

Field Nocturnes CanTower 43

The Full Cantower Series

There are two parts to this essay. Part 1 is simply a list, but with a few comments made regarding connections. Part 2 gives some few guidelines for the use of the series.

Part 1: The List:

In June 2008 I announced a decision to finished the Cantower series of 117 essays, suspended in 2004 at essay 41 - I was ahead on the monthly production by perhaps a year. The suspension was related to a possibility of collaboration with a group focused on page 250 of *Method in Theology*. It led me to push into two new series: 8 essays named SOFDAWARE (the name built from “Structure of Dialectic”, the title of that page-250 section: S Of D.: aware), and then a continuation of my reflection on that same page through the longer series *Quodlibets* (eventually 21 essays). Before the end of that *Quodlibet* series I was reaching out towards other collaborations, with people and places mentioned in the flow of essays. The *Quodlibet* series was followed by 27 essays, named *Joistings*, 13 essays named *Eldorede*, 12 essays named *Prehumous*, and 12 essays named *Humus*. They were a strategic collection of essays, some broadly heuristic such as *Joistings* 21, on the three definitions of generalized empirical method, some getting into detailed methodologies, such as the five essay on foundational prayer of the *Prehumous* Series,¹ or the two advanced essays on Quantum Theory.²

The next complication in my goings-on is that I decided to add in another series of 41 essays, as it were another entry-track to the finishing of the Cantower series. Two series, then, each of 41 essays, leading to a common carry-on from 42 to 117. The new series was to focus,

¹*Prehumous* 4 - 8.

²*Joistings* 24 “Getting into (the Philosophy of) Quantum Mechanics” and *Joistings* 25, “Rescuing Quantum Mechanics”.

for 300 pages, on that single paragraph of *Insight* that dealt with “The study of the organism.”³ That new series is named *Field Nocturnes* and so it is pretty easy to get to the title I give above. But there is new meaning: *Field* refers to **Field** as Lonergan uses the word in *Phenomenology and Logic*, and *Nocturnes* is to be taken as pointing to “The Tower People”, each member of the community of functional specialist collaborators, in their luminous darkness. The full title of the rest of the essays, then, “Field Nocturnes CanTower” refers to an optimism about the global future of the collaboration, the optimism associated with an effective cosmopolis.

So: two series: Cantowers 1- 41 and Field Nocturnes 1- 41, followed by a single series Field Nocturnes CanTower 42-117. How am I to list them conveniently? Here I simply place first the Cantower series up to 41, than I list the other series, Field Nocturnes 1 - 41. Then I follow on, after some comments on what is to follow, with the list of the rest of the series.

1. A Convenient List

04/02 [Cantower I](#) : *Function and History*

05/02 [Cantower II](#) : *Sunflowers Speak to us of Growing*

06/02 [Cantower III](#) : *Round One Willing Gathering*

07/02 [Cantower IV](#) : *Molecules of Describing and Explaining*

08/02 [Cantower V](#) : *Metaphysics Then*

09/02 [Cantower VI](#) : *Gathering Round One*

10/02 [Cantower VII](#) : *Systematics and General Systems Theory*

11/02 [Cantower VIII](#) : *Hodic Slopes*

12/02 [Cantower IX](#) : *Position, Poisition, Protopossession*

01/03 [Cantower X](#) : *Foundations : A Place in the Sun*

³*Insight* 464[489].

