

## Field Nocturnes CanTower 48

### “Imagine All The People”

I presume that most of you are reminded of John Lennon by my title. One sings the song - or listens to it, or thinks about it, like now - normally, without serious imagining. What I ask for now is a serious effort of imagination, concrete fantasy about all the people, the global seven billion and their ancestors, the Dark Tower of Care.<sup>1</sup> It is my seeding effort and your seedling reach for a sharing of the foundational imperative, “Be Fanciful”: or whatever.<sup>2</sup> Something like this must have been behind Richard Branson’s invention of a group of global elders.<sup>3</sup> I am not going into the nature of the conditions of such fantasy here - leisure, openness, loose neuromolecules, whatever. I am asking you to try it, with a little help from me. I am back at the pointing of section A of the first of this new series, section A of *Field Nocturne 42*.

I would like to think that I am talking effectively to quite a spectrum of people interested in Lonergan’s suggestions.<sup>4</sup> Effectively? There, right up front, is a key problem of the absence of functional specialization. Can you imagine a structure of communication where effectiveness is the normal achievement? The answer, I am pretty sure, is NO. And it is going to take a great deal of imagining, meshed with concomitant

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<sup>1</sup>See note 40 below and the text round there.

<sup>2</sup>One might begin here from the two diagrams of Appendix A of *Phenomenology and Logic*, focusing on the what-to-do question, whose transcendental is “be foresightful, be inventive, be adventurous, which transcendental ferments up from flesh. See note 41 below. In Lonergan see *The Triune God: Systematics*, p. 203, *Third*, and note the change from earlier editions.

<sup>3</sup>Richard Branson, the millionaire owner of various Virgin Companies, formed such a group in 2007. See the internet, Richard Branson, Elders.

<sup>4</sup>For beginners there is *Introducing Critical Thinking* (Axial Publishing, 2005). For those going into retirement there are my reflections on that zone of normatively accelerating growth in my essay, “The Importance of Rescuing *Insight*”, *The Importance of Insight. Essays in Honour of Michael Vertin*, edited by John T.Liptay and David S.Liptay, University of Toronto Press, 2006.

puzzling and thinking, to get to a pragmatic imagining. It is just one of our many problems. Hell - or heavens for the polite - think of the failure in pragmatic communication of the last conference you were at. By pragmatic I mean **effective**, with a “for the most part”<sup>5</sup> output. The speaker not only knows the audience but knows **HOW** to talk and the audience knows **HOW** to listen and they are both meshed in a precise luminosity of function. But that last sentence is heavy: let us get back to that pointing at the end of section A of FNC 42.

There I quoted a line from Lonergan from the section of chapter 5 of *Method in Theology* on “The Need for Division”: “Each of the specialties is functionally related to the others.”<sup>6</sup> The trouble with Lonergan’s tired effort in the book is that he did not handle that functionality in *Method* with any seriousness. I have written of this in various places, and perhaps some decent percentage of you, effectively effected, will go brood on those references.<sup>7</sup> My helpful image is the baton exchange in a relay race, now with 8 runners in the full circuit-race. So: think of 400 meters at 50 meters each: now there is a challenge. I saw both the American women and the American men fumble and drop the exchange in the 2008 Olympics. If we get to trying this, don’t expect not to

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<sup>5</sup>I am recalling Aristotle’s viewpoint, but in contemporary terms we are looking towards a normal law curve and an efficiency that would give unity to the pragmatics of the full science of global care. In the present context, put together, in your imagination, two texts from Lonergan: “it is quite legitimate to seek in the efficient cause of the science, that is, in the scientist, the reason why a science forms a unified whole” (*Topics in Education* 160, line 16); “a sum of proper fractions, p, q, r, ... is always greater than the product of the same fractions. But a probability is a proper fraction. It follows that, when the prior conditions for the functioning of a scheme of recurrence are satisfied, then the probability of the combination of events, constitutive of the scheme, leaps from a product of fractions to a sum of fractions” (*Insight* 121[144] ). Your challenge is to envisage the cyclic structure suggested by Lonergan within a methodology of recurrence-schemes that would lift emergent probabilities to....? even to the fantasy lurking in the notes below after note 32.

<sup>6</sup>*Method in Theology*, 137.

<sup>7</sup>The primary references I would suggest are the two website books, *Method in Theology: Revisions and Implementations* and *Lonergan’s Standard Model of Effective Global Inquiry*. The website is [www.philipmcschane.ca](http://www.philipmcschane.ca) .

fumble for a couple of generations!

