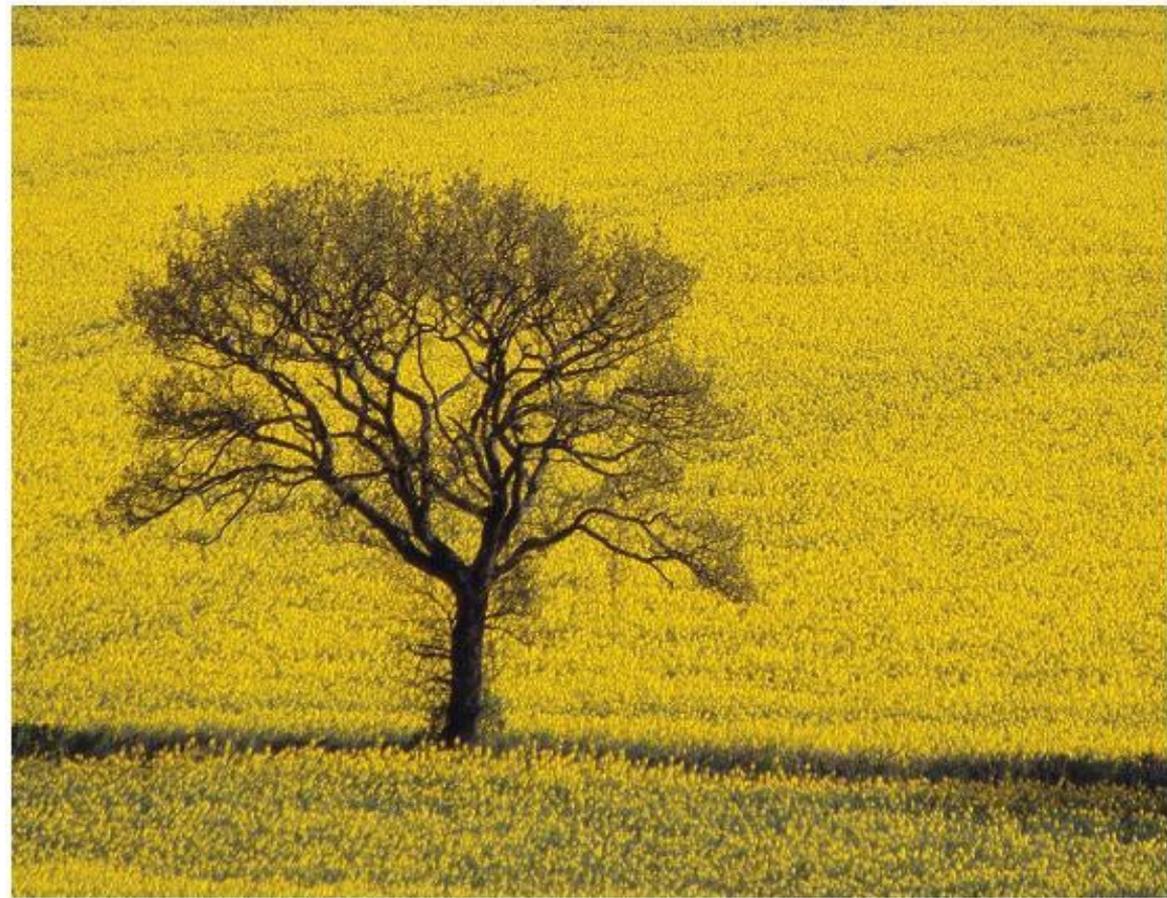


# TREES

**John O'Loughlin**



# TREES

Free Verse by  
**John O'Loughlin**  
Of Centretruths Digital Media

CDM Poetry

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# BIOGRAPHICAL FOOTNOTE

## PREFACE

It seems I add ten poems to each new volume of poetry. For this collection has some fifty-four poems, dating from 1985, which carry on, both stylistically and thematically, from approximately where those in *The Modern Death* (1984) left off, with, if anything, a slightly deeper metaphysical and ideological bias that often ventures into the realm of subatomic theories, in which electrons and protons feature prominently in a kind of centrifugal/centripetal antithesis reminiscent, in many respects, of how gender normally plays out in a world underpinned by atomic tensions. The title derives, as usual, from one of the poems, and, frankly, has to be read to be believed!

