

# *The Road to Social Transcendentalism*



**John O'Loughlin**

# *THE ROAD TO SOCIAL TRANSCENDENTALISM*

Collected Multigenre Philosophy

By

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Of Centretruths Digital Media

CDM Philosophy

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## PREFACE

Here, at length, is a loose quartet of books comprised of my collected multigenre philosophical writings, all of which originally date from the early 1980s (1982–84) and embrace, besides essays and dialogues (rather antithetically, I think), what, on account of their numerical chronologies, I like to call aphorisms and maxims, whether or not also dubbed 'notational', thereby combining all such genres on a collectively enhanced basis and with particular reference to what gradually developed into the ideological philosophy of Social Transcendentalism, as discussed and elaborated upon ever more comprehensively as one proceeds along the metaphorical 'road' through each of the individual books of this unique volume towards its culmination and fittingly Social Transcendentalist resolution!

John O'Loughlin, London 2021 (Revised 2023)

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# INTRODUCTION

If there is such a thing as a truth that is too pure for certain people, less psychically evolved, to take, then may we not suppose this situation may extend to an entire work, an entire book, in which undiluted truths are the creative norm. Such books haven't, admittedly, been too plentiful in the past; for we are only now beginning to live in a purely truthful age. Nevertheless books with diluted truths, proportionate to the degree of evolution manifest in the writer and his society at any given time, have caused similar problems for people who weren't 'up to' the level of 'truth' therein recorded. In this respect, such a book becomes akin to the Hindu metaphor of the Clear Light of the Void, which is too pure for the egocentric mind to abide with, inevitably resulting in its return to the world in some other flesh, as part of the recurrent process of reincarnation, until such time as, become more evolved, it can abide with the Absolute and thus escape the cycle of rebirths.

Returning to factual reality, this means that the evolution of human life on earth proceeds by degrees and that, strictly speaking, one can't 'gate-crash' the Divine. One must earn the right to become an integral part of the Supreme Being, and one can only do this by improving the quality of life over the generations, from century to century.

Likewise one must earn the right to properly appreciate a

certain type of truthful book, which necessarily remains a 'closed shop' to those who are insufficiently intellectually or morally evolved to do so. As, in occult mythology, Count Dracula shies away from the Cross, symbolic of Truth and Goodness, and, in religious mythology, the egocentric mind shies away from the Clear Light, so, on the intellectual plane, the reactionary or traditional mind shies away from such revolutionary truths as are expressed in the foremost books, usually philosophical, of the age. A man who cannot 'take' such truths ... inevitably passes negative judgement on himself, and reverts, in all probability, to fiction or perhaps even to poetry.

The great writer and thinker is thus in the position of being a kind of intellectual Supreme Being on earth, to whom many are drawn but with whom only comparatively few can abide. The majority shy away from his stronger grasp of truth from fear that it will disrupt their particular psychic or intellectual integrity, causing them to extensively revise or even change their position. Perhaps it will be only after several generations that the majority of men can come to abide and understand his truth. In the meantime, he remains a kind of lone beacon, shining in the vanguard of psychic evolution, revered by some, but feared and even hated by many.

I like to see myself as such a writer, and I know that not all men can come to me at present and wholeheartedly acquiesce in what I write. Nevertheless I live in the hope that, eventually, most men will come to

me if they are to grasp the prerequisites of salvation, and thereby set themselves on the right road for the only reasonable evolutionary goal. For, unless they abide with the driving light of my truth, they will continue to flounder in the comparative darkness of pedestrian illusions, shut out from the promise of Eternity.

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**BOOK ONE – FUTURE  
TRANSFORMATIONS – *The  
Undiluted Truth***

# **PART ONE – *ESSAYS***



## *Future Transformations*

*(Or an attempt to outline a posthuman future)*

Transcendental Meditation wouldn't suffice to take man to the Heavenly Beyond ... of the Omega Absolute, but it would certainly suffice to take him to the posthuman Beyond ... of the Superman. For the Superman is the evolutionary development immediately above man, towards which transcendental men are advancing.

With the decline of egocentric religion, the post-egocentric religion of Transcendentalism becomes the final form religion will take in the evolutionary history of man. Instead of praying and singing hymns, like Christians did, the Transcendentalists of the centuries ahead will directly cultivate their spirit through the medium of Transcendental Meditation. They will learn to meditate and regularly practise meditation in suitably-designed meditation centres, the institutional successors to churches. Praying, singing, chanting, etc. will have no appeal to them whatsoever. Only the expansion of the superconscious through meditation will be relevant to them, and this they will prefer to do communally - as part of a large gathering of fellow Transcendentalists.

