

THE MYTH OF EQUALITY

John O'Loughlin



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PREFACE

Reworking much of the material contained in *Private Observations* (2001), this further volume of aphoristic philosophy goes deeper into the distinction between gender-conditioned forms of culture and civilization, as well as developing a more comprehensive perspective on sin and grace on the one hand, and crime and punishment on the other – specifically with regard to a distinction between nature and psyche in both sensuality and sensibility.

Also of especial note here is the departure from previous ascriptions of will, spirit, ego and soul to each gender in favour of the modification of psyche attendant upon a natural bias and, conversely, the modification of nature attendant upon a bias towards psyche.

All in all, *The Myth of Equality* succeeds in bringing my philosophy to an inequalitarian and very pluralistic head, such that confirms the desirability of an elemental comprehensiveness on both class- and gender-conditioned terms.

John O’Loughlin, 2001 (Revised 2022)

CYCLES 1 – 4

Cycle One

01. To conceive, if rather poetically, of blue-eyed whites as the flower of the human race, green-eyed whites as its stalk, and brown-eyed whites as the roots of this Caucasian plant, as germane, by and large, to Europe, and northern Europe in particular.
02. Brown-eyed coloureds, whether Black or Asian, could be described, in like vein, as the soil of the human race, while those with almond eyes might well be its fire and/or sun.
03. On the other hand, persons with grey eyes could well qualify for an analogy with the sea and thus, in effect, with water.
04. Be that as it may, to speak of racial equality with regard to persons of similar eye colouration is one thing; to speak of it with regard to persons of dissimilar colours seems to me to fly in the face of reality and overlook the obvious – namely, that eye colouration is an indication of racial inequality, not the only one, by any means, but a significant and vital indication nevertheless!

05. People of mixed race – even within the broad spectrum of colours found in the white race – often have mixed eye colouration, like greenish blue or bluish green, and so on, while those who are most racially pure tend to reflect this in the unadulterated or uniform colouration of their eyes.
06. Generally it is right and proper that people of blue and even green eyes, as of combinations of each, should rise to the top of society and have positions of responsibility commensurate with their racial natures.
07. A world dominated by brown-eyed people would not be particularly high-minded but, on the contrary, too earthy and mundane for anything of truly cultural or religious significance to emerge.
08. The Germans, together with the Irish and Scandinavians, are amongst the most blue-eyed peoples in Europe, whereas the English and French, although containing blue- and even green-eyed persons, show a racial bias towards brown eyes which speaks volumes for their down-to-earth natures and opposition to idealistic or transcendental predilections. It also indicates to this writer a capacity, amply demonstrated by history, for cosmopolitanism and empire either completely lacking or only tangentially applicable to such peoples as mentioned above.

09. The Third Reich is only fully explicable on the basis of a blue-eyed racial highness, largely germane to Germany and kindred lands, which felt itself under threat from both internal and external races of a largely, if not exclusively, brown-eyed constitution and duly 'broke out' of the siege mentality under which it had existed, to wreak havoc on the races in question.
10. The Third Reich was not imperialism in the classic Western or even Eastern models of countries like France, England, Spain, and Russia, but, rather, a reaction of racial highness to the perceived threat posed by racially lower countries and peoples to its racial and national interests.
11. For blue-eyed races will not normally go out of their way to involve themselves imperialistically with brown-eyed races farther afield, but prefer, as in the case of Ireland and even Germany, to cultivate their own garden, so to speak, in the interests of racial pureness and growth. The foreigner, especially when other than white and blue-eyed, is perceived as either an irrelevance or, in exceptional circumstances, a threat, to be dealt with accordingly.
12. Nothing is more important to a higher race than the protection of its gene pool and racial characteristics from the threat of pollution and vitiation at the hands of racially lower peoples.

13. There is nothing higher on this planet, nor has there ever been, than the blue- and even green-eyed peoples who constitute what I elsewhere described as the flower of humanity, and from which the highest achievements in civilization and culture, but especially culture, tend to flow.
14. The world is well populated with brown-eyed peoples, but those regions which have produced blue and green eyes are not so prevalent, nor even as populous overall, and deserve such protection and encouragement as they can get, to ensure that higher racial material is not snuffed out by the general pattern of things, but can flourish and spread its enlightenment to kindred peoples in the interests of cultural progress.