John O'Loughlin, London 1985 (Revised 2024)

## *Super and Supra*

Just as one can distinguish between  
The Supernatural and the Supra-natural,  
As between two kinds or degrees  
Of theocratic indulgence, viz. a bodily and a mental,  
An apparent and an essential,  
So one should distinguish between  
The Supermen and Supra-men  
Of the coming Centric civilization,  
The former disposed to hallucinogenic enlightenment,  
The latter ... to transcendental meditation;  
The one preceding the other.  
Then, with regard to a similar apparent/essential division  
In the succeeding Millennium, one should  
Also distinguish between the Superbeings and Supra-beings,  
As between hypertripping brain-collectivizations  
Artificially supported and sustained,  
And ... hypermeditating new-brain collectivizations  
No-less artificially supported and sustained  
A distinction which should confirm  
The evolution of millennial life  
Towards the ultra-beingful spiritual transcendences  
Of the heavenly Beyond.  
Whereas post-humanist life is connected with man,  
Post-human life completely transcends him  
In the free-proton life forms  
Of the Superbeings and Supra-beings respectively.

## *Science and Theology*

The Creator is a fairly neutral term  
That can be bent in either  
A scientific or a theological direction,  
With regard to the First Cause or Jehovah.  
It seems to hang between these two extremes,  
Though with a bias towards the latter,  
As when it's employed theologically,  
As though synonymous with an old, grey-bearded figure  
Who rules over the so-called Universe.  
Personally, I don't believe in any such Creator-God,  
And few but the very backward or simple-minded  
Have any use, these days, for the concept  
Of a Creator-God, preferring not to think  
Anthropomorphically or metaphorically about  
The origins and/or originator of the Universe,  
Or a particular part of it, like the Galaxy.  
If Jehovah is an abstraction  
From some primal root-creative force,  
As I've little doubt He is, then  
What really exists out there, in the starry Cosmos,  
Isn't Jehovah but the First Cause,  
And what can that be if not  
The central star of each galaxy?  
Yes, there's a bright, powerful, ruling star  
At the heart of the Galaxy,  
A god-king or tree-trunk equivalence,  
And that's the source, knowingly or unknowingly,  
From which the theological metaphor  
Of the Creator, the Ancient of Days, the Maker,  
The Almighty, etc., was extrapolated,  
Just as the 'Fallen Angel' closest to us,  
Namely the Sun, is the source  
From which Satan was extrapolated,  
Theology being entitled to regard him  
As the source of all evil in the world

By dint of the closer proximity, cosmically speaking,  
Of the Sun to it, a proximity  
That leaves the central star of the Galaxy  
Comparatively free-of-blame  
And therefore entitled, in theological logic,  
To preferential interpretation and greater respect,  
Just as monarchs, no matter how evil or incompetent,  
Have always been accorded a higher status,  
And therefore greater respect, than nobles,  
Particularly barons – the rank of nobleman  
Most closely approximating to the Sun  
And thus, by theological implication, to the Devil.  
For the Sun is a very minor star  
On the edge of the Galaxy,  
And a baron is a very minor aristocrat,  
A mere thin-branch equivalence  
In that mirror of the galactic order  
And blueprint for the feudal order – a tree.

## *Trees*

The more I look at and think about trees,  
The more disgusted I become!  
Trees may appear beautiful and noble to some people,  
Mostly country-dwellers,  
But to me they're fundamentally ugly and ignoble  
Because indicative of tyranny and exploitation,  
The leaves so many slaves of the trunk and branches  
Of the tree proper, feeding it  
With energy from the Sun and moisture from the air,  
Leaves sucked dry by the rapacious tree.  
No, I don't like trees, for I see in them  
The prototype of the feudal-world-order  
Of peasants exploited by aristocrats,  
Whether high- or low-ranking,  
And the Few accordingly thriving  
At the Many's expense  
In a thoroughly diabolical, subnatural system –  
One sanctioned not only by trees but,  
Originally and primarily, by the stellar roots  
Of evolution in the Cosmos.  
What were the peasantry  
In relation to their aristocratic lords –  
Good, bad, less bad?  
Probably 'less bad' is  
The most objective description  
Of a class implicated in a pagan absolutism  
And corresponding, in their subjection,  
To planets and leaves.  
One might say demons as opposed to devils,  
And to anyone who looks at a tree objectively,  
Rather than through the distorting lens  
Of a feudal sympathy, leaves would appear demonic  
And branches positively devilish!  
As to the trunk, 'divine' could only  
Be applied to it in the very relative,