Man in his third stage of evolutionary development (the stage beyond paganism and Christianity) will be succeeded, however, by the Superman, that is to say, by a brain artificially supported and sustained, with possible access to artificial hearing, seeing, and speaking devices,

subject to external control. The Supermen – for there should be many such brains in existence – will be clustered together in tree-like formations, their brains being sustained and supported from a central energy source. There will be numerous tree-like clusters of this nature in existence throughout the world, and they will each signify a life form antithetical, in essence, to animals, particularly with reference to such tree-climbing, tree-inhabiting animals as apes. The 'tree' in question will be artificial, but the brains being supported on it will be natural and capable of self-identification.

Each brain will be a separate Superman, and all Supermen will be resigned to a communal life, just as apes are resigned to such a life in the crowded branches of the trees they inhabit. The great antithetical difference, however, between these two life forms will be that whereas apes are resigned to a sensual communality, the Supermen will partake of a spiritual communality, and this spiritual life will constitute the first phase of the Posthuman Millennium, being conditioned and encouraged by the regular intake of suitably-regulated doses of LSD (lysergic acid diethylamide), or some equivalent synthetic upward self-transcending, vision-inducing stimulant, which will be externally administered to the artificially-supported brains by the future equivalents of priests – the superpriestly spiritual leaders, so to speak, of the Millennium in question.

Meditation, then, will terminate with the termination of man, to be superseded by the visionary contemplation,

revealed through LSD-type hallucinogens, of the Superman. Meditation is fundamentally too naturalistic to be wholly compatible with an advanced spirituality in a more sophisticated evolutionary context. As evolution progresses, so the lifestyles of its participants become increasingly artificial, subject to the substitution of synthetic for natural products and experiences. A being freed, so to speak, from the natural body wouldn't be qualified to practise yoga, with its complicated posturings, and neither would he be able to regulate the flow of oxygen to his brain through the manipulation of various breathing techniques designed to facilitate increased awareness. Rather, oxygen would have to be fed to him artificially, through the medium of special containers, and its flow regulated according to uniform standards of intake acceptable to the brain commune as a whole. It would pass into the blood vessels of the various brains, where it would be converted into corpuscles and suitably exploited in the interests of proper brain functioning. There could be no question of a natural respiratory system being in use at that point in time, for the lungs would have 'gone the way' of the rest of the body, left behind with the creature known as man. And, of course, an artificial pump, replacing the human heart, would serve the brain commune by maintaining a uniform flow of blood through such artificial vessels as were deemed necessary to link the pump to the natural blood vessels of the individual brains. The Supermen would never experience the human failing of heart attacks but, at worst, only a temporary mechanical failure of the artificial pump which, hopefully, could be

quickly repaired – assuming, for argument's sake, it were to break down in the first place!

The introduction of hallucinogens like LSD into the Supermen's brains would, of course, have to be through the blood, so we may surmise that the future equivalent of priests will inject the desired quantities of them into the artificial blood vessels at salient, predetermined points in the sustain apparatus, thereby guaranteeing each Superman a uniform, carefully-regulated dose of the benevolent, mind-expanding synthetic stimulant, which would be designed to take over from where television and/or meditation had left off. What follows would be a sustained period of gentle acclimatization to its vision-inducing properties, as the Supermen contemplated the jewel-like crystalline images of their turned-on superconscious. With the termination of 'the trip', which would probably occur after several hours, the Supermen would be left to sink into their subconscious minds and either doze or sleep, in the interests of psychic integrity. The following day, however, they would be given another 'trip', and so on, until, with a gradual increase of the dosage to peak levels, they became spiritually ripe for the next evolutionary transformation – namely from Supermen to Superbeings.

Before I go on to discuss Superbeings, a word or two must be said about man and his future transformation into Superman. The average transcendental man of the late-twentieth century is rather like an embryonic