Now, let's try the imagine business: imagine that the circuit of specialized collaboration is working fairly well, so that we can, realistically, "appeal to the successful sciences to form a preliminary notion."<sup>8</sup> There is then, **THEN**, "a normative pattern of recurrent and related operations yielding cumulative and progressive results."<sup>9</sup> Think of physics at present with its Standard Model. It is taken for granted, say in the new cyclotron-workings on the French-Swiss border, that the researchers are sufficiently up to the mark with this Standard Model to detect anomalies in the new data. They are not normally frontline theorists of present actual particles in their interactions, much less possible particles' performances. So, they legitimately pass the baton. And so on. What do you imagine that I mean by the "and so on". Unless you have put in an awful lot of time and energy on this, you really don't know. Is this so strange? Not only is the road from a new particle-trace to good physics teaching or good technology of physics strange to you, it is even strange to physicists, and here we are pushing to imagine the collaboration, say, in theology: Lonergan's topic in that section on "The Need for Division".

Let us try to wrap our imagination round a particular piece of research. But please do not forget the first large push I made: we trying to imagine a going concern of the next century - an Ongoing Concern, yes, The Ongoing Genesis of Method - so that the people in what I call The Tower of Able are then competent in the corrected and sublated theology of Bernard Lonergan.<sup>10</sup> So, the community has a decent grip on the

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<sup>8</sup>*Method in Theology*, 3.

<sup>9</sup>*Ibid.* What does **THEN** mean? I introduced the capital **THEN** in Cantower 5, where it meant the proleptic reach at the heart of metaphysics. But here just think of it as pointing to the year 2111.

<sup>10</sup>One could work out an enlightening analogy of science by comparing Lonergan either to Maxwell or Einstein. Both these physicists left sets of equations that remain relatively invariant and find new contexts. Their theoretics, in the sequence of new contexts, require what may be called occasional corrections.

meaning of “the pure desire to know”<sup>11</sup> and on “the natural desire to know God.”<sup>12</sup> Perhaps you yourself, now, have what you might regard as decent suspicions about these? In a hundred years, the saplings of those seeds, or even of today’s best view, will be overshadowed: or should I not say, overshadowed? Moreover, the shining will be effective in the streets, but not perhaps too effectively before the end of this baby millennium.

We have an imagined state of a healthy sapling of a new global care, all the people. The imagined state is helped along by pulling in the image of ten thousand villages.<sup>13</sup> I have done this before of course; that is part of our present trouble: the image, I would say, is good and fiercely relevant, but it does not “take” easily in present circumstances. No doubt we’ll get back to that in later *Field Nocturnes CanTowers*. Anyway, with the image of 10,000 villages goes the image of a Tower of Able group caring for those villages. First imagine 2 people in each village,<sup>14</sup> one watching for suggestive output, one taking care of input. Does this sound vague? You do have to push your imagination, as you do with the suggestions of Lonergan mentioned in the previous note. So, 10,000 each of specialists in research and in communications. Next I think of 1,000 each of interpreters and of pragmatic theorists, 100 each of seriously informed historians and soundly concerned policy-makers. Then there are the top-floor elders: 10 each of dialectical wise ones facing the past, who brilliantly and humbly agree

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<sup>11</sup>A refrain of *Insight*: but what does it mean as written, what does it mean when freshly read?

<sup>12</sup>A regular topic of Lonergan, treated differently in different contexts e.g the Latin text, *De Ente Supernaturale*, is a fundamental treatment; in a usual doctrinal context there is “The Natural Desire to Know God”, *Collection*; for a treatment in an existentialist context check the index of *Phenomenology and Logic*, under *Exigence*.

<sup>13</sup>*Ten Thousand Villages* is a familiar name of international trade.

<sup>14</sup> “.... it will make the practical economist as familiar a professional figure as the doctor, the lawyer, or the engineer.” Lonergan, *For A New Political Economy*, 37. But fancy must lift us laboriously beyond the glossy wreckage of present urban and suburban structures.

