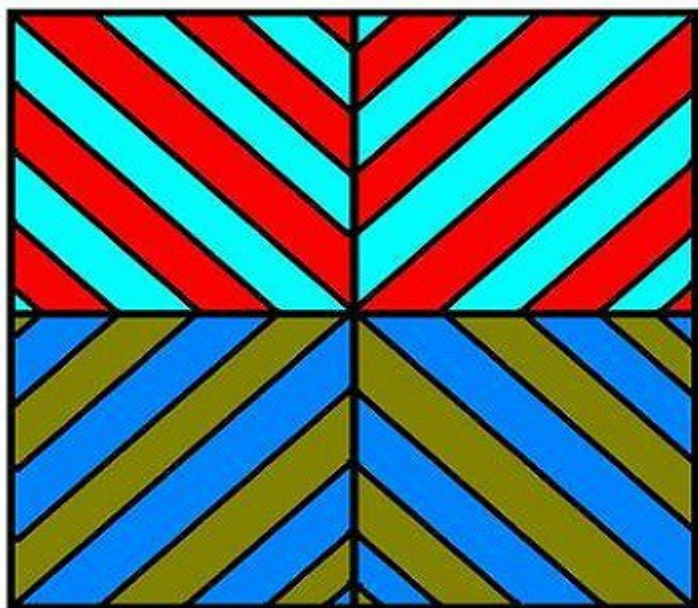


# ESCHATOLOGY OR SCATOLOGY – Judgement at the Crossroads

JOHN O'LOUGHLIN



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# **ESCHATOLOGY OR SCATOLOGY**

## **Judgement at the Crossroads**

Philosophical Aphorisms by

**JOHN O'LOUGHLIN**

Of Centretruths Digital Media

CDM Philosophy

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## PREFACE

One can take humble or vulgar means, including slang or casual obscenity, and seek to develop them philosophically in such a way that, through logical structuring, things come to light that would otherwise probably have remained buried or hidden from view. Sometimes it were better that such things *did* remain buried. If, however, one can bear to contemplate and grow to understand them better, then the reward isn't insubstantial but arguably well-worth the trouble!

So it has been here! For, in this latest instalment of homogeneously-structured aphoristic texts, I've come full-circle, as it were, and highlighted a significant distinction between the two types of people's radicalism which all those of an unworldly persuasion have to choose between, often unconsciously and according to the kind of society or civilization in which they find themselves or to which they ethnically relate – namely the Social Theocracy of the high road and the Social Democracy of the low road, the former incontrovertibly determined to bring one aspect of the world to Heaven, the latter just as incontrovertibly determined, so far as I'm concerned, to bring a neo-diabolic mode of Hell to the other aspect of the world; though to find out which is which you'll have to read this eBook, and thus undertake a journey the likes of which you never, in all probability, have taken before – one which may even overtake your prior expectations and leave you marvelling at the situation in which you then find yourself, for better or worse!

John O'Loughlin, London 2012 (Revised 2025)

001. From time to time it becomes philosophically expedient to defer to the colourful slang or casual obscenities of life, such that echo in the streets and rooms all around one, in order to encapsulate and expound the philosophical or moral implications of what, to their users, are incontrovertible evidence of a particular disposition, be it fiery, watery, earthy, or airy, which may or may not warrant censure or rebuke.
002. What follows, not for the first time in my work, is a determined effort to do justice to the full-gamut of descriptive and/or denigratory expressions which may – and hopefully will – lead to fresh insights and understandings likely to impact upon my philosophy in general.
003. To contrast the fiery 'pus' (scum?) of 'frigg\*\*\* jerks' with the earthy 'shit' of 'sodd\*\*\* pricks', as one would contrast metachemical objectivity with physical subjectivity, or autocracy with democracy.
004. To contrast the watery 'piss' of 'fuck\*\*\* cunts' with the airy 'gas' of 'snogg\*\*\* bums', as one would contrast chemical objectivity with metaphysical subjectivity, or bureaucracy with theocracy.
005. This recourse to the colourful language of the masses isn't, admittedly, in quite the best taste; but it goes some way towards highlighting a more logical approach to such categories which, with the majority of swearers, are much less methodically employed and much more partisanly upheld, as when the word 'fucking' is used indiscriminately, as though in reflection of a specific class and/or gender standpoint which is characteristically more representative of certain types of societies or environments than others.
006. But really, from a more sophisticated philosophical perspective, whereby one is determined to do logical justice to each and every context of life, it stands to reason that no single category can be wholly representative of every situation and that, as people speak, so they betray their limitations and/or affiliations.