superman, and, to be sure, there are already people living a life which approximates to the one just outlined and therefore intimates of it. At the time of writing, I happen to reside next to a couple whom I understand to be unemployed. They rarely go out during the day and hardly ever at night. As a rule, they spend their mornings in bed and their afternoons either listening to the radio or watching television. At night they invariably sit in front of their television for several hours. Now, for me, a quite conscientious intellectual, their lifestyle appeals to my critical sense and generally causes me to feel somewhat indignant and even censorious. What right have they, I ask myself, to spend their days either lying in bed or watching television when I, compelled by a sense of duty, spend 5–6 hours a day at my writings, with from 1–2 hours study every evening? Clearly, my moral sense is offended and I feel tempted to preach to them on the virtue of work, irrespective of whether or not there may be any work available to such people under the present economic climate. And yet my attitude – by no means untypical of people like me – is really quite beside-the-point and hopelessly one-sided. I regard my television-addicted neighbours from a reactionary point-of-view, quite overlooking the more relevant progressive one which, even if they personally aren't directly aware of it, is at least applicable to the trend of evolution towards the Superman. Now since transcendental man is pre-eminently a proletarian phenomenon, and since the proletariat tend, on the whole, to watch more television than the bourgeoisie, I must make some attempt, if I am

to do proper justice to this phenomenon, to view my neighbours' behaviour in the light of contemporary transcendentalism and thus equate their lifestyle, no matter how alien it may be to myself, with a proletarian spirituality that is a prelude to the visionary lifestyle of the Superman. For, viewed in this light, the hours my neighbours spend in front of their colour television correspond, on a lower external level, to the hours the Supermen will spend contemplating the luminous contents of their superconscious minds, as induced by the higher internal stimulant of LSD, or some such synthetic hallucinogen. And, of course, the hours they spend in bed, both before and after television, will correspond to the rest-periods which the Supermen will require to safeguard their psychic integrity, following the visionary exigencies of their respective 'trips'. My neighbours are therefore resting, each night, from their television experiences of the previous day, while preparing themselves, throughout the morning, for the afternoon and evening viewing to-come. They are the Supermen in embryo, so to speak, and allow me to add, at the risk of scandalizing middle-class sensibilities, that they are by no means untypical of their class! Perhaps they are just a shade more radical or thoroughgoing than those who, largely because of job commitments, are obliged to confine their TV-viewing to the evenings and weekends.... Which just goes to show that one should be wary of looking at unemployment solely from a socio-economic point of view, quite overlooking the spiritual or modernist dimensions which may accrue to it, and would seem to be compatible with the unofficial

development of transcendentalism in a civilization which, in regard to the bourgeoisie, is becoming increasingly decadent.

Transcendental man is therefore clearly in evidence in the context of extensive television-viewing. Meditation, though undoubtedly relevant to his future development, isn't the only kind of spiritual stimulus, even if it is an inherently superior kind to television, by dint of the fact that it expands spirit directly, through internalizing the mind, rather than indirectly, through the medium of artificial appearances. Nevertheless the incentive provided by television for a mild degree of upward self-transcendence cannot be dismissed as irrelevant to spiritual development, but should be regarded as a prelude to higher things, the temperaments of some people probably being such that they could never come to fully appreciate the virtues of meditation anyway, given that such virtues tend, as a rule, to be appreciated only by a more sophisticated type of mind in the present century, and not by what we may call the lumpen proletariat. If television succeeds in gradually leading the majority towards Transcendental Meditation, then it will have achieved more than at first meets the eye! It does at least condition people to sit still and remain intellectually passive for a number of hours, which is what meditation also does, albeit minus an external stimulus and therefore with an emphasis on one's own spiritual resources. But if the general proletariat are closer, in their dependence on visionary experience, to the future Supermen, then it could well be that the

meditating elite are closer, in their self-containment, to the ensuing Superbeings, and will doubtless experience a higher degree of collective meditation, pending transcendence. But there is no reason why the proletariat shouldn't indulge in periodic bouts of meditation in due course, even if only as a supplement to their television-viewing. Towards the climax of the transcendental civilization the vast majority of people, of whatever temperament, should be indulging in a degree of meditation on a regular basis, pending their transformation into Supermen.

When this transformation will be brought about I cannot, as someone born into the twentieth century, know for certain. Yet if decadence, in one of its principal manifestations, can be equated with the coming to fruition of the spiritual development of a given class, a kind of spiritual climax to the overall cultural or intellectual progress of each succeeding class, and we accept as fact that the aristocracy attained to the zenith of their spiritual development towards the end of the sixteenth century and, following their example, the bourgeoisie towards the end of the nineteenth century, then there would seem to be some justification for our supposing that the proletariat, i.e. urban men, will attain to the zenith of *their* spiritual development some time in the twenty-second century, and that the transformation from man to Superman will therefore occur at approximately the same time, which, at the very latest, could be towards the end of the century in question. Hence we may reasonably contend that man in his final



form has about two centuries to go, after which time he should be ripe for transformation into the Superman that will constitute the first phase of millennial life – a phase in which the brain will be artificially supported and sustained.