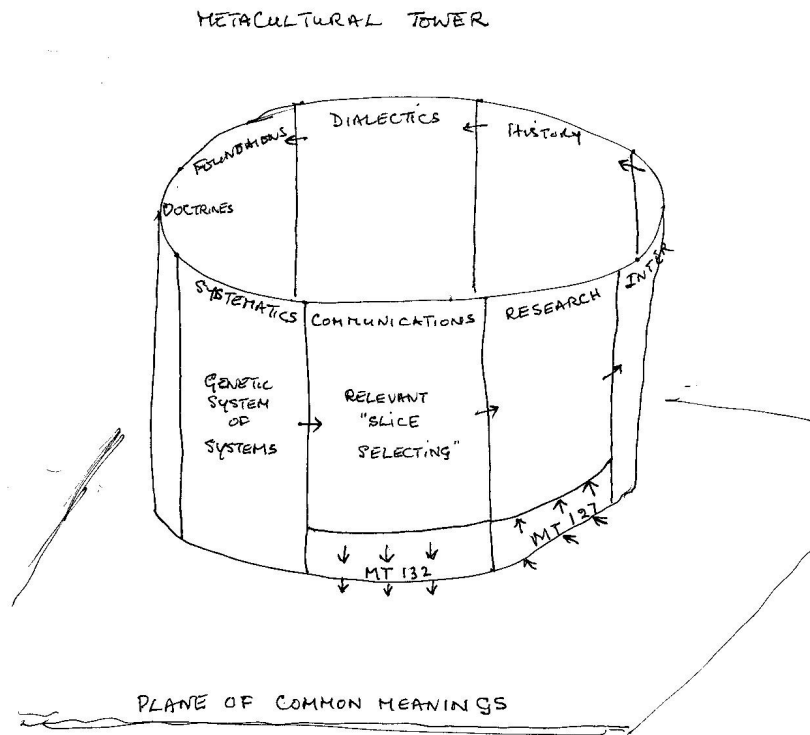
and disagree with honest feelingfulness and, without turning their backs on the past, slide batons to the subgroup of the race that is foundational persons - would they resemble Richard Branson's choices, or can you imagine the choices being strangely intrinsic to the cyclic process? - who do not turn from their facing of the future, but pick up the baton with grace and in Grace and for Grace<sup>15</sup> and fantasize - their daily contemplation - a lift in the handing to the Policy cherishers.

That is a fair bit of imaging for you. Are you helped by what I call W3, in one of its forms? W3 is reproduced in various places, but a handy references in page 124 of *A Brief History of Tongue*, where there is a helpful note that brings you to notice that complex diagraming is a fact of present life. Can you imaging an orchestra trying to handle a Mahler symphony without a score? If you have that image, you might improve your imaging by photocopying it and cutting out the layed-out specialties so that you can glue together a Tower<sup>16</sup>, like so:

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<sup>15</sup>*Field Nocturne 16* is titled "Saving Grace", the title also of a picture in my reverend wife's, Sally's, Church Office. It is a picture of a girl trapped at the bottom of a well. It is a good image of where we are at as we try to imagine our way up and out.

<sup>16</sup>The text of the original of this has a comment added to it which I leave here:  
**The Tower of Able is simply a modification of the diagram on p. 124 of *A Brief History of Tongue*. That diagram parallels Chemistry's Periodic Table: it is *The Periodic Stable of Hodics*.**



This is simply another help in our struggle to fantasize. The tower is to climb up, a mounting spiral, generation after generation, into more remote meaning, yet ever cycling towards generating symbolic and faith-filled meanings in the plane of common sense. As I put it elsewhere, meeting the problem of ex-plane-ing.<sup>17</sup> Or more recently I have been writing about **HOW-language**<sup>18</sup> in a fresh way, a way that pushes towards words and gestures as **Homes Of Wonder**. But I had best restrain my pointings for the moment and turn to my illustration of research in this fancied context of the year 2011. Later I shall say a little more about that context of fancy.

<sup>17</sup>The topic was introduced at the conclusion of chapter three of *Lack in the Beingstalk*.

<sup>18</sup>“How-language: Works?” is the title and topic of chapter 2 of McShane, *A Brief History of Tongue. From Big Bang to Coloured Wholes*, Axial Publishing, 2000. It was, however, only a beginning of the struggle towards a perspective on the transposition of linguistic expression called for by a new integral geohistorical subjectivity.

The text of the *Complete Works* of Lonergan remain a standard then, somewhat like Maxwell's equations a century and more after his death. Not dead, but still open to fresh reading. And then a researcher, perhaps a translator into some African Language hits on such a fresh reading, fresh yet startlingly obvious. The relevant freshly-read phrase - I think now of the English translation to appear shortly - is "the desire to know is ineffable".<sup>19</sup>

All along here our difficulty is that we - the community of Lonergan scholars - are really not "into" the task introduced on the first two pages of *Method in Theology*. Lonergan thinks and talks regularly about physics and he expects the future community of the Tower to be sufficiently into physics.<sup>20</sup> The present potential community - again, I still think of Lonergan scholars in this context - are trapped within an erudite commonsense consciousness. They cannot, then, be among the "bolder spirits that select the conspicuously successful science of their time. They study it procedures. They formulate precepts. Finally, they propose an analogy of science."<sup>21</sup>