Spiritually fundamentalist sense of 'Creator',  
As when one distinguishes Jehovah from Satan  
Or king from peers.  
So anyone with the least shred  
Of spiritual subjectivity would have no option  
But to perceive in the trunk  
The theocratic autocracy  
That gets the lion's share of the booty,  
Since bigger and stronger than everything else.

## *Less Good but still Good*

Just as peasants in a traditional feudal system  
Were less bad than the aristocracy  
But still bad, so, conversely, the meritocracy  
In a revolutionary Centric system would be  
Less good than the superfolk but still good,  
And therefore not identifiable with tyranny  
Or its attenuated bourgeois successor  
In ... parliamentary government.  
Rather, they'd be as angels to gods,  
And one could speak of guidance or administration  
In connection with their serving duties  
Vis-à-vis the saved majority.  
Of course, the Leader would be  
No-less distinct from the meritocracy  
Than was the Ruler from the aristocracy,  
Since entitled to a separate divine status,  
Only one whose derivation  
Is subjective rather than objective,  
Corresponding to the Holy Spirit  
Rather than to the Father,  
Since devolving upon the Second Coming,  
And hence constituting a kind of Messianic sovereignty  
More good, if anything, than 'the Good'.  
And yet, it's the People, not the Leader  
Or his closest followers,  
Who'll evolve towards pure spirit;  
For the Leader will be complete in himself.

## *Loves*

Brotherly love is the ideal  
Of the electron-wavicle Church,  
A positive emotionality diffused  
Throughout Christian humanity  
And thereby rendered impersonal.  
Love for another person  
In a non-diffused positive emotionality  
Is, by contrast, the reality  
Of the neutron-wavicle Church,  
An impure love of the sexes,  
Possessive and selective,  
Attractive and reactive.  
Free love, however, is the reality  
Of the neutron-particle State,  
And it signifies a 'fall' from  
The non-diffused emotional love for another person  
Of the neutron-wavicle Church  
To the diffused bodily love  
Of sexual promiscuity  
In a love of other selves which, at the level  
Of the proton-particle State, becomes  
A non-diffused love of phenomenal self.  
Spiritual love is, by contrast,  
The ideal of the proton-wavicle Centre,  
A love of noumenal self  
That yet transcends the individual  
In the collective consciousness of pure mind.  
If love for another  
Is the neutron-wavicle relativity,  
Then love of noumenal self  
Is the proton-wavicle absolutism,  
With the neutron-particle relativity  
Of free-loving phenomenality  
And the proton-particle absolutism  
Of love of phenomenal self coming in-between.

## *Superficial Parallel*

It's tempting to see a parallel,  
In the Irish and Spanish Civil Wars,  
Between Nationalism and Republicanism,  
But such a parallel would be at best  
Superficial and at worst downright misleading!  
Whereas the Irish Nationalists  
Were also republicans  
And the Republicans also nationalists,  
The Spanish Republicans weren't nationalists  
Or the Nationalists republicans.  
Unlike the Spanish Civil War,  
The Irish Civil War didn't signify  
A fascist/communist dichotomy but, rather,  
Two shades of republican Nationalism –  
Soft and hard, gradual and immediate,  
Evolutionary and revolutionary.  
The split in Sinn Fein over the Treaty  
Led to fratricidal strife between  
Pro-Treaty Free Staters  
And Anti-Treaty Irregulars,  
And although the former eventually triumphed,  
Leaving Ireland with Dominion Status  
Within the British Empire,  
The proclamation of a republic  
Was later engineered by descendants  
Of the Free Staters who,  
Unlike hard-line republicans,  
Were resigned, under Costello, to  
A twenty-six county republic.  
Imagine, if you can, Franco proclaiming a republic,  
And one sees how far apart  
The antagonists of the Spanish Civil War  
Were from those of the Irish one!