With the second phase of millennial life, however, the Supermen will be transformed, by the technological leadership, into Superbeings, and will consequently become a new and higher life form, antithetical, in essence, to plants and especially to trees. No longer will each brain be capable of self-identification and limited egohood but, with the removal of the old brain (in which resides the subconscious part of the psyche), it will be elevated, instead, to complete superconscious identification in blissful contemplation of spirit. From being a separate member of a commune of independent brains, the new-brain Superbeings will become components in a larger whole (just as the leaves of trees are components in the larger collective entity known as a tree), and thereupon cease to differentiate between themselves, to know themselves, in the manner of Supermen, as separate individuals. These clusters of new brains will in effect assume the character of one giant entity, and where previously each brain cluster could be regarded as a commune of individuals, and thus bear the plural title of Supermen, each new-brain cluster, by contrast, will constitute a separate Superbeing, the plural being reserved for reference to whatever number of such clusters may happen to exist in the world at any given time. So, considered separately, a Superbeing will

constitute a much higher approximation to the ultimate unity of the Omega Point (de Chardin), and thus reflect an ongoing evolutionary convergence (in centro-complexification) from the Many to the One.

Furthermore, the new brains of the Superbeings will doubtless be closer together on the artificial supports than would have been possible with the larger ego-bound brains of the Supermen, and will therefore more easily lend themselves to the appearance of a collective entity – each new brain being inseparable from the whole.

How long it will take before the Supermen can be transformed, i.e. engineered, into Superbeings ... I cannot of course say. Though there is no reason for one to assume that the Supermen will last for centuries! After several decades they would doubtless begin to tire of their LSD or equivalent hallucinogenic experiences and to long for a higher type of consciousness, completely beyond the visionary. The leadership would remain in regular contact with them to ascertain exactly what their psychic position was at any given time, and would consequently know when the transformation to the Superbeing was apposite. However, the post-visionary consciousness of the Superbeing couldn't be forced upon any brain cluster prematurely. For evolution has to proceed by degrees, as the Hindu metaphor of reincarnation adequately confirms – the inability of the devotee's psyche to come to terms with the posthumous Clear Light ... being a reflection of his egocentric past and necessitating, in the paradoxical logic of reincarnation, a return to this world, where it is

to be hoped that personal, i.e. evolutionary, progress will better qualify his soul for unification with the Divine in due course. Likewise, the actual progress of the Supermen towards the Omega Point would be a gradual affair, requiring their full acquiescence in artificially-induced internal visionary experience, before any transformation to the Superbeing could reasonably be endorsed. Appearance must precede essence, even when it is internal, and therefore as spiritualized as possible.

With the eventual removal of the old brain, however, the liberated new brain would be conscious of nothing but the light of its own superconscious mind and such a light would be essence, not appearance. It would constitute a higher type of meditation than anything the more sophisticated transcendental men had known prior to the Posthuman Millennium, being the final form consciousness will take. Eventually – though again it is impossible to be explicit – this highest collective meditation of the Superbeings should lead to transcendence, and thus to the establishment, in space, of Spiritual Globes, which would be the bigger the more spirit they each contained, that is to say, depending on the number of Superbeings, from whichever part of the planet, that had attained to transcendence at any given time. Yet these Spiritual Globes would not be the Omega Point or, rather, the Omega Absolute (to drop de Chardin and revert to my preferred terminology), but that stage of evolution immediately preceding the establishment of definitive God, which would be ultimate Oneness. The Spiritual Globes issuing from the

Superbeings would constitute an evolutionary antithesis to the planets, or material globes, and would tend towards one another in the Heavenly Beyond. Those which issued from the same part of the Earth would probably coalesce into larger wholes as a matter of course, the larger Spiritual Globes, comprised of the spirit of numerous Superbeings from any one area of the world, exerting a more compelling attractive influence on the smaller ones which, in being pulled in their direction, would eventually bring about the formation of still larger Spiritual Globes until, by a similar process occurring throughout the Universe over an immensely long period of time or, rather, eternity, all separate Spiritual Globes had converged together to establish the Omega Absolute, in complete contrast to the alpha-stemming divergence of the innumerable stars. And with the Omega Absolute, evolution would be complete and, following the disintegration and dissolution of the stars, the Universe become perfect – perfect in an ultimate unity which would last for ever.