- 02/03 [Cantower XI](#) : Lonergan : Interpretation and History
- 03/03 [Cantower XII](#) : A Problem of Interpretation Arises
- 04/03 [Cantower XIII](#) : Functional Specialization and Chapters 17 and 18 of Insight
- 05/03 [Cantower XIV](#) : Communications and Ever-ready Founders
- 06/03 [Cantower XV](#) : The Elements of Meaning
- 07/03 [Cantower XVI](#) : Hodics as Science II
- 08/03 [Cantower XVII](#) : Hodics as Science I
- 09/03 [Cantower XVIII](#) : The Possibility Of Cultural Ethics
- 10/03 [Cantower XIX](#) : Ultimates
- 11/03 [Cantower XX](#) : Intimates
- 12/03 [Cantower XXI](#) : Epilodge
- 01/04 [Cantower XXII](#) : Redoubt Lonergan : The Ministry of Mayhem
- 02/04 [Cantower XXIII](#) : Redoubt Describing
- 03/04 [Cantower XXIV](#) : Infesting History with Hodology
- 04/04 [Cantower XXV](#) : Redoubt page 250 of Method in Theology
- 05/04 [Cantower XXVI](#) : Refined Woman and Feynman
- 06/04 [Cantower XXVII](#) : Atoms in Motion
- 07/04 [Cantower XXVIII](#) : Basic Physics
- 08/04 [Cantower XXIX](#) : Physics and other Sciences
- 09/04 [Cantower XXX](#) : The Conservation of Energy
- 10/04 [Cantower XXXI](#) : Time and Distance: Feynman I, ch.5; Insight, ch.5
- 11/04 [Cantower XXXII](#) : The Empirical Residence

12/04 [Cantower XXXIII](#) : *Loneragan and Axial Bridges*

01/05 [Cantower XXXIV](#) : *A Few Elementary Pointers Regarding Interpretation*

02/05 [Cantower XXXV](#) : *The Focus on Function*

03/05 [Cantower XXXVI](#) : *The Function of the Cantowers*

04/05 [Cantower XXXVII](#) : *Functional Interpretation*

05/05 [Cantower XXXVIII](#) : *Functional History*

06/05 [Cantower XXXIX](#) : *Functional Dialectics*

07/05 [Cantower XL](#) : *Functional Foundations*

08/05 [Cantower XLI](#) : *Functional Policy*

This completes the list of the original Cantowers.

Next, I list the other entry to the final Cantowers, Field Nocturnes 1-41.

FN 1: Loneragan's Clearest Challenge to his Followers.

FN 2: Loneragan's Obscurest Challenge to his Followers

FN 3: Gently Putting Loneragan's Two Challenges Together.

FN 4: Loneragan's 1954 View of Theology, in this new Context.

FN 5: First Exercises in Visual Self-Appropriation

FN 6: A First Reading of *Insight* 464[489]

FN 7: Recycling *Insight* 464[489]

FN 8: Self-Appropriating Hearing

FN 9: The Hearing Organism

FN 10: Noise Infolding

FN 11: Horse Sense

FN 12: Self-Appropriating the Inner Parts

FN 13: Solving the Mind-Body Problem

- FN 14: The Central Humane Meta-insight
- FN 15: A Context for Cell-searching Soul-searching.
- FN 16: Saving Grace in Biology Class
- FN 17: More than Admiring Aristotle
- FN 18: Recycling Effectively Forward
- FN 19: Molecules of Women and Willows, Mice and Men.
- FN 20: The Bending of Beings, of Cilia.
- FN 21: Observing Brains
- FN 22: Aggreformism
- FN 23: Here Hear
- FN 24: Merleau-Ponty and Other Mudflesh
- FN 25: Proust and the Squid
- FN 26: Helen Keller and I
- FN 27: Helen: Troy Again, Fail Again
- FN 28: A Touching of Touching: Getting on your Nerves
- FN 29: Beginagain Awake
- FN 30: Onwords
- FN 31: And Opwards
- FN 32: Seeing is Deceiving
- FN 33: Seeing **Neuroscience**, chapters 9 and 10
- FN 34: A Bard's Highview
- FN 35: Helen's Halting Hands
- FN 36: Desire and Distance
- FN 37: Desire Undistanced : Light
- FN 38: The Threshold of the Half-Way House
- FN 39: Doctrines of the Studying Organism
- FN 40: FN 1-39: Faulty Communications or Struggling Research?
- FN 41: What are we Up To?