007. Frankly, use of words like 'pus', 'piss', 'shit', and 'gas' boils down to a colloquial 'take' on the Elements, as alluded to above, and reveals the manner in which fire, water, earth (vegetation), and air are regarded from different class and/or gender points of view, when the object of their employment is to denigrate what's deemed unrepresentative or unattractive, as the case may be.
008. Of course, in the wider framework described above, I've purposely broadened the terms of reference in order to do justice to the Elemental totality of denigratory or descriptive possibilities, and the reader familiar with certain of my earlier attempts, expressed in a variety of mature texts, to standardize such verb-noun combinations in the interests of a more comprehensively exacting interpretation of their applicability may be aware that, hitherto, I haven't spoken of 'fuck\*\*\* cunts' or 'sodd\*\*\* pricks' but, on the contrary, of 'sodd\*\*\* cunts' and 'fuck\*\*\* pricks'.
009. Was I wrong, then, to employ such paradoxical terminology in relation to the respective Elemental contexts – chemical and physical – being described? Clearly, the answer must be 'yes', but not wholly so! For these terminological combinations cut both ways, if from different points of view.
010. As described in my preceding text, *Apotheosis of the Gnosis*, the distinction between the falling axis of autocracy–democracy and the rising axis of bureaucracy–theocracy, as in general terms between Britain and Ireland, is effectively that of State and Church, with the Church subordinate to the State in the autocratic–democratic axis, but the State subordinate to the Church in the bureaucratic–theocratic axis.
011. Thus when we examine the relevant expletive verb-noun pairings to each axis, we find that the autocratic–democratic axis, characterized by a state hegemony, has reference to the fiery 'pus' of 'frigg\*\*\*jerks' on the one hand, and to the earthy 'shit' of 'sodd\*\*\* pricks' on the other hand, whereas the bureaucratic–theocratic axis, characterized by a church hegemony, has reference to the watery 'piss' of 'fuck\*\*\* cunts' on the one hand, and to the airy 'gas' of 'snogg\*\*\* bums' on the other hand.

012. When we examine the terms of each axis more closely, we find that the autocratic–democratic axis has been characterized in relation to 'frigging' and 'sodding', which are in effect descriptions of anti-sexual behaviour, one might almost say of negative sexual behaviour, whereas the bureaucratic–theocratic axis has been characterized in relation to 'fucking' and 'snogging', which are effectively descriptions of positive sexual behaviour, of pro-sexual behaviour, which doesn't skirt around the edges of sex but, rather, dives straight into it, in a life-affirming manner.
013. Therefore it should be evident that whereas such terms as 'frigging' and 'sodding' are primarily identifiable with the State, or with a state hegemony along autocratic–democratic lines, terms like 'fucking' and 'snogging' can be identified with the Church, or with a church hegemony along bureaucratic–theocratic lines, since they're the more positive and life-affirming expletives which serve to highlight a pro-sexual attitude on both chemical and metaphysical, watery and airy, terms.
014. Consequently, the positivity of such pro-sex expletives as 'fucking' and 'snogging' must be contrasted with the negativity of such anti-sex expletives as 'frigging' and 'sodding', as one would contrast the positivity of the rising bureaucratic–theocratic axis of the Church with the negativity of the falling autocratic–democratic axis of the State. But, then, that's only in relation to the primary aspects of each axis, or to each axis regarded solely in relation to its primary functions.
015. There's ever a secondary Church to be reckoned with, where autocracy and democracy are concerned, and, by contrast, a secondary State to be considered, in relation to bureaucracy and theocracy; for neither type of society can be exclusively one thing or the other, but will combine Church and State to different extents and on differing terms.
016. Thus while we might logically satisfy ourselves that the autocratic–democratic axis deserves to be primarily identified with 'frigging\*\*\* jerks' on the one hand, and with 'sodding\*\*\* pricks' on the other, we can't dismiss the secondary possibility of 'snogging\*\*\* jerks' in relation to the autocratic form of the Church and of 'fucking\*\*\* pricks' in relation to the