It is therefore my contention that God doesn't yet exist as the Omega Absolute and won't exist as such until every single Spiritual Globe, from whichever part of the Universe, had been absorbed into ultimate Oneness some thousands or even millions of years hence. Gone are the days when it was possible to be agnostic, contending that one cannot know for sure whether God, in any ultimate sense, does or doesn't exist. On the contrary, I believe that one *can* know, and this essay is intended to furnish proof of the fact. From now on it

will be possible for every man to be atheist, for knowledge has at last put paid to agnostic doubts. Every man will know that, whilst alpha absolutes exist, the Omega Absolute is a creation of the future, stemming not from men but, more directly, from the Spiritual Globes of the Heavenly Beyond. Transcendental man may be a long way from the realization of that blessed creation at present, but, as a participator in evolutionary progress, he is certainly tending in the right direction.

When he becomes the Superman of the Posthuman Millennium, he will have entered the eternal plane. For, although such a context is at a considerable evolutionary remove from the Omega Absolute, his brain won't die, as does man's, but will be artificially supported and sustained through to the subsequent transformation ... of the Superbeing, until, with transcendence, spirit becomes completely independent of the brain or, more correctly, of the new brain and capable, thereafter, of indefinite self-sustain. Here we are left with the ultimate paradox, which is that while the Superman won't last for ever, the spirit appertaining to him, which can be expected to achieve transcendence with the Superbeing, most certainly will. For everything must pass but the Omega Absolute, towards which everything tends.

### *Irish and English*

Ethnic generalizations are sometimes misleading, though

not necessarily impertinent. The distinction, for example, between Anglo-Saxon and Celt is a particularly revealing one, and, in its extreme manifestations ... between Protestant Englishmen and Catholic Irishmen, it furnishes us with an objective understanding of the relative merits and predilections of these two, in many ways, antithetical peoples.

If there is one word that sums up England and the English better than any other it must be 'quantity', with its capitalistic and materialistic implications. The word I would choose for the Irish, on the other hand, is 'quality', which, by contrast, has social and spiritual implications.

Quantity appertains to appearance, quality to essence. Here, if anywhere, one has the chief distinction, it seems to me, between the English and the Irish (not to mention Welsh and Scots) in a nutshell, a distinction which has been the source of much bitterness and misunderstanding, down the centuries, as well, paradoxically, as a certain amount of mutual admiration and respect – the English casting a-not-unenvious eye on the Irish for their intellectual, cultural, and religious genius; the Irish likewise sometimes feeling that a more pragmatic, factual, down-to-earth approach to life wouldn't be a bad thing. Yet whereas it is conceivable that more than a few Englishmen have wished they were Irish, it is unlikely that all that many Irishmen have wanted to be English, and for the very sound reason that quality is a better asset than quantity, an altogether superior predilection.

Of course, there are several disadvantages and detrimental consequences from belonging to a people who generally put being above doing in their scale of values. On the lowest level such a preference often leads to drunkenness and laziness, an unwillingness or inability to come properly to terms with the practical demands of life, and no Englishman needs to be reminded that a significant percentage of Irishmen are either regularly drunk and unemployed or irregularly drunk and under-employed, as the case may be! Nor would he need to be reminded that his ancestors were able to dominate Ireland in consequence of its comparative military weakness in relation to a much smaller population living, for the most part, under harsher conditions. Yet the fact that Irishmen have lived so long under external rule must be regarded as a further disadvantage of what it means to belong to a people for whom being takes precedence over doing, and quality thereby prevails over quantity – not least of all in terms of population density. Had the Irish been more industrious and pragmatic, they might have driven out the invader sooner than they did. But that wasn't to be, and so the yoke of imperial enslavement had to be endured, in accordance with historical necessity, or the tendency of a stronger, more populous people to dominate a weaker, less populous people who, in any case, remained divided among themselves.

Yet this is just the negative side of Irish experience, as largely appertaining to the masses. For on the positive side came the intellectual, cultural, and religious

achievements of men of genius such as Burke, Boyle, Swift, Goldsmith, Moore, Maturin, Stoker, Wilde, Shaw, Joyce, Synge, Yeats, O'Faollain, O'Casey, Beckett, and Banville. Naturally the English, with their much larger populations, have produced more writers than the Irish, and some of them have been very good ones, too. But, with few exceptions, they haven't produced as many *outstanding* writers as the Irish – certainly not in the twentieth century, which, if anything, marked a turning-point in these two peoples' respective fortunes, and not just with regards to creative writing. Fundamentally the twentieth century was the first post-dualistic century in history, and since the Irish are nothing if not extreme or, rather, idealistic, it is inevitable that the twentieth century should have been more to their liking than it has been, on the whole, to the rather more middle-of-the-road, not to say pragmatically realistic, English. If England dominated Irish political life during the centuries when dualism (particularly in its liberal manifestation) ruled supreme, then it should come as no surprise to us when we find that, with the emergence of a post-dualistic age, the Irish have dominated and continue to dominate English cultural affairs. I need only cite Joyce in respect of the novel, Yeats in respect of poetry, Starkie in respect of biography, O'Faollain in respect of the short story, and, in the semi-literary context of theatre, Shaw in respect of the play ... to confirm this Irish domination of literature. And although I have racked my brains over literally dozens of English authors, from the best, like Aldous Huxley, to the worst, like D.H. Lawrence, it would be impossible for me to