Some comments before going on:

My final decision in regard to moving forward involved finishing the *Cantower* series by the short-cut of renaming the writings done after *Cantower XLI* as a breakaway. The breakaway essays - 8 SOFDAWARE, 21 *Quodlibets*, 27 *Joistings*, 13 *Eldorede*, 12 *Prehumous*, 12 *Humus* - are now considered, not as a breakaway, but simply as following the same challenge of fostering collaboration as was the initial intention of the *Cantowers*. They fit in here, then, as *Cantowers* 51 - 114. (I switch from Roman numerals for convenience) What of the missing numbers? They are the transition phase of nine essays connecting the two series *Cantowers* 1- 41 and *Field Nocturnes* 1-41 with what then goes forward as *Field Nocturnes CanTower*: that series leading to the final *Field Nocturnes CanTower* 117.

Obviously the Cantowers are no longer 117, with the addition of the other lead-in series. But I prefer to leave the numbering that way. It fulfils - indeed, over-fulfils - my original ambition of paralleling Ezra Pound's 117 *Cantos*, but also it adds a nice illuminating problem of interpretation. So, one may ask for two meaning of the sub-series named now *Field Nocturnes CanTower* 51-114. The second entry-way, through serious reading of that paragraph on *Insight* 464[489], gives a massive, and I would say essential, heuristic lift to the previous essays, now meant by me in this fuller way. Go Figure!

The list below begins with a listing of the nine transition essays, *Field Nocturnes* 42-50. That list is followed by what I called above Cantowers 51 - 114, but are now listed as *Field Nocturnes CanTower* 51-114. The list ends with *Field Nocturnes CanTowers* 114 - 117. For convenience I abbreviate *Field Nocturnes CanTower* to FNC.

Best note some oddities in my listing. The group of essays named *Eldorede*, although book-length, are kept together under the single number - providential, since they are introductory! - FNC 101. Also the group *Humus*, all of whose essays are just three pages, are kept as a unit: FNC 114, as is the group SOFDAWARE : FNC 51.

On, then, with the list, beginning with the bridge essays:

FNC 42: The Dismal State of Lonergan Studies

FNC 43: The Full Cantower Series

FNC 44: The Fourth Stage of Meaning

FNC 45: *Eau Canada*: Global Water Collaboration

FNC 46: An Effective Strategy of Economic Reform

FNC 47: "What to do?": The Heart of Lonergan's Ethics

FNC 48: "Imagine All The People"

FNC 49: Desire Undistanced: Part One

FNC 50: *Insight* within a Global Culture

FNC 51 - FNC 114 build in the essays written under various titles after halting at Cantower 41.

FNC 51

Sofdaware 1: From Cantowers to Collaboration

Sofdaware 2: Reading Method in Theology p. 250

Sofdaware 3: Reading Care into Method 250

Sofdaware 4: Care: From Name to Nomos

Sofdaware 5: Care reaching for Completeness

Sofdaware 6: Rambles in Method 250

Sofdaware 7: Symbolizing the Growth of Care

Sofdaware 8: Beginning Functional Collaboration

FNC 52 Quodlibet 1: A Fresh Beginning

FNC 53 Quodlibet 2: Convenient Images of Creative Control of Meaning

FNC 54 Quodlibet 3: Being Breathless and Late in Talking about Virtue

FNC 55 Quodlibet 4: Shifting Insight 17.3 into a Functional Specialist Context

FNC 56 Quodlibet 5: A Simple reading of Method In Theology, Page 250.