Cycle Two

01. Of course culture and race are two different things, even if two sides of the same abstract, or noumenal, coin – a coin on which the heads side, as it were, will always be characterized by culture and the tails side by race.
02. But race and culture nonetheless complement and even confirm each other, and no higher culture can

be achieved except on the basis of a racial predisposition in the peoples concerned. In this respect, culture is quite unlike civilization, which requires not a racial but a generative precondition or basis, and applies, in any case, to the concrete realm of the phenomenal, with particular regard to the planes of volume and mass.

03. The planes of time and space, on the other hand, are precisely those on which culture and race have their principal thrones, and one can distinguish space from time on the basis of culture from race, duly dividing each between beauty and truth, and truth and beauty, as between clear and holy manifestations of culture and unholy and unclear manifestations of race.
04. The student familiar with my texts will know – or should know – that the antipodes of a given spectrum or, rather, plane tend to be mutually exclusive, and that movement from race to culture or from culture to race, as from sensuality to sensibility, tends to be in the diagonal bisecting of such contiguous planes as pertain, as here, either to space and time or, down below, to volume and mass.
05. Since one can rise or fall diagonally, as from time to space or from space to time, it follows that a diagonal rise from the one to the other will be commensurate with progress from race to culture, while a diagonal fall from the one to the other will

be commensurate, by contrast, with a regression from culture to race. For not only are race and culture of time and space, but they are of it in diametrically antithetical ways, as between beauty and truth in the case of space, and truth and beauty in the case of time.

06. The distinction between beauty and truth is of course germane to a gender-based dichotomy between appearance and essence, will and soul, with the former female and the latter male, since noumenal, or upper-class, females are rooted in will and noumenal, or upper-class, males, by contrast, centred in soul, as, in elemental terms, between fire and air, metachemistry and metaphysics.
07. Culture is no more exclusively metaphysical than space, while race is no more exclusively metachemical than time. Beautiful culture is simply the female manifestation of culture and is therefore metachemical, whereas true culture is its male manifestation, and therefore metaphysical. True race, on the other hand, is simply the male manifestation of race and is therefore metaphysical, whereas beautiful race is its female manifestation, which happens to be metachemical.
08. Hence noumenal males (divine) can only rise, in keeping with their subjective bias for truth, or essence, from time to space, as from true race to true culture, while noumenal females (diabolic) have no

option but to fall, in keeping with their objective bias for beauty, or appearance, from space to time, as from beautiful culture to beautiful race.

09. To rise from time to space is to progress from metaphysical sensuality to metaphysical sensibility, as, in organic terms, from the ears to the lungs, and is effectively to be saved from racial truth to cultural truth. To fall, on the other hand, from space to time is to regress from metachemical sensuality to metachemical sensibility, as, in organic terms, from the eyes to the heart, and is effectively to be damned from cultural beauty to racial beauty.
10. Hence the salvation of noumenal males, or gods, from time to space presupposes the damnation of noumenal females, or devils, from space to time. Those who were 'last' in true race become 'first' in true culture, while those who were 'first' in beautiful culture become 'last' in beautiful race. From being a plane below females in racial truth, males rise diagonally to being a plane above them in cultural truth. Conversely, from being a plane above males in cultural beauty, females fall diagonally to being a plane below them in racial beauty.
11. Having dealt briefly with space and time, culture and race, let us now turn to volume and mass, civilization and generation, their lower-class, or phenomenal, counterparts.

12. Since one can rise or fall diagonally, as from mass to volume or from volume to mass, it follows that a diagonal rise from the one to the other will be commensurate with progress from generation to civilization, while a diagonal fall from the one to the other will be commensurate, by contrast, with a regression from civilization to generation. For not only are generation and civilization of mass and volume, but they are of it in diametrically antithetical ways, as between strength and knowledge in the case of volume, and knowledge and strength in the case of mass.
13. The distinction between strength and knowledge is, of course, germane to a gender-based dichotomy between quantity and quality, spirit and ego, with the former female and the latter male, since phenomenal, or lower-class, females are rooted in spirit and phenomenal, or lower-class, males, by contrast, centred in ego, as, in elemental terms, between water and vegetation (earth), chemistry and physics.
14. Civilization is no more exclusively physical than volume, while generation is no more exclusively chemical than mass. Strong civilization is simply the female manifestation of civilization and is