ascribe pre-eminence in any one field to an Englishman. For modern English writing is not only comparatively second-rate; it is also deeply pessimistic, reflecting the disenchantment, anxiety, and regret that many Englishmen feel at the passing of dualistic civilization and its replacement by an increasingly volatile world which is difficult if not impossible to reconcile with the English temperament.

It isn't by mere chance that Joyce's best-known and arguably greatest novel, *Ulysses*, concludes with a wholehearted affirmation of contemporary life, its very last word being 'Yes' with a capital 'Y', whereas Joyce's contemporary and in many ways English counterpart, Huxley, allows *Point Counter Point* – as indeed most of his novels, including *Island*, the last one – to end on a note of defeat and despair, reflecting the end of a civilization beset by the twin enemies of barbarism and decadence. This pessimistic syndrome in the face of post-dualistic evolution cuts right across contemporary English literature, from Waugh and Muggeridge to Orwell and Amis, signifying, as it does, what may be called the mainstream trend of the age. Not so where the Irish are concerned, and not so either – at least nowhere near to the same extent – with British writers of Irish extraction, like Lawrence Durrell, Anthony Burgess, Cecil Day-Lewis, and John Middleton Murray, who seem to reflect an in-between psychological realm of pessimism tempered by optimism, rather than to stand at either Irish or English extremes.

It is tempting to see in this Irish literary revival a 'golden age' of Celtic literature which would correspond to the Golden Age of ancient Greece in the fifth century B.C., and, indeed, to equate the 1916 Uprising with the Greek victory over the Persians in 479 B.C., so that the Irish are perceived as being, in some sense, the modern equivalent of the ancient Greeks. But this would be an over-facile and quite erroneous analogue, scarcely one based on real historical logic! That Joyce may have conceived of such an analogue at the time he was writing *Ulysses* ... is a possibility we shall not ignore. But there is no reason for us to endorse it on the grounds of historical recurrence, à la Nietzsche. If there *is* a kind of cyclical recurrence in history, and one with reversible applicability, depending on whether the context be pre- or post-dualistic, then there would be a strong case in favour of our equating the victory of the Americans over the British in the War of Independence with that of the ancient Greeks over the Persians in 479 B.C., and of seeing in America the modern equivalent of ancient Greece.

Thus, in the trend towards dualism of the ancient world, the Greeks won their independence from a predominantly pre-dualistic people, only to lose it, eventually, to the Romans, who were early dualists.

Reversing this cycle through the trend away from dualism of the modern world, we find the Americans, as antithetical equivalents to the ancient Greeks, winning their freedom from the late-dualistic British, who can be regarded as antithetically equivalent to the Romans, and,

in all probability, destined to lose it in the future to an early post-dualistic people, like the Russians or, more probably, the Chinese, who would then be the modern equivalent of the ancient Persians. As history tends to reverse itself on the post-dualistic level, we might well be justified in equating the modern Irish with the ancient Egyptians or, at any rate, with a development which is tending towards an antithesis to the world's first great religious civilization and which, if it continues, may well constitute the basis for the world's last great religious civilization in due course – a civilization not peculiar to the Irish alone, but partly stemming from Ireland, or Irishmen, and spreading throughout the world.

Thus the pre-dualistic development from Egypt and Persia to Greece (a kind of transitional civilization) and on, with early dualism, to Rome, would seem to have its post-dualistic parallel with Britain, as late dualism, leading via America (another transitional civilization) to Russia and/or China, and on, finally, to Ireland, the future equivalent, now in embryo, of ancient Egypt, which will round off the cyclical recurrence of evolutionary civilizations and lead, in due turn, to a Posthuman Millennium, with the transformation of universal man into the Superman. Ireland, then, will have the responsibility of determining the shape of the last great civilization, which will be cosmopolitan, just as Egypt determined the shape of the first, purely national one, and in such speculation I believe we are some way along the road to understanding the contemporary Irish domination of literature in twentieth-

century Britain.