FNC 57 Quodlibet 6: Comparison and Integral Canons of Inquiry

FNC 58 Quodlibet 7: Method in Theology page 250, for Beginners

FNC 59 Quodlibet 8: The Dialectic of My Town, Ma Vlast

FNC 60 Quodlibet 9: Some Foundational Pointings Regarding Evaluation

FNC 61 Quodlibet 10: A Simple Dialectic Positioning on Functional Specialization

FNC 62 Quodlibet 11: Method in Theology, Page 250: The Six Italicized Words

FNC 63 Quodlibet 12: Cantower Demission, Quodlibet Commission

FNC 64 Quodlibet 13: Reading the Book of Herself, Don't You Know

FNC 65 Quodlibet 14: Reply to 'Reading the Book of Herself'

FNC 66 Quodlibet 15: The Discouraging Cultural Ethos

FNC 67 Quodlibet 16: Seeing Water in a Slice of Brain

FNC 68 Quodlibet 17: The Origins and Goals of Functional Specialization

FNC 69 Quodlibet 18: As IV Leaguers

FNC 70 Quodlibet 19: The Solution to the Problem of Feelings in Lonergan Studies

FNC 71 Quodlibet 20: Lonergan's Metaphysics: A Functional Interpretation

FNC 72 Quodlibet 21: Recycling Ancient Meanings

FNC 73 Joistings 0: Ongoing Collaboration

FNC 74 Joistings 1: Beginagain

FNC 75 Joistings 2: Insight and Method: Beginners' Books?

FNC 76 Joistings 3: What-to-do Questions

FNC 77 Joistings 4: Personality Types

FNC 78 Joistings 5: Genetic Systematics

FNC 79 Joistings 6: Jesus My Pilgrim Pacemaker

FNC 80 Joistings 7: The Friendships of the Invisible Man

FNC 81 Joistings 8: Recycling Satisfaction

FNC 82 Joistings 9: How might I become a better Teacher?

FNC 83 Joistings 10: What Do You Want?

FNC 84 Joistings 11: Small Steps Towards Functional Collaboration

FNC 85 Joistings 12: The Help of Adequate Naming in General Methodology

FNC 86 Joistings 13: Did Lonergan Abandon Metaphysics?

FNC 87 Joistings 14: Pedagogy, Popularization, Enlightenment

FNC 88 Joistings 15: What is Systemic Theology?

FNC 89 Joistings 16: History and Human Consciousness

FNC 90 Joistings 17: The Future of Medicine, or of Any Other Sickness: A Christmas Carol

FNC 91 Joistings 18: The Field and Unified Field Theories; God and I

FNC 92 Joistings 19: Ormerod's Dated Ecclesiology

FNC 93 Joistings 20: Identifying Systematic Theology

FNC 94 Joistings 21: Research, Communications, Stages of Method

FNC 95 Joistings 22: Reviewing Mathew's Lonergan's Quest, and Ours.

FNC 96 Joistings 23: Teaching, Preaching and Cherishing A Triune God

FNC 97 Joistings 24: Getting into (the Philosophy of) Quantum Mechanics

FNC 98 Joistings 25: Rescuing Quantum Mechanics

FNC 99 Joistings 26: Sow What: Heuristics of the Future

FNC 100 Joistings 27: " In the Twenty Seventh Place "

FNC 101

Eldorede 0: Paradiso, Earthed, Unearthed

Eldorede 1: Re Forming Teachers of Themselves

Eldorede 2: Lonergan's Economics for High Schools and Lonergan Followers

Eldorede 3: Prayer, Spirituality

Eldorede 4: Meaning-Growing

Eldorede 5: Lonergan's Ethics of Self-Transcendence: Education

Eldorede 6: Popularization and Pedagogy

Eldorede 7: Lonergan's Educational Philosophy: a Basis

Eldorede 8: Lonergan : the Question of Doing

Eldorede 9: The Emergence of Functional Specialization

Eldorede 10: Applying Lonergan's Suggestions about Education

Eldorede 11: Spirituality in the Third Stage of Meaning

Eldorede 12: RatiOH Studiorum

FNC 102 Prehumous 1: Teaching High School Economics. A Common-Quest Manifesto

FNC 103 Prehumous 2: Metagrams and Metaphysics

FNC 104 Prehumous 3: Procedural Analysis

FNC 105 Prehumous 4: Foundational Prayer I

FNC 106 Prehumous 5: Foundational Prayer II: All Saints' Reaching

FNC 107 Prehumous 6: Foundational Prayer III

FNC 108 Prehumous 7: Foundational Prayer IV: Positional Nomology and the Heart of Jesus

