

Instru-mental



John O'Loughlin

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CONTENTS

Part One – Thoughts of a Thinker

Part Two – The Sum of All Summits

Part Three – The Goals of Civilization

Part Four – Summational

Appendix

PART ONE – THOUGHTS OF A THINKER

Contrary to what some author I was recently reading said about women civilizing men, men are not civilized by women but domesticated, the way animals are – or can be – domesticated. Whether the man is civilized or not is quite another matter; though I feel that the less civilized he is, the more easily he can be domesticated and, conversely, the more civilized he happens to be, the less will he be amenable to being domesticated. For domestication and civilization are two quite opposite – if not contrary – things.

It is almost consoling to think that the main reason people rarely bother to read philosophy is because it is beyond the capabilities of the majority of people to do so, not because it has no inherent intellectual or cultural value.

If there is any consolation in having to endure the puerile denigrations of guttersnipes, to whom the area in the vicinity of Finsbury Park Station in north London appears particularly congenial, it can only lie in the fact that, being mentally shallow and lacking in self-confidence, they are amongst the most deluded and self-deceiving of people.

La Rochefoucauld will always be one of those thinkers at or near the 'cutting edge' of philosophy, as with Nietzsche.

No genuine philosopher would ever stoop to the level of an essayistic accommodation of prose, as though in the service of the lower middle class.

Hitherto, Metaphysics has always been the exception to the Metachemical, chemical, or physical rules.

Hopefully, this will not always be the case.

Only degenerates and simpletons would regard progress in uniconical terms.

Capitalism on a collectivist basis would be an economic contradiction in terms. You can only have socialism on a collectivist basis. But then politics tends to take precedence over economics, and that can only be bad for the economy.

As a rule, the 'Many' have no more desire to become the 'Few' than the 'Few' to become the 'Many'. Class is to a significant extent gender conditioned, and is therefore not something to be underestimated.

Civilization only survives on the basis of the exploitation of fools and scoundrels, without whose gullibility and greed it would surely collapse, as can happen when equalitarianism (egalitarianism) – largely if not exclusively the necessarily false ideal of fools and scoundrels – takes over, and the possibilities for exploitation are correspondingly reduced, if not altogether eliminated.

The lower and upper middle classes represent, in their

different (ego/soul) ways the – to use a Wildean phrase – 'triumph of mind over matter', as of psyche over soma; the upper and lower classes, by contrast, what could be called the 'triumph of matter over mind', as of soma over psyche.

Individualism is – and always has been – a middle-class ideal, towards which the other classes remain indifferent, if not – where possible – actively hostile.

The masses (both upper and lower class) are akin to Caryatids, who bear civilization on their somatically-biased shoulders and even backs, whether the type of civilization happens to be plutocratic (lower middle class) or theocratic (upper middle class).

The true end of life – at least of declining life – is death, as gravity gets the better of energy, like sensibility of sensuality.

A life lived for its own sake, without due regard to death, would not be a Christian life but one that, according to class context, was either Heathen or secular.

What is often regarded as British eccentricity owes not a little to the empirical wilfulness attendant upon a want of soul and, hence, self-centred confidence.

He who abandons Religion will sooner or later fall into the jaws of Science. Sometimes this happens to a whole nation, as to the British when they abandoned Religion (Roman Catholicism) back in the sixteenth century.

When there is insufficient religious leadership, society will be ruled – as in Great Britain – by Science, which has nothing to do with (in general terms) 'Heaven/God' and everything, in a manner of speaking, to do with the 'Devil/Hell', as with the expression on a Metachemical level of Will/Spirit as opposed to the impression on a Metaphysical level of Soul/Ego.

Ultimately there is only one way to defeat the 'Devil', and that is to starve 'Her' of prey.

Religious paintings contiguously encircled or surrounded by substantial frames are akin, in a manner of speaking, to a neutralized Dragon under the Sainly heel of what should be Religious music, Metaphysics culturally hegemonic over Pseudo-Metachemistry in the manner of Religion over Pseudo-Science, or, in traditional vein, the Pope over a Catholic Monarch.

Getting rid of Religious art on the pretext of its irrelevance to a truly Christian disposition (which is partly but only partly the case) only leads, in the course of time, not merely to 'art-for-art's-sake' but to 'free art', in which there is no frame contiguously surrounding and effectively enclosing the canvas upon which the 'art work' has been painted or otherwise embedded. In other words, instead of a cultural parallel to the neutralized Dragon paradigm of Sainly ascendancy, one finds either a free Dragon or some other – and likely lower – mode of painterly freedom effectively emblematic of female emancipation (from male hegemonic control). Now how can that be representative of progress!

The difference between a domesticated person and a civilized person, to revert to that subject, is that whereas the former probably wouldn't know how to distinguish Sartre from Koestler or Nietzsche from Schopenhauer (assuming he/she had even heard of them to begin with), the latter would not only know how to do so, but would likely be able to discuss them at some length and draw comparisons or contrasts with other philosophers and writers with which, as an educated person, he/she was familiar. Therefore in his/her comparative ignorance of 'higher culture', including music and art generally, the domesticated person is fundamentally uncivilized, though not necessarily, on that account, barbarous ... in the sense of being actively engaged upon an opposition to civilization, whether of the plutocratic or of the theocratic varieties.

Unthinking people tend to equate being domesticated with being civilized, when in point of fact they are worlds if not genders apart, as though equivalent to the alpha and the omega, the rural and the urban, the somatic and the psychic manifestations of civilization (in the broadest sense).