democratic form of the Church, so that such paradoxical terms, used in connection with predominantly fiery and earthy contexts respectively, need to be considered in a subordinate, or secondary, relationship to the aforementioned primary terms which, with their anti-sexual implications, stand closer to the State, as to a society or civilization which is primarily of the State, whether along autocratic or democratic lines, and only secondarily of the Church.

017. Conversely, while we might logically satisfy ourselves that the bureaucratic–theocratic axis deserves to be primarily identified with 'fuck\*\*\* cunts' on the one hand, and with 'snogg\*\*\* bums' on the other, we can't dismiss the secondary possibility of 'sodd\*\*\* cunts' in relation to the bureaucratic form of the State and of 'frigg\*\*\* bums' in relation to the theocratic form of the State, so that such paradoxical terms, used in connection with predominantly watery and airy contexts respectively, need to be considered in a subordinate, or secondary, relationship to the aforementioned primary terms which, with their pro-sexual implications, stand closer to the Church, as to a society or civilization which is primarily of the Church, whether along bureaucratic or theocratic lines, and only secondarily of the State.
018. Clearly, whilst it would be logically consistent to identify the former type of civilization with Protestant Britain, which is primarily of the State and only secondarily of the Church, the theocracy of which is either autocratically or democratically subverted in fundamentalist and nonconformist vein, one would have to identify the latter type of civilization with Catholic Ireland, which is primarily of the Church and only secondarily of the State, the bureaucracy of which is theocratically subverted in humanist vein.
019. But even Irish Protestants must be given the benefit of the doubt and identified with either the autocratic or democratic subversions of theocracy which yet leave them primarily Anglicans or Puritans rather than primarily royalists or parliamentarians in British, and especially English, vein. For Ireland, being largely Celtic, is a case apart from England, and one can believe, with James Joyce, that in Ireland God and the Church come first, irrespective of whether one happens to be Catholic or Protestant, just as the descriptions of people in terms of 'Catholic' or 'Protestant' tend to take precedence over their political

counterparts in relation to either Royalism or Parliamentarianism.

020. Be that as it may, I've no doubt that whereas 'jerks' are primarily 'frigging' and only secondarily 'snogging', their democratic inferiors are no-less primarily 'sodding' and only secondarily 'fucking' orders of 'prick', insofar as, in each case, the State takes precedence over the Church in respect of a civilization primarily characterized by anti-sexual attitudes and behaviour relative to an autocratic and/or democratic disposition in society as a whole.
021. Likewise, if from a contrary standpoint, I've no doubt that whereas 'cunts' are primarily 'fucking' and only secondarily 'sodding', their theocratic superiors are no-less primarily 'snogging' and only secondarily 'frigging' orders of 'bum', insofar as, in each case, the Church takes precedence over the State in respect of a civilization primarily characterized by pro-sexual behaviour and attitudes relative to a bureaucratic and/or theocratic disposition in society as a whole.
022. Granted a distinction, then, between the sex-affirming attitudes of Church hegemonic societies and the sex-denying attitudes of societies characterized by State hegemonies, it must follow that there's something better, spiritually and emotionally, about the former than the latter, which are more partial to instinctual and intellectual corruptions of sexuality in State-oriented vein, with 'frigging' and 'sodding' implications in respect of 'jerks' and 'pricks', neither of whom can be equated with a positive attitude to sex, while the 'positivity' of their secondary church counterparts must remain questionable, in view of the extents to which such people are still 'jerks' or 'pricks' even when they approach their respective bents from a paradoxically fundamentalist or nonconformist point of view, and 'snoggingly' or 'fuckingly' inform their carnal appetites accordingly.
023. But, of course, the secondary church paradox of a 'snogg\*\*\* jerk' will involve a quasi-masturbatory approach to sex which, whilst incontrovertibly preferable to or, rather, less bad than onanism as such, is unlikely to embrace much beyond oral sex, whether in terms of fellatio or, more especially in view of the female nature of the context in question, cunnilingus, and therefore to remain basically fundamentalist.