FNC 109 Prehumous 8: Foundational Prayer V: Placing Mysticism

FNC 110 Prehumous 9: Lack in the Systems-Talk

FNC 111 Prehumous 10: The Reach for Jesus

FNC 112 Prehumous 11: Fostering Functional Specialization

FNC 113 Prehumous 12: Functional History and Global Collaboration

FNC 114

Humus 1: Preludes

Humus 2: Vis Cogitativa: Contemporary Defective Patterns of Anticipation

Humus 3: Humus, Horizon, Fieldcyclings

Humus 4: Let's Try Talking Functionally

Humus 5: Trying to Talk Functionally

Humus 6: Repatterning the SuperEgos' Molecular Religiosity

Humus 7: The Effective Transposition of Global Economics

Humus 8: Crowe's Theology of the Christian Word

Humus 9: Frederick Crowe and Ourselves as Researchers

Humus 10: Fr. Crowe's "The Christian Message Begins"

Humus 11: "The Word of God As Truth"

Humus 12: Crowe: Possibilities of Methodical Collaboration

The final three essays complete the Cantower series. After that there is the final series of essays, SURF, that relate to the new Project: Global Functional Collaboration. The Cantower series, of course, was a road to that, but now it becomes an explicit collaborative task. But I leave details to SURF 1.

FNC 115 Ontogenesis

FNC 116 Desire Undistanced 3: Phylogenesis

FNC 117 Insight 17 and the Transposition to Functional Collaboration

Part 2: Some Guidelines on Reading these Essays.

The Cantower Project runs to over a million words, or about ten volumes: some guidelines could be useful, even if you have been following my trail for some time. The end-product consists of two series of 41 essays, followed by 76 essays, that bring the total, 158, way beyond the original project by 41 essays. Still, the original intent is there, in the 117 essays of 41 *Cantowers* + 76 *Field Nocturnes CanTower*. What of the second, more recent series, *Field Nocturnes*? That was undertaken as the 300 page project of musing around the single paragraph that I called study, the paragraph that begins “study of the organism begins,”⁴ and eventually I posed it as another way into the final 76 essays. But for whom? That, really, is for you to judge, as a beginner or a veteran.

However, there are not too many veterans of serious reading of that paragraph, which invites a self-attention that includes the cranial innards. Nor, indeed, are there too many veterans of the serious reading of *Method in Theology* that move within such a gripping of the one’s own neurodynamics.⁵ Furthermore, there are not too many veterans of *Insight*-reading that are grounding in that same grip, as well as grounded in the grip of the fundamental meaning of words that one arrives at by the slow twisting of what I might call *The Helen Keller Exercise*.

So perhaps a first answer to the question of beginning is, for most, a beginning with Helen Keller, and so with that little book *A Brief History of Tongue: From Big Bang to Coloured Wholes*. That little book, however, is one of seven Introductions that I wrote.⁶ Is it really the place to start? It certainly introduces the problems of self-appreciation and of functional collaboration in a way that brings out the need in the particular area of the study of languages. You could start there, especially if you have been round about the two

⁴*Insight* 464[489].

⁵There is that entertaining remark on page 287 of *Method in Theology*, “one can go on”, to rewrite adequately the first half of the book..

