining 'thorns in the side' of its heathenistic complacency in relation to worldly subjection to alpha-stemming rule.
13. I rejoice in these Celtic outlaws and Gaelic outsiders, for I too am of their breed and know that our day not only will come but effectively is coming!
14. For the Nordic white is quickly being subsumed into the world as the black has his way with such women as take his fancy, and before long even England, traditional home of the Celts' immortal enemy, will be less Nordic than black and/or coloured, with but a peripheral scattering of disabused Celts.
15. But our day is coming and will only come properly to pass with 'Kingdom Come', conceived, in relation to Social Transcendentalism and its promise of religious sovereignty, as a federation of the Gaels of Ireland, Scotland, Wales, the Isle of Man, etc.



## *Monolithic Myth*

01. The monolithic delusions of alpha-orientated heathenistic people often lead to statements like 'the essence of mankind is freedom', and other such fanciful notions.
02. Frankly, freedom is anything but commensurate with essence, for essence corresponds to the innermost aspect of things, their core or soul, and therefore has more to do with sensibility than with sensuality.
03. Now since the most essential aspect of things, in human life, is sensible rather than sensual, it follows that the essence of mankind or, at any rate, of a certain portion of mankind – more specifically male – is binding, since binding to the self is what characterises the male as a subjective *being* when he is sensible and therefore true to his essence, particularly in the case of those males, necessarily metaphysical, for whom essence really is the true meaning of their lives.
04. However that may be, I return to my starting point by condemning such statements as strive to characterise mankind as this or that, irrespective of gender differentiation, as symptoms of a delusive

monolithic heathenism.

05. For, in reality, statements that overlook or ignore gender tend to perpetrate a false notion of things, based upon such unitary concepts as 'mankind'.
06. When once we accept that mankind is first of all divisible between males and females, and then between upper- and lower-class manifestations of each according, by and large, to build, we shall find ourselves adopting a more wary attitude towards unitary concepts, including freedom as the essence of mankind.
07. Frankly, freedom accrues – and not as essence – to the female side of the gender divide primarily, since it is about the extents to which the objectivity of metachemical *doing*, affiliated to appearance, and of chemical *giving*, affiliated to quantity, is unhampered by sensible constraints upon the organs of will and their concomitant spiritual attributes in relation to the relevant not-selves.
08. Thus freedom is no more the essence of mankind than, say, binding is the appearance, freedom the quality, or binding the quantity of mankind. On the contrary, it would be more accurate to contend that freedom is the appearance and quantity of that portion of mankind who are female, whether absolutely, in the upper-class context of noumenal appearances, or relatively, in the lower-class context

of phenomenal quantities.

09. Conversely, it would be no less accurate, in my opinion, to contend that binding is the quality and essence of that portion of mankind who are male, whether relatively, in the lower-class context of phenomenal qualities, or absolutely, in the upper-class context of noumenal essences.
10. Of course, females can be 'bound' and males 'free', but this is so paradoxically in relation to constraints upon the not-self in sensibility and freedom from the self in sensuality, the former a secondary order of binding for females and the latter a secondary order of freedom for males.
11. Thus when 'true' to their gender, females will prefer freedom (for the not-self) in sensuality to binding (of the not-self) in sensibility, while males will prefer binding (to the self) in sensibility to freedom (from the self) in sensuality. There is no common essence for all of mankind, since mankind happens to be a composite of different genders and classes.
12. Yet monolithic thinking of the alpha-stemming heathenistic variety will insist on the contrary, even going so far as to claim that mankind is at bottom evil or good, depending on the bias of the thinker, when, in point of fact, such terms betray a female bias divisible between the evil of sensuality and the good(ness) of sensibility in relation to freedom and

binding within objective parameters, parameters that have reference to rectilinear (direct) divergence and/or convergence as germane to a vacuum.

13. Conceive of freedom and binding within subjective parameters, or parameters that have reference to curvilinear (indirect) divergence and/or convergence as germane to a plenum, and one is obliged to distinguish between the folly of sensuality and the wisdom of sensibility in relation to males, or to what is properly male, whether in relative (phenomenal) or absolute (noumenal) terms, and to pit such folly and wisdom against evil and good as equally valid reference points for human conduct, the comprehensiveness of which goes far beyond such simplistic reductionist notions as evil or good.
14. Mankind is no more evil or good than ... foolish or wise. It is evil, good, foolish *and* wise, with evil and folly chiefly characterising the female and male aspect of things in sensuality, but wisdom and goodness characteristic of the male and female aspect of things in sensibility.
15. For as males climb (diagonally between two contiguous planes on either phenomenal or noumenal terms) from folly to wisdom, sensuality to sensibility, so females fall (diagonally between two contiguous planes on either noumenal or phenomenal terms) from evil to goodness, sensuality to sensibility, whereby they are no less surely

damned (from the blessing of objective freedom) than their male counterparts are saved (from the curse of subjective freedom).

16. For the damned good female is indubitably preferable, from a male standpoint, to a blessed evil one, even if a cursed foolish male is arguably preferable, from a female point of view, to the saved wise one!

### *Modern Architecture*

01. What could be architecturally grosser than the rectilinear skyscrapers which tower up in an unequivocal display of the utmost architectural superficiality, their translucent monolithic structures ample testimony to the heathenistic criteria typifying the worst aspects of modern life?
02. Certainly it would be hard to escape the conclusion that architecture had 'gone to the dogs' with these superficially square towers whose material ugliness would appear commensurate with the worst of all possible architectural hells.
03. It is as though the city has come to diabolical fruition with these rectilinear monoliths whose

existence would be out of place in any but the most extensively and intensively urban environments.

04. Extensive and intensive urbanization gave rise to these grossly superficial monoliths which confirm the transmutation of town into city, as of purgatory into hell.
05. The worst that could happen architecturally ... has happened, namely these rectilinear monoliths, but so, too, paradoxically, has the best, albeit in comparatively short supply at present – I allude, of course, to such curvilinear monoliths as confirm an unequivocally subjective disposition.
06. Whereas the town or traditional city was divisible between squares and domes, the modern city, or