024. Likewise, the secondary church paradox of a 'fuck\*\*\* prick' will involve a quasi-sodomitic approach to sex which, whilst incontrovertibly preferable to sodomy as such, is unlikely to embrace much beyond coital pleasure, especially through recourse to male contraception, and therefore to remain basically nonconformist.
025. For while the former types of people, more usually autocratic, are basically fiery and voyeuristic, the latter types will, in their democratic bent, be more earthy and hedonistic, given to pleasure as a *raison d'être*, and therefore determined to keep sex pegged to the earth rather than to become the basis of subsequent flowering in conceptual vein.

## 026 – 050

026. However, even with such patently hedonistic limitations and constraints, I won't say they're dirt, or that their sexuality is pure dirt, analogous to a hard-line mode of 'shit'; for that's something one has to reserve for 'sodd\*\*\* pricks' and, most especially, for a more stupid species of 'sodd\*\*\* prick' who isn't prepared to compromise with 'fuck\*\*\* pricks', as from a liberal democratic standpoint, but strives for and actually relates, in outright homosexual vein, to what could, in political terms, be described as a Social Democratic absolutism, with the implication of an atheistic rejection of any form of religious affiliation, in the interests of a sort of Marxist dead-end of proletarian totalitarianism.
027. Thus the more absolute 'sodd\*\*\* prick', a Social Democrat, isn't even prepared to compromise his political totalitarianism with religious nonconformism, in a sort of parliamentary/puritan relativity, but sees freedom in terms of an end to such a relativity and an outright state absolutism, the sexual corollary of which would be less bisexual than overly homosexual and thus completely earthy, totally 'shitty' in its refusal to tolerate even a 'fucking' approach to being a 'prick' which at least endows pleasure – for that's, after all, the principal concern of 'pricks' – with a liberal dimension equivalent to heterosexual intercourse.

028. It was in the penultimate decade of the last century, I believe, that an attempt was made, in Britain, to establish a Social Democratic alternative to the existing parliamentary/puritan liberal mean. But such an attempt, initiated by the so-called 'gang of four' (Owen, Williams, Rogers, and Jenkins), came to naught and was eventually abandoned, though not before the Movement for Social Democracy split itself in two, and some of the followers of the above-named Welsh 'gang' joined with the Liberal Party to form a Liberal Democratic Party, and thus become part of something which has continued to function within the overall parliamentary framework as an alternative to the two other main parties, viz. Labour and the Conservatives.
029. Whether or not the movement for Social Democracy would've taken Britain towards a totalitarian state, which, on the evidence of their limited following and popularity, must seem exceedingly unlikely even if other, more traditional factors, including the entrenched power of autocracy, aren't taken into account, the implications of a Social Democracy are such as to leave no room for doubt that any compromise with 'fuck\*\*\* pricks' would be considered undesirable, and that a more totalitarian approach to nonconformism, as to sexuality, must alone rank as properly Social Democratic.
030. But this is the nadir of both the State and sex along the autocratic–democratic axis, a nadir that, taken to its logical conclusion, desires the eradication of constitutional autocracy and its correlative religious 'bovarization' of established-church fundamentalism, with an end to the parliamentary pluralism of liberal democracy and its correlative religious 'bovaryization' of so-called 'free church' nonconformism, so that there'd be neither soft-line 'friggg\*\*\* jerks' and 'snogg\*\*\* jerks' on the one hand, nor soft-line 'sodd\*\*\* pricks' and 'fuck\*\*\* pricks' on the other hand, but only hard-line 'sodd\*\*\* pricks' whose politics are as 'shitty' as their sexuality, and no-less unproductive!
031. Fortunately for Britain, Social Democracy didn't come to pass, and it's hard to see how it could have done, short of the break-up of the United Kingdom and an end to the Monarchy, as to the Celtic/Anglo-Saxon relativity which plays no small part, I believe, in keeping Britain

pluralist and open to compromise.