As an idealistic people for whom quality prevails over quantity, the Irish are already laying the foundations of the next civilization, a civilization that will follow on behind the American one of transition between dualism and transcendentalism. With the ancient world we are always conscious of a lacuna between the Egyptians and the Greeks, the Persians not having fashioned a civilization to compare with either their predecessors or successors, and consequently not being known as a highly civilized people to contemporary minds. In the modern world a similar lacuna may be projected as existing between the American civilization of today and the Irish or Gaelic civilization of tomorrow, since the communist materialism of both the former Soviet Russia and, more especially, contemporary China falls short of genuine civilization, and corresponds to a neo-barbarism analogous, one can only surmise, to the relatively barbarous society of ancient Persia. The twenty-first century may well constitute a new Dark Age for the passing civilizations, both British and American, but at least, if the logic of scientific history is to be trusted, we can express hope about the rebirth of civilization on higher terms in the not-too-distant future.

Not so long ago, in an earlier volume of essays, my application of a modified cyclical recurrence to various nations in the overall progression of history led me to refute not only Spengler, with his assessment of Nazi Germany as a 'New Rome', and Britain, traditionally, as

the 'New Greece' (or modern equivalent of ancient Greece), but also Malcolm Muggeridge and Simone Weil, the former upholding the theory of Britain as equivalent to ancient Greece and America to ancient Rome, while the latter maintained faith in France as the modern equivalent – particularly during the Napoleonic period – to ancient Rome, and Britain, by contrast, as equivalent to ancient Greece. I disagreed with each of them and, I think, wisely, as things turned out. But I wasn't entirely justified in aligning France with ancient Greece, even though I still adhere to the alignment of Britain with ancient Rome. Frankly, I should have equated France with Carthage, so that America was free to be equated with ancient Greece.... As for Nazi Germany, it might have become the 'New Persia', so to speak, had it defeated the allies in World War Two. But this it ultimately failed to do, and so Germany lost its claim to a major place in historical recurrence, much as Spengler may have wished otherwise! Unfortunately, his reading of history was insufficiently profound to comprehend Nazi Germany in the light of a potential modern equivalent to ancient Persia, and so he drew the erroneous analogy with Rome. Likewise, Muggeridge and Weil failed to probe deeply enough into historical evolution, and so came-up with mistaken contentions. However, it is interesting that they attributed Grecian characteristics to Britain when, except for one short period in its history, namely the Romantic era, Britain has steadfastly resembled ancient Rome, having come to power, as its antithetical equivalent, at the tail-end rather than inception of dualistic civilization. Yet whereas

ancient Rome took over Greek civilization and embellished, modified, and extended it into the Christian era, with the reversal of cyclical recurrence on the post-dualistic level we find that it is America, the 'New Greece', which has taken over British civilization and embellished, modified, and extended it into the transcendental era. The Romans made no attempt to found a new religion completely independently of the Greeks, even though they eventually converted to Christianity, and neither have the Americans made any serious attempt to break away from Protestantism, as inherited from Britain in the seventeenth century. Despite its indubitable transcendental leanings, not to mention its large Catholic population, America still officially clings to Protestant Christianity, and will doubtless continue to do so for some time to come.

Yet the Irish will, I believe, adopt a completely new religion in the future, one stemming from Christianity but independent of humanistic influence, and will expand it abroad, just as Irish monks brought Catholicism to Britain and various Continental countries during the Dark Ages. This new religion, though reminiscent of Buddhism, will be more than just a copy or derivative of oriental religion, since far less influenced by natural criteria and correspondingly more sympathetic to artificial and technological ingredients, pointing the way towards the Superman. It won't make the mistake of imagining that man can attain to God, for it will know that man is but a stage on the road to something higher (the Superman), who is but a stage to

something higher again (the Superbeing), and so on, until the attainment to the Omega Absolute at the climax of evolution. If such a transcendental religion is destined to catch on anywhere, it can only be in a country with a long tradition of religious devotion, a country in which quality takes precedence over quantity and, consequently, being over doing. I believe Ireland is such a country, and it will doubtless remain so in the future, whatever happens on the world stage.