⁶Best list these here for convenience: *Towards Self-Meaning*, written with Garret Bardden in the late 1960s; *Wealth of Self and Wealth of Nations. Self-Axis of the Great Ascent*, written in the early 1970s, available now on the Website. *Process: Introducing Themselves to the Young (Christian) Minder*, written in 1980-90, available on the Website; *Economics for Everyone: Das Jus Kapital*, written in the mid-1990s, available from Axial Publishing; *Introducing Critical Thinking*, written in 2006 with John Benton and Sandy Drage, also available from Axial Publishing. And, also available from that press, the book mentioned above. Finally, there is *Music That Is Soundless*, a book written in 1968, available in a third edition from Axial Publishing.

books *Insight* and *Method in Theology* for a time. But I would say that, for the less sophisticated, the book *Wealth of Self* is a better bet, especially since it is available free on the website. This is all the more true in that it has the real introduction there on the two pages 15 and 48. These two pages contain the original version, based on Lonergan's 1961 lectures in Dublin, of the two diagrams that appear in Appendix A of *Phenomenology and Logic*. The two diagrams are the globally invariant start, especially apparent if you add to the identification in your own language that of the other languages of the globe, or even of Star Trek.⁷ The diagrams are compact maps of you: I won't venture into the challenge of de-compacting them. That was part of the venture of the 158 or so essays that make up the extended Cantower series.

Staying with that notion of beginning with the elements, I can certainly say that a very good place to start would be FNC 101. You probably think that I am joking? Well, check out the list in FNC 43: you find that FNC is a series of essays called *Eldorede*.⁸ The essays there, numbers 7-10 were introductory lectures given to a general audience in Korea in 2007: they point to the task of the two diagrams and also the task of collaboration, presented in a reasonable elementary fashion.

But what of the Cantowers themselves, the original project of 117 *Cantowers* to match Ezra Pound's 117 *Cantos*? They can be identified as *Cantowers 1-41 + Field Nocturnes CanTower, 42-117*. Their basic drive was certainly towards identifying The Tower of Able, but there was the subplot of identifying better the task set out by *Insight* and that subplot is worth pausing over immediately. It might be just the lead you need, either as a student of *Insight*, or a teacher of the book.

So I note first the evident help of my effort to put the first five chapters of *Insight* in a challenging context. That is the explicit effort of *Cantower 27-31*. Those five *Cantowers* parallel the first five chapters of Richard Feynman's *Lectures on Physics*⁹ in a way that helps to lift the reading of *Insight* out of the usual commonsense philosophic reading that still haunts us. I don't wish to go into detail here, but you might enjoy the contrast between reading the few remarks at the beginning of chapter one of *insight* about Archimedes' discovery with the grim climb pointed to in *Cantower 27*, where I quote at length Archimedes' original treatment of the topic in *On Floating Bodies*.

There are other parallelings of chapters of *Insight*, but they are of various levels of

⁷The diagrams are available in a variety of languages in John Benton, *Shaping the Future of Language Studies*, Axial Publishing 2008.

⁸*Eldorede*, a twist on *Eldorado*, which is an echo of the *Paradiso* that Joyce was said to have envisaged as a "clear book" to follow *Finnegans Wake*. *Eldorede*, then, points to the elder speaking plainly.

⁹A three-volume work, regularly reprinted in paperback since its first appearance in the early 1960s: *The Feynman Lectures on Physics*, edited by Richard P. Feynman, Robert B. Leighton and Matthew Sands, Addison-Wesley Publishing Company, Mass. 1964; sixth printing 1977.

difficulty. So, *Insight* 15-20 + the *Epilogue* are paralleled by *Cantower* 15-20 + *Cantower* 21, “Epilodge”. A plan to re-visit *Insight* near the end of the series by paralleling FNC 101 - 117 with *Insight* 1-17 was abandoned, but the parallel remained in that *Insight* 15-17 are paralleled by FNC 115-117. Various reasons for ending thus can be noted or noticed. So, the transposition of *Insight* 17 into the functional context is a major challenge of the next century, and the main topics of the two previous essays are within that challenge: thinking out and incarnating with a decent statistics adult growth and the heuristics of eschatological growth.