As a boy back in the mid-sixties I would have used 'civilized' skates with two sets of parallel rollers on each side of the skate. Recently I note that not only have roller skates become 'decadent' in terms of a single row of rollers on each skate – analogous to the 'homosexuality' of audio and video cassettes – but have even degenerated from skates into so-called skateboards which, unlike the biconical structure of skates (both 'civilized' and 'decadent'), smack of uniconical

totalitarianism, the gender or sexual parallel to which would be unisexuality as opposed to either heterosexuality in the case of conventional double-row roller skates or homosexuality in that of single-row roller skates, whether of a male or a female bias depending, I would guess, upon the overall design of the skates in terms of being either enclosed or open, monochrome or polychrome, tall or squat, and so on, as though paralleling the distinctions between audio and video cassettes on the one hand and, where the unisexual degenerations from homosexuality is concerned, CDs and DVDs on the other hand, albeit with less marked gender differentiations, so to speak. Be that as it may, I have little doubt that both the decadence of civilization and the degeneration from civilization have also entered into the realm of skis where, for want of adequate knowledge, one can only suppose that things have culminated (if that's the word) in the skiing equivalent of skateboards – namely in terms of skiboards, as biconical criteria involving both boots and skis of one kind or another have been superseded on both civilized (dependently relative) and decadent (independently relative) levels by the uniconical totalitarianism so characteristic of those who prefer to live at what could be termed a subcivilized remove from anything recognizably civilized on biconical terms. Which of course includes all those whose preferred 'god' is equalitarianism, not least in respect of unisexuality!

Intellectuals struggle against the people, the masses, the 'Many', as in traditional upper-order terms the Christian against the Heathen, or in contemporary lower-order terms the sensible secular against the sensual secular.

Equalitarianism, to be frank, is for homosexuals and unisexuals, not for anybody else! Although, irrespective of sexual proclivity, many would argue that equal work surely deserves equal pay where and when it obtains – the caveat being that it probably wouldn't obtain that often were it not for decadent and degenerate equalitarian criteria impacting upon the normally unequal dichotomies, as between manager and secretary, of biconical civilization, and that age and experience, loyalty and dependability, marital and personal circumstances are obviously factors that have to be taken into account when two or more people are doing the same job, irrespective of gender.

For civilized biconical people to be advocating equalitarianism other than on a decadent, or homosexual, basis ... would be patently absurd – rather like striving to bring about one's own social downfall at the behest of those of a uniconical stamp who, existing beyond the pale of biconical civilization, are either subnatural-to-subcultural or subcivilized-to-subbarbarous, depending on the type of uniconical totalitarianism.

A suspicion arising from my last title *So There* that if synthesized electric pianos deriving from electric pianos are a uniconical degeneration from chemical/pseudo-physical biconical (electric guitar/electric piano) criteria, and likewise if synthesized acoustic guitars deriving from acoustic guitars (say, folk guitars) are a degeneration from physical/pseudo-chemical biconical (acoustic piano/acoustic guitar) criteria, then why should not pure synthesizers, whether keyboard-like or guitar-

like, derive from the aforementioned 'degenerate' instruments, as though symptomatic of the apex as opposed to the base of each kind of uniconical axis, with 'Vanguardesque' implications that would arguably correlate less with what was subcivilized (as with synthesized electric pianos and synthesized acoustic guitars) than with what, in instrumental terms, was actively in subbarbarous opposition to civilized biconical instruments, whether of the electric guitar/electric piano parallels to chemistry/pseudo-physics or, antithetically, of the acoustic piano/acoustic guitar parallels to physics/pseudo-chemistry – the former pairing deriving, in secular vein, from church-hegemonic axial criteria and the latter, on no-less secular terms, from state-hegemonic axial criteria, as though indicative of the lower-order antithesis between the southwest/pseudo-southeast and the southeast/pseudo-southwest points of an intercardinal axial compass (as already discussed in several previous titles). Now if this suspicion of mine is as well-founded as I suspect it is, then synthesized music would not be the ne plus ultra of civilized music so much as the ne plus ultra of subnatural-to-subcultural or subcivilized-to-subbarbarous music within one or other of the uniconical axial contexts, as suggestive of an opposition to biconical civilization, as indeed to what is, in classical music, properly civilized, whether with a physical or a metaphysical bias, the latter of course being less secular than religious, with commitments, traditionally, to various kinds of pipe organ, choral music, and so on.

Curious how my personal approach to music has come virtually full-circle, so to speak, as from how I began with top-pop singles on a record player to how I have

ended up with digital jukebox shuffles on a music player, in contrast to the time in between, when one rapturously revered or painstakingly persevered with albums of one kind or another, being mostly a thing of the past, albeit not of the distant past that, several decades ago, was the modest beginning of my approach to musical appreciation – the Alpha to one's eventual Omega.

I think attention deficiency, or so-called Attention Deficit Disorder (ADD), often has less to do with some deficiency in a person's attention span *per se* than with a constant anticipation of some shock to the system, as to one's mental concentration and overall peace-of-mind, by some sudden noise, whether domestic or environmental or even atmospheric ... which precludes that complacency so necessary to sustained concentration or attention, making one fearful of the next unpleasant intrusion, whether audible, physical, or whatever. People with attention deficit issues are likely to be, or have been, victims of unwarranted disturbances to their self-esteem, forever 'held back' and undermined by adverse circumstances, which may well include domestic proximity to heavy traffic, whether private or public, as well as a plethora of neighbour rivalries, particularly in rented accommodation that, over a period of time, have an adverse effect on one's ability to systematically concentrate or even to venture towards enhanced subjectivity of a cognitive or reflective nature. The blame, as ever, would largely seem to lie with other people.

Some people only feel secure from external interference of an incidental or even malicious nature behind a screen

of loud music, particularly rock music, against the 'backdrop' of which they like to think or write or even read, temporarily released from the psychological burden of being in close proximity to prying or ...