An Irish priest is always somehow more credible, more authentically theocratic, than an English one (Catholic exceptions to the general Anglican rule notwithstanding), and it would be scant exaggeration to say that an Irish priest is worth an English bishop, or even several English bishops. Conversely, the Irish politician is usually inferior to his English counterpart and not taken quite so seriously either by his own people or by the British. This is, however, relative to the antithetical predilections of the two peoples, and isn't likely to change very much in the future – whatever their respective fates may happen to be. The Irish will continue to value their religious representatives above their political ones, while the English will take politicians more seriously than priests. How it is that the Irish and English *do* differ so radically in this way must, in some degree, remain an enigma, although there is evidently something in the blood of the Celt that corresponds to a spiritual predilection, whereas the typical Anglo-Saxon feels more at home in the realm of tangible reality. Doubtless the respective histories of the

two peoples have contributed to this distinction, as, one suspects, have the geological and geographical differences between their respective islands or ancestral backgrounds, not least of all in respect of climate. Yet whatever the main reasons, the realism of the Englishman and the idealism of the Irishman remain fundamental characteristics of a centuries-old ethnic divide.

In a transcendentalist age, however, it is inevitable that the Irish will dominate English cultural and intellectual affairs, as they did in the twentieth century. The new men will take over from where their predecessors left off, bringing works of quality to a people who would otherwise be condemned, in materialistic stagnation, to mere quantity alone.

### *A Teasing Paradox*

It was by mere chance that the terms 'Left' and 'Right' came to be applied to political allegiances of, in the one case, a progressive and, in the other, a reactionary or conservative bias. For it was the progressive party (Jacobin/Cordelier) that sat on the left of the chamber in the new French Assembly of October 1791, while the moderates (Girondists) sat on the right, following the political turmoil of the French Revolution. Thenceforth, as a result of this contingency, each successive



progressive party the world over acquired the description 'left wing' and, conversely, each conservative party the description 'right wing'. We have lived with this habit for so long now that we tend to take it for granted, convinced that it reflects a logical, meaningful way of describing the antithetical parties. The thought that evolution, whether political or otherwise, may not be proceeding from the Right to the Left never really enters our heads, and we would be inclined to brand anyone who had the nerve to suggest, on the contrary, that political evolution proceeds from the Left to the Right as an ignoramus or, more likely, an idiot. Yet the curious fact of the matter is that, strictly speaking, evolution does indeed proceed in this latter fashion – not according to the chance arrangement of an historic division in the new French Assembly!

It isn't simply a matter of bringing a Nietzschean 'transvaluation of all values' to bear on the traditional viewpoint. For such a 'transvaluation' can only reasonably be applied to natural phenomena and their relationship to civilization as it is now constituted. A contingency doesn't permit of a transvaluation, and so we won't attempt to turn the logic or, more correctly, the illogicality of 'Left' applied to progressives and 'Right' applied to conservatives the correct way up. Instead, we shall simply reverse the descriptions, so that, for once, the progressive party are regarded as right wing and the conservative party, by contrast, as left. This merely as an experiment in logic, not as a recommendation for a revolution in our political thinking!

Why, then, have I come to this subversive decision? Because the brain, as currently constituted, is divisible into a left and a right compartment – the old brain or, in psychological terminology, the subconscious mind being on the left, and the new brain/superconscious mind, by contrast, being on the right. Translated into physiological terms, this means that the old brain is located to the left of the new brain, not underneath it. Strictly speaking, there is no physiological entity corresponding to the ego, since it is a function of the brain, a spiritual attribute that arises from the latter's physiological workings, which also produce the independent attributes of subconscious and superconscious psychic functioning. Thus as spirit arises from matter, it is dependent on matter, and will remain so until transcendence is attained ... as the long-awaited goal of human evolution.

Now since evolutionary progress presupposes the gradual expansion of spirit towards its transcendent goal, it follows that the psyche's evolution proceeds from left to right, which is to say, from the subconscious to the superconscious via a continuously-modified ego which reflects, at any given point in time, the existing degree of consciousness, or the extent to which the one side of the psyche prevails over the other, in any individual. This degree of consciousness isn't only a personal affair, depending on the intellectual or spiritual potential inherited from one's parents, nor, for that matter, is it solely related to the cultural standards of the society into

which one was born, but is also – and perhaps predominantly – a consequence of the environment in which one lives – the successive historical transformations from rural to urban via suburban and/or provincial engendering a corresponding shift in the psyche's constitution, so that consciousness will reflect either more or less superconscious influence according to the individual's environmental position, extended over many years, at any given time. With the rapid growth of urban environments, in recent centuries, we may note a more radical shift in consciousness from a kind of twilight balance between the subconscious and the superconscious to a light imbalance, so to speak, on the side of the latter, an imbalance which constitutes the psychic integrity of transcendental – as opposed to Christian – man. Thus a shift away from the old brain towards the new or, rather, deeper into the new brain ... is a principal characteristic of evolutionary progress at this juncture in time, and, as the former is on the left and