That mention of eschatological growth brings me back to the phrase in paragraph above: “Their basic drive was certainly towards identifying The Tower of Able”. It should help you to know that the drive was mine, but its results were communicated at the rate of about three weeks per essay, beginning early in 2002. So, the venture is very definitely written from a moving viewpoint, my moving viewpoint. I recall a conversation I had with Lonergan about his lectures that were eventually published as *Topics in Education*: “I was just trying to work out a few things” was his comment on those lectures. So, I was working forward towards an identification and a self-identification, expressing the results in a predominantly genetic manner.¹⁰ The genetic dynamic was an accelerating one, and this points both to my view of adult growth and to the peculiar challenge of reading the directions given. Each essay represents three weeks of climbing: where does that leave the reader, the younger climber? But I leave that question, since this purports to be brief general guidelines. However, I would note that there is a theory of culture involved here, analogous to such theories in, say, mathematics. Think of the culture of number theory after Andrew Wiles’s ten silent years of work. And of the burst forward in physics after Einstein’s papers of 1904 or in chemistry after Lavoisier’s work on oxygen.

So I halt here without further detail about content. You may plunge in anywhere. Were I to make “plunge in” suggestions I would say that *Quodlibet* 8 (now FNC 59), titled “The Dialectic of My Town, *Ma Vlast*” is a good existential start, inviting you to do what I did then: walking round my own early city of Dublin for a week. For an expression of the challenge there is the first half of *Cantower* 9, “Position, Poission, Protopossession”. But the protopossession was a struggling thing: its present possession includes the eschatological reach of FNC 116.

Enough rambling suggestions: but I should mention that there are the asides of the books written in the years 2004- 2007. *Method in Theology: Revisions and Implementations* is certainly the place to start for an elaboration of the workings of The Tower of Able. Its sequel, *Lonergan’s Standard Model of Effective Global Inquiry*, is heavier going. *ChrISt in*

¹⁰Within functional specialization this is the extremely tricky and important business of availing of contrafactual musings to reverse counter positions. It is related to what I symbolize in the standard model as UV + GS. This is common to all Tower people. More recently I have found it convenient to add the refinement of FS_x for the refined operative meaning within specialty x of that specialty’s operations. A generic meaning of FS is, of course, already contained within what is meant by UV + GS.

History is a patchwork on the search in Faith for an understanding of the minding friend Jesus.¹¹ These three books are available on the website. Not available there is the introductory text, mentioned in note 3 above, *Introducing Critical Thinking*, by John Benton, Sandy Drage and Philip McShane, which is certainly a good place to start; it is being used as a text both in grade 12 and in first year university.

A final pointer regarding important and difficult zones in Lonergan's work and the problem of the self-communication of their meaning. There are many, of course, but I think of four in particular now, handled by me in significantly different ways over the years. [1] There is the brilliant page 250 of *Method in Theology* which I mused over at some length in a scattered fashion through 200 pages in SOFAWARE {now FNC 51} and the *Quodlibets* 1 ff {now FNC 52 ff.}; [2] there is the paragraph-study in *Insight* 464[489] on which I spent 300 pages; [3] there is the problem of ingesting the meaning of aggregism; [4] finally, there is the meaning of energy reached by Lonergan and expressed so briefly in *Insight*.