Now I am not looking for miracles, but for some luminous noticing, a noticing indeed that we have had a couple of generations of Lonergan enthusiasts who fool themselves about their reach for the meaning of either *Insight* or *Method in Theology*. How many read on here in *Method*, as they read on after the mention of Archimedes on the first page of *Insight*, not noticing that they are gliding past doctrinal talk, mountain-climbing instructions? No wonder Lonergan delighted in Beckett's comment, which it is as well to repeat here from the text at note 29 of the previous *FNC*, " 'What-to-do?' : The Heart of Lonergan's Ethics". Beckett was commenting on Joyce's *Work in Progress*: "Here is

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<sup>19</sup>The Work is to be Volume 8 of the *Collected Works* with title *The Incarnate Word*. The phrase occurs in Thesis twelve.

<sup>20</sup>This expectation was a topic in the previous *FNC*, but it is more fully treated in chapter 1, Part 3 of the biography, *Bernard Lonergan: His Life and Leading Ideas*, by Pierrot Lambert and Philip McShane.

<sup>21</sup>*Method in Theology*, 3.

direct expressions - pages and pages of it. And if you don't understand it, Ladies and Gentlemen, it is because you are too decadent to receive it. You are not satisfied unless form is so strictly divorced from content that you can comprehend the one almost without bothering to read the other. This rapid skimming and absorption of the scant cream of sense is made possible by what I call a continuous process of copious intellectual salivation. The form that is an arbitrary and independent phenomenon can fulfil no higher function than that of a stimulus for a tertiary or quaternary conditioned reflex of dribbling comprehension"<sup>22</sup>

I have left in the comments in the footnote of the previous text. They are certainly worth reading. But do you think so? : what is your ethics of reading? Are you discomforted with the blunt suggestion that the majority of Lonergan enthusiasts do not, for example, read themselves luminously when they read "judgment of value" in section 4 of the second chapter of *Method in Theology*?

So, as with *Insight*, in *Method of Theology* the problems for these first generations of readers begin on the first page. Sadly, then, I am reaching out to believers, eccentrics with a sense of all being not-well in Lonergan studies. Still, were not the probability schedules against anything else within the mind-product of at least four centuries of recycling decline? Why, then, do I write on? Because common sense is sniffing out more and more common nonsense and common sense needs in various zones of

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<sup>22</sup>S.Beckett, "Dante .... Bruno. Vico .... Joyce", *Our Exagmination Round His Factification For Incamination of Work in Progress*, A New Directions Book, New York, 1972, 13 (first published in 1929). I would like you to take this little Beckett piece and Lonergan's marking with a peculiar seriousness in this essay, and for you and me in our fantasy. "Here is direct expression", but it - say the language of *Finnegans Wake* - is not adequately direct: it is, rather, a scream for the linguistic feedback mentioned by Lonergan (*Method in Theology*, 88, note 34), a new How-language that is **flesh as Home Of Wonder**. The "rapid skimming" and "conditioned reflex" must be taken seriously. I can here only give a hint by pointing you to the elementary popular treatment of the laying down or in of precious "proustian" memory given by Rita Carter in chapter 7 of *Mapping the Mind* (Phoenix Paperback, 2002). So, for example Lonergan's *Verbum* can be read with scholarly seriousness without the reader ever adverting to their own psychic-skin genesis of inner word. My central naming of the topic here is **flesh**. And, for example, ask yourself, "is my reading of **judgment of value** in *Method in Theology* focused on my-skin-bent towards future being?"



scholarship and their applications. History as mother is backing up Lonergan as foster-father. But let us not go back in there. On we go, hopefully, even if your comprehension is dribbling: a sense of humour about it can help.

The next step in the serious science of the future is that the researcher gets in touch with colleagues, research colleagues in connected areas, but primarily, functionally, with colleagues who are really up in the strategies of interpretation and thus are thinking within the context of the Standard Model. What I said in the last couple of paragraphs comes into play now. You, more that likely, have literally no idea of the sweat that goes into being in control of the meaning of the Standard Model of contemporary physics. Being in control? Not, then, just a post-graduate, but moving comfortably enough in it to be selected into that subgroup who works in what is the equivalent, in physics, of the Tower of Able.<sup>23</sup> Creative interpretation in physics is another ball-park from research except for some few exceptional people e.g. Richard Feynman in the twentieth century. Imagine, seriously imagine, the researcher who finds strange particle tracks heading home with her secret to brood up a theoretic that would account for it!