## *Historical Value*

Being neither nationalist nor republican,  
I've little sympathy for either side  
In the Irish Civil War; though I believe  
That, under the prevailing circumstances,  
The Free Staters were effectively right,  
Since an Irish republic embracing  
The whole of Ireland is no less  
Of a pipe dream now than it was back then,  
And, besides, the British were implacably opposed  
To the 32-county Republican ideal.  
To me, both republican Nationalism  
And nationalist Republicanism  
Are inadequate for solving the Ulster problem,  
Which demands not a democratic  
But a radically theocratic approach,  
Commensurate with Social Transcendentalism  
And the establishment in Ireland  
Of an Irish Social Transcendentalist Centre,  
The first of a number of such Centres  
That would eventually form a world-wide federation  
Of supra-national peoples.  
Nationalism, like Republicanism, is limited  
To a given span of evolutionary time, corresponding  
To an atomic age, and it has to be admitted that,  
Due to historical circumstances, the Irish came late  
To both Nationalism and Republicanism –  
At the tail-end, so to speak, of the nationalist age.  
Consequently, to regard either Nationalism  
Or Republicanism as ideals worthy of eternal sanction  
Would be a serious mistake since, in effect,  
They're distinctly temporal.  
Better to regard them as the means to a higher end –  
Namely the attainment of  
The most radically theocratic absolutism –  
Than to treat them as ends in themselves.

Better not to unduly compromise  
With democratic procedure and tradition –  
More suited, in any case, to peoples  
Like the British and Americans – than  
To take them to heart and/or  
Seek to push democracy in a more radical direction.  
Better the minimum compromise  
That permits one the maximum theocratic freedom,  
And thus facilitates progress towards  
A truly Irish ideological integrity ...  
Albeit one capable of wider global application.  
The modicum of political freedom  
In which to manoeuvre and subsequently engineer  
The higher end – therein, it seems to me, lies  
The historical value of the Irish Republic!

## *Ultimate Class*

The upper class are inherently autocratic,  
The middle class inherently democratic,  
And the lower class inherently bureaucratic.  
Evolution proceeds from the first to the last,  
Who are only 'lower' in relation to the others,  
Since, objectively considered, potentially  
If not actually superior to them ...  
On account of their environmentally  
And socially more-evolved constitutions.  
The upper class stem from the Father,  
The middle class acknowledge the Son,  
While the lower class aspire –  
If intermittently and rather indirectly ...  
In terms of the Virgin Mary – towards the Holy Spirit.  
Now because, in the future, there should be  
Neither autocratic nor democratic classes,  
The lower class will be the only class  
And, consequently, not lower at all  
But an ultimate class, germane to  
The theocratic absolutism of a transcendental age.  
When the common people ultimately triumph over  
Both the aristocracy and the bourgeoisie,  
The age of theocracy will be upon us.  
Thus will humanity attain to its zenith,  
Though less in the guise  
Of the bureaucratic proletariat than  
In that of the theocratic superfolk –  
The ultimate manifestation of the people.

## *Smoking Politics*

It's well-known that smoking  
Isn't good for your health,  
But it may not be generally appreciated  
That smoking, no less than politics, is divisible  
Into left- and right-wing manifestations,  
With the corollary of subnatural, natural,  
Antinatural, and supernatural distinctions,  
A corollary presupposing  
Roll-ups and cigarettes on the one hand,  
But cigars and pipes on the other,  
The former left wing, the latter right.  
Yes, there's a communist equivalence  
To the smoking of a roll-up,  
And if this is subnaturalistic,  
Then the smoking of a cigarette is naturalistic,  
And thus rather more liberal.  
By contrast to cigarettes, cigars suggest  
A conservative equivalence,  
A moderate antinaturalism which is transcended  
In the supernaturalism of a pipe,  
That fascist equivalence.

## *Dope Smoking*

Fundamentally the smoking of roll-ups  
Is an autocratic habit,  
Cigarette smoking a bureaucratic habit,  
Cigar smoking a democratic habit,  
And tobacco-pipe smoking a theocratic habit.  
Smoking 'joints', on the other ...

END OF PREVIEW