All of these brief expressions are doctrinal, and there is a massive need, not only in philosophy but in other fields of inquiry about a luminosity regarding such expression. I have memories of it in graduate mathematics: "it follows"; *il est facile a voir*; *es folgt darauf*. All first cousins of that marvellous beginning by Lonergan of the last paragraph in chapter 5 of *Insight*: "the answer is easily reached". I look back over my efforts to communicate and find that doctrinal expression was dominant. It was at it worst dealing the topic [3] when I tackled it in 1963-4 in "Insight and the Strategy of Biology". I scribbled for weeks, about 20 pages of notes, and when the meaning dawned on me sufficiently I added a sentence to the text! Later efforts were an improvement but I never rose to a serious pedagogy of the topic, and it is very definitely a main crisis topic¹² The space and time I gave the two sections in [1] and [2] may seem a sufficient start, but the problem is that the topics as expressed by Lonergan are realities of a later culture. A great deal of creative fantasy is called for. So, as I point out in the later essays in FN 1-41, dealing with [2], the series is not a success. Was the series that dealt with page 250 of *Method* a success? We are like medievals dealing with a one-page sketch of the next 500 years of physics: my musing is a start but the real start on it is to come from efforts to implement it. Finally, what of Lonergan's view of energy? It is a powerful piece of his heuristics, to eventually ground¹³ a rich view of finite dynamics on the road to an unceasing eschatological infolding. Recall now the scribble notes of 1963-4 just mentioned. Lonergan's pointers on energy puzzled me for 42 years, but years if scribbled notes disappeared when I eventually got the pointing and expressed it relatively briefly. It should

¹¹*Process* chapter 5 is on this topic, as are some of the early essays titled *Joistings*.

¹²See, for example, *Field Nocturne* 22, "Aggregism".

¹³Not in isolation of course. So, I would draw attention to the thesis that "the pure desire is ineffable" [*The Incarnate Word*, Thesis 12], a thesis that points elusively to the finitude's fundamental oddity, the human spirit.

not take the next generation of searchers more than a decade to ingest, sufficiently for Tower work, the fundamental meaning of energy.

But I am simply rambling back to points I have made previously. I would with a main underlaying point: generalized empirical method in Lonergan's second definition is to be relentlessly empirical regarding both subject and object if the human group in its tower effort is to escape from nominal talk into the bodied molecular enrichment¹⁴ that is the road to the *eschaton*.

So I come to my final paragraph of these essays, for that it is, recalling the final paragraph of Lonergan in chapter five of *Insight*. The paragraph points to getting a grip on the concrete intelligibility of space and time. The answer is not easily reached, for I have tried it with skimpy success for sixty years. One meshes efforts like those of Schroedinger¹⁵ and Eddington¹⁶ and Toynbee¹⁷, with concrete contemplative aesthetics,¹⁸ into a hope of the Tower of Able as best one can in axial times. The hope sees and seizes history in the third and fourth stages of meaning, and its Sonflowering in the heuristics of a genetic eschatological dynamics.

¹⁴I regularly use the popular book *Mapping the Mind* by Rita Carter (Phoenix Paperback, 2002) as a suggested lead-in here. I recommend chapter seven "States of Mind", to be read in various states of mind, in connection with the above sentence. So, for instance, one can read it in a heuristic state of mind regarding, guarding, one's expectations of the *eschaton*. Then one has quite a different take on "long-term potentiation" (e.g. 260, top lines; 268, middle), or on the everlasting hippocampus, a campus of a strange eschatological community in Community. Recall the question, "How does matter become imagination?" of Field Nocturne 39, the conclusion of which I quote: How does matter become imagination? We have our old trick: remove the question mark. HOW does matter become imagination. The proper wording makes matter imagination. Minding makes matter imagination, like Henry Moore minding stone. A proper wording within Moore. But what proper wording within matter is adequate to mind matter how-lingly? That is where all this and all of us drive round to end up. What are we up to? (The book implicitly referred to here is *A Universe of Consciousness. How Matter Becomes Imagination*, by Gerald M. Edelman and Giulio Tononi, Basic Books, New York, 2000).

¹⁵ I think of Schroedinger's popular Dublin lectures here, published as *What is life?*, where he gives a context of thinking of the infolding of matter in terms of negentropy.

¹⁶With Eddington I associate an early effort to mesh together entropy, probability, and the Principle of Least Action.

¹⁷There are, of course, the volumes on history, but I find a convenient symbol in his late compact work, *Mankind and Mother Earth*, Oxford University Press, 1976.

¹⁸See note 11 above, and mesh its reach with the reach of St. Ignatius' Final contemplation on The Obtaining of Divine Love. Place both reaches within the Position.