032. But even in the 'good sense' of its liberal pluralism, Britain – the land of sexual perversion *par excellence*, according to a well-known if not always respected literary authority of, if memory serves, American nationality – is still a place where sexual perverts are free to pursue their respective 'frigging' or 'sodding' bents under the protective mandate of an autocratic–democratic axis, and where any form of positive or natural sex gets a comparatively raw deal, bearing in mind the extent to which such wholesome sex requires a bureaucratic–theocratic precondition, if 'fucking' and 'snogging' criteria are to more openly and even conservatively prevail.
033. Even the 'sodd\*\*\* pricks' of the parliamentary relativity are less, in logical terms, than *au fait* with sexual conservatism if we accept a 'fuck\*\*\* prick' paradox as being more germane to the religious corollary of parliamentary democracy in which an almost puritanical horror of conception, of fertility and fecundity, leads to a paradoxical emphasis on pleasure, for better or worse, with the use of contraception in heterosexual intercourse virtually *de rigueur* if the worst is not to come to the worst, and earthy nonconformism be conceptually subverted in humanist, or Marian, watery vein!
034. But if that's the more likely attitude of religious nonconformists, then their political counterparts can only, in the dubious privileges of a state hegemony, be of an ilk that logically fights shy even of heterosexual pleasure in one of two – or even a number of – ways, according as to whether their 'sodding' predilection takes an oscillatory Celtic or a middle-ground Anglo-Saxon form, the former arguably involving bisexuality, the latter the anal violation of women and sometimes – on the so-called 'far left' – even outright homosexuality, in effectively Social Democratic mode.
035. Certainly, there's nothing about recourse to a rubber sheath that necessitates one sticking to heterosexual intercourse, and it hasn't escaped my attention that perhaps the anti-conceptual confidence that comes from wearing such a sheath facilitates a move towards homosexuality, whether directly, in outright male terms, or indirectly, via the anal violation of women or some paradoxical bisexual

oscillation more likely to suit liberals than either radicals or, in the case of heterosexual sodomy, conservatives.

036. However that may be, anal violation, whether of women in respect of heterosexual conservatism or of men in respect of homosexual radicalism, is what accords, in parallel terms, with a democratic proclivity; for democracy, like its religious handmaiden, puritanism, which democratically subverts theocracy, is a corrupt form of politics, as is any form of politics, including autocracy, that parts company from a Church hegemony and proceeds to rule and/or govern on its own behalf, with 'frigging' or 'sodding' consequences, consequences which corrupt sexuality and thus a person's whole attitude to life, together with the bedrock of life in conception.
037. Therefore it's not with irony or flippancy that I equate democracy with 'sodd\*\*\* pricks', whether of the left or the right or even something in between which strives to reconcile the conflicting bents, in paradoxically liberal vein, of conservatives and radicals – the latter always seemingly stretching things, or wanting to be seen as stretching things, towards an outright homosexual dead-end in Social Democracy.
038. For whatever the form of parliamentary democracy, the 'sodding' bent is still what most characterizes it, and it's a bent which always has to do with the sexual violation of a nonreproductive organ which, as the anus/rectum, has only one function, and that's to excrete faeces or, in common parlance, 'shit'.
039. But when your ideal of freedom is earthy, or democratic, then a 'shitty' sexuality is its logical concomitant, whether or not you're aware of the fact or would consciously endorse anally-oriented behaviour. It's 'shitty' on the conservative right, which remains paradoxically faithful to heterosexuality; 'shitty' on the radical left, which equates with a rather more homosexual approach to sodomy; and at least part 'shitty' in the liberal centre where, paradoxically, some kind of ...

END OF PREVIEW