

# ULTRANOTES FROM BEYOND

(The United Kingdom/Republic of Ireland)

JOHN O'LOUGHLIN



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By

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CDM Philosophy

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## PREFACE

Abandoning the cyclical approach to text of works like *Deistic Deliverance* (1997), this collection of what, in relation to earlier 'supernotational' integrities, I am inclined to regard as 'ultra-notational', brings to a resounding conclusion my quest for philosophical perfection, as it addresses a variety of Social Transcendentalist concerns in relation to 'Kingdom Come', not the least of which being the Salvation of what I have called Subchristians from theocracy, and the correlative presentation of a meritocratic alternative to all forms of religious tradition.

John O'Loughlin, London 1998 (Revised 2022)

## *1 – 200*

001. To contrast the metachemical unclearness of evil with the chemical clearness of good, as one would contrast fire with water – the former noumenal and the latter phenomenal, as with regard to space–time materialism and to volume–mass realism on the objective, or female, side of life.
002. To contrast the physical unholiness of folly with the metaphysical holiness of wisdom, as one would contrast vegetation with air – the former phenomenal and the latter noumenal, as with regard to mass–volume naturalism and to time–space idealism on the subjective, or male, side of life.
003. That which is unclear, being evil, can be viciously or virtuously so, depending whether it is conceived in relation to power or glory as noumenal particles and wavicles of an objective disposition.
004. That which is clear, being good, can be viciously or virtuously so, depending whether it is conceived in relation to power or glory as phenomenal particles and wavicles of an objective disposition.
005. That which is unholy, being foolish, can be viciously or virtuously so, depending whether it is conceived in relation to form or content as phenomenal particles and wavicles of a subjective

disposition.

006. That which is holy, being wise, can be viciously or virtuously so, depending whether it is conceived in relation to form or content as noumenal particles and wavicles of a subjective disposition.
007. Since power is perfect on the noumenal planes of space–time materialism and imperfect on the phenomenal planes of volume–mass realism, one should distinguish the primary vice of noumenal power in metachemical unclearness from the secondary vice of phenomenal power in chemical clearness – the former beautiful and the latter strong.
008. Since glory is imperfect on the noumenal planes of space–time materialism and perfect on the phenomenal planes of volume–mass realism, one should distinguish the secondary virtue of noumenal glory in metachemical unclearness from the primary virtue of phenomenal glory in chemical clearness – the former loving and the latter proud.
009. Since form is perfect on the phenomenal planes of mass–volume naturalism and imperfect on the noumenal planes of time–space idealism, one should distinguish the primary vice of phenomenal form in physical unholiness from the secondary vice of noumenal form in metaphysical holiness – the former knowledgeable and the latter truthful.

010. Since content is imperfect on the phenomenal planes of mass–volume naturalism and perfect on the noumenal planes of time–space idealism, one should distinguish the secondary virtue of phenomenal content in physical unholiness from the primary virtue of noumenal content in metaphysical holiness – the former pleasurable and the latter joyful.
011. Unholiness is no more evil, and thus a metachemical attribute, through materialism, of the Devil/Hell, than clearness is wise, and thus a metaphysical attribute, through idealism, of God/Heaven.
012. Unholiness is simply foolish, and thus a physical attribute, through naturalism, of man/earth, while clearness is simply good, and thus a chemical attribute, through realism, of woman/purgatory.
013. The 'unholy man' may be a fool, but he certainly isn't evil, since unholiness is the next best thing to holiness, as vegetation to air or physics to metaphysics.
014. The 'clear woman' may be good, but she certainly isn't wise, since clearness is the next worst thing to unclearness, as water to fire or chemistry to metachemistry.

015. The 'unclear woman' stands at an evil, and thus absolutely antithetical remove, from the 'holy man', as the noumenal objectivity of space–time materialism from the noumenal subjectivity of time–space idealism.
016. The 'clear woman' stands at a good, and thus relatively antithetical remove, from the 'unholy man', as the phenomenal objectivity of volume–mass realism from the phenomenal subjectivity of mass–volume naturalism.
017. That which is natural may be unholy ... in its vegetative phenomenality, but it can never be evil, like the fiery noumenality of materialism.
018. That which is real may be good ... in its watery phenomenality, but it can never be wise, like the airy noumenality of idealism.
019. 'The fool', or foolish man, is closer to the wise man than are either 'the good' or 'the evil', the good woman or the evil woman, and consequently counts for more with him – as was, in fact, the case with Christ, Who preferred sinners to scribes and pharisees.
020. Men, too, can be good or evil, and thus 'bent' away from what is either phenomenally masculine (lower to upper) or noumenally masculine (submasculine to supermasculine), sinful or graceful, in one



degree or another of punishment and/or crime.

021. Men that are 'bent' may well be just or cruel, depending on the order of their bentness, but they can never be stupid or kind – at any rate, not so long as they remain 'bent'.
022. To be a bent man is to effectively function as a woman, and thus be objectively ranged against subjectivity either from the viewpoint of metachemical evil or of chemical good, materialism or realism.
023. It is not inconceivable that the term 'gentleman', as especially applied in England to those categories of men who are conspicuously of 'the good' and/or 'the great' (this latter equivalent to 'the evil', or powerful) is synonymous with being 'bent', and thus less of a man than someone who effectively functions as a woman ... in due objective fashion.
024. A society with an abundance of 'gentlemen', in the aforementioned sense, can only be one in which heathenistic values take precedence over Christian values, the secular over the ecclesiastical, as objectivity 'rides high', in due female fashion, at the expense of subjectivity.
025. In such a society, the Kingdom (noumenal) and/or the State (phenomenal) will be genuine, while the Church (phenomenal) and/or the Centre (noumenal)

will be 'pseudo', and thus deferentially subordinate to the prevailing secularity, with its emphasis on freedom.

026. A society in which the secular institutions are free and the religious institutions 'pseudo' ... is a free society, or one which is primarily characterized by free will rather than by natural determinism.
027. Free societies are much more likely to be 'once born' and heathenistic than 'reborn' and Christian, given the female hegemony of objectivity which 'rides high' at the expense of subjectivity, tongue at the expense of phallus in the phenomenal context of watery (chemical) realism, eyes at the expense of ears in the noumenal context of fiery (metachemical) materialism.
028. In Britain, however, 'reborn' metachemistry is combined, via the 'Blood Royal', with 'once-born' chemistry, the monarchy with the parliamentary, and truly genuine, mode of democracy.
029. America, on the other hand, is more characterized, through the Statue of Liberty, by the 'once-born' metachemical hegemony of eyes over ears, which coexists with 'once-born' physics in the guise of a republican democracy.
030. By rights, a pseudo-democracy in a pseudo-State should be deferential, through republicanism, to the

genuine Church, the Roman Catholic Church, but the American paradox is such that, rooted in Puritan-based colonial rebellion against Anglican-based British rule, the pseudo-State of democratic republicanism defers back to the metachemical hegemony of the eyes, symbolized by the Statue of Liberty, and thus to what is in effect a pseudo-Kingdom rooted in a presidential executive having, amongst other things, ultimate control of the armed forces. France, which fought alongside America in the War of Independence and later presented the Statue of Liberty to it, is effectively the same.

031. Whatever the respective paradoxes of Britain and America, both countries, being objective, espouse freedom, not least of all in relation to 'freedom of speech' and a 'free press'.
032. In theory, this may seem desirable, but, in practice, what it means is freedom for the objective, and