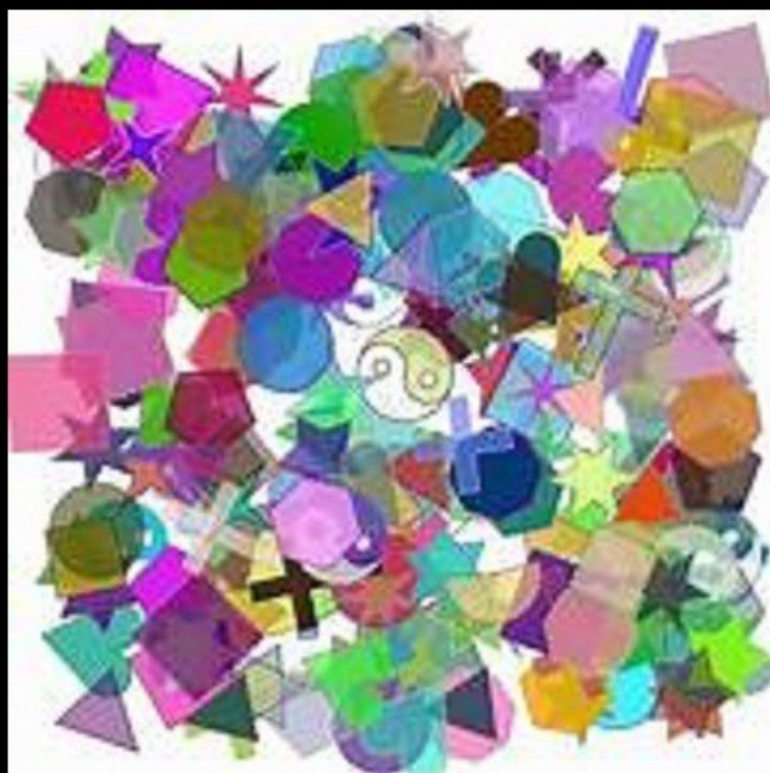


RANDOMIZED

John O'Loughlin



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1

Nature loves a vacuum, but nurture, centred in a plenum,
hates one.

2

The true value of art lies in the extent of its artificiality,
not in any enslavement to nature, human or otherwise.

3

Hers is not to reason why, hers is but to do or die. For
reproduction is the meaning of life.

4

The secularist, an amoral person, wishes only to please
himself and to act as he pleases. He does not want to be
accountable to a Higher Power, whether diabolic or
divine, autocratic or theocratic, but is resolutely opposed
to authoritarian impositions.

5

For the liberal, deriving, as he usually does, from the Protestant heresy, there is no higher power than man. He will bow neither to 'the Devil' nor to 'God', for he has usurped the rule of the one and the lead of the other by being opposed to the authority of each from either anti-Autocratic (democratic) or anti-Theocratic (plutocratic) standpoints that happen to be based on alternative kinds of humanistic amorality.

6

The liberal, whether with a feminine bias towards democracy or a masculine bias towards plutocracy, exists in a kind of gender-conditioned amoral limbo, or no-man's-land, in between the Immorality of Autocracy and the Morality of Theocracy, scorning Fundamentalism in the interests of naturalism, and Transcendentalism in the interests of realism.

7

Just as liberalism stems, by and large, from the Protestant heresy, so both socialism and feminism derive, in no small measure, from the humanistic pretensions of liberalism, as more radical manifestations

of the secular 'ideal' of equalitarianism which, however, should not be confounded with the sub-secular equalitarianism of communism, which defies gender in the name of technological materialism.

8

Socialism and feminism may be decadent manifestations of secular equalitarianism in relation to biconical liberalism, but communism signifies a degeneration from such decadence in terms of uniconical totalitarianism, of which there is nothing lower or more dehumanizing.

9

Fascism was a just reaction to the tyrannical threat of communism, the uniconical equalitarianism of which regressively exceeds anything that even socialists and feminists would consider biconically acceptable, notwithstanding the extents of their respective kinds of equalitarianism!

10

The moral ignorance of Protestants, liberals, socialists, feminists, and other offshoots of original heresy is such

that they would be more than willing to favour communism over fascism and/or nazism, having little or no Catholic antecedents to draw upon.

11

Protestants are the only people who are unaware of the unfortunate consequences of heresy, not least in respect of those non-Western if not anti-Western elements who are able to take advantage of their moral ignorance (rooted in autocratic immorality), as of whatever derives from an anti-Vatican resolve.

12

You can't clean up the Protestant mess, or the unfortunate implications of heresy, and leave Protestants and, by implication Protestantism, untouched, as was the case – with good reason – in Nazi Germany. For unless you can convert the Protestants back to Catholicism – which, in any case, the Nazis wouldn't have wished to do – the heretical problem of Protestantism remains.

13

No Catholic can sit down and bargain with a heretic. It doesn't work that way.

14

Republican democracy that, thanks to the existence of ecclesiastic tradition, has not gone completely to the uniconical 'dogs' is in no position to unite those whom it prefers to regard in secular terms; for such terms only extend so far ...

15

Normally, both biconical democracy and plutocracy defer to some traditional manifestation of either 'the Devil' or 'God' (to generalize non-ratio dichotomously) on axially disjunctive polar terms concerning what is contemporary and what traditional, what is secular and what ecclesiastic, so that an overlap convenient to the representative as opposed to extrapolative-deriving aspects of each is what tends to persist.

16

A society in which the lower orders are 'free' of upper-order control and conditioning, whether of an autocratic or of a theocratic order, is base and effectively plebeian in its overly 'worldly' values, whether democratic or plutocratic or a paradoxical combination of each.

17

An upper-order antithesis exists between the vanity of autocratic 'snobs' on the one hand, and the righteousness of theocratic 'nobs' (who alone are truly noble) on the other hand. But so, too, does a lower-order antithesis exist between the meekness of democratic 'slobs' on the one hand, and the justness (or justice) of plutocratic 'yobs' on the other hand.

18

Axially considered, the disjunctive polar deference of 'slobs' to 'nobs', as in Ireland proper, is paralleled, in contrary vein, by that of 'yobs' to 'snobs', as in Britain.

19

Most people not only cannot handle the truth, but cannot even get their facts straight, either.

20

Only a genuine thinker, a great philosopher, can call a 'spade a spade' and not dabble in the fact-rejecting and truth-scorning mysticism of the masses.

Jean-Paul Sartre, that historically famous French writer and sometime philosopher, entertained the notion that other people were hell; but I would like to refine on that notion by contending that, from a male standpoint, females, with their vacuously-conditioned outgoing natures, more usually fit such a description!