Now back to our phrase, “the pure desire to know is ineffable”. What, honestly, do you presently think of it, or of a fresh reading of it? Is the reaction perhaps, a ‘so what?’ Well it should cheer you up to find that that is the reaction of the good researcher: “So, what?” The researching **sows what**, and the **what** needs the expert control of the community focused on asking for fresh elusive **what**.

We, you and I, are handicapped here all along but the existential gap between what I talk of and you read of, herenow. I am thinking of what is symbolized by the symbols UV + GS. My equivalent in physics would be thinking of ..... well, what is the

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<sup>23</sup>The problem of the emergence of a fully collaborative structure of physics is raised in Philip McShane, “Elevating *Insight*. Space-Time as Paradigm Problem”, *Method: Journal of Lonergan Studies* **19** [2001], 203-229. The collaborative structure of the future is selective, “is elitist” ( *Method in Theology*, 251) not democratic, not publishing in order to avoid perishing..

point of writing the heavy equations down here? What, you may ask, is meaning by UV+ GS? The symbols point to the common mindset of any generation of the Tower people: their grip on the Universal Viewpoint to which is added, by recycling, an open heuristic Genetic Systematics. You may have worked through *Insight* on the topic of “universal viewpoint” but .... “genetic systematics”? Lonergan, sadly, never got to lift the perspective sketched in *Insight* for botany into the context of theology. It would have found its way into the second, larger, volume that he did not get to write, *Faith and Insight*.<sup>24</sup> I have had various shots at describing that developmental pragmatics.<sup>25</sup> The best I can do here is to invite you to think of the study of the sunflower from earthbound-seed to smiling sun-stand. As a non-bolder spirit you might then push on “to propose an analogy of science”, a geohistorical sequencing of global care-patterns, of which the history of theology is a very pale ghetto-shadow.

How goes your imaging of all the people? Cheer up: things could get worse. So now, here comes a worser. Think of UV + GS + FS<sub>m</sub>: the m goes from 1 to 8. What is this stuff about? It is about what you should have been guided to imagine when you were studying *Method in Theology*, 127 - 132, in your undergraduate years. If you have no clue here, at least you are getting a sense of “The Need for Division”. Each functional specialty has a particular mindset, symbolized by FS<sub>1</sub> and FS<sub>2</sub> and so on. The distinct symbols relate to clear-headed distinctions of operations and functional ends. “Without such distinctions, investigators will not have clear and distinct ideas about what precisely they are doing, how their operations are related to their immediate ends, and

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<sup>24</sup>The problems of the hurried emergence of *Insight* because of Lonergan’s move to Rome was a topic in the previous *FNC*, where I quoted a letter to Eric O’Connor of July 23, 1952: “I must try to finish and arrange for the publication of a first part of my book before my departure. It would be entitled, *Insight*, and the remainder could be named *Faith*, or *Insight and Faith*. This leaves me with a long row to hoe yet”. The letter is quoted as it was typed, without the usual italics.

<sup>25</sup>You would find a sketchy beginning of reflection in my website book, *Method in Theology: Revisions and Implementations*, the first part of which is titled “Method in Theology and Botany” A heavier context is Cantower 7, “Systematics and General Systems Theory”.

how such immediate ends are related to the total end of the subject of their inquiry.”<sup>26</sup> And perhaps you could now re-read the page on “The Need For Division” that follows this quotation, finding that you had not really read the page before? Read it freshly, with imagination reaching forward into a foggy future for the present’s starved tadpole of theology.

Back we go then, obscurely, to those competent in interpreting. How might suspected readings of the freshly-noticed phrase shake up the accepted UV + GS? For, shake up, up, is what the cycling is all about, and this in an efficient manner. We have left well behind by then the silly world of , say, “Lonergan and Jones”. We, the second zone of the Tower with its  $FS_2$ , can tackle this with refined attention , intelligence, reasonableness, foresightfulness, and responsibility. Does the fourth word come as a surprise? Yet it is the ground-word of the entire Tower Enterprise. The tower is, as it were, a leaning Tower, leaning into the future from the getgo. The researchers, etc, are not just people digging round interestedly in the past and present: they are each an incarnate concern for the seeds of the next millennia that lurk in present expressions of human loneliness and desire. Not am I writing about some isolated theology. I am writing of a global culture of omnidisciplinary concern, even reaching into the nerves of poets.

What do the interpreters make of the phrase? Note that the making is communal, within the dialogue symbolized by the 8-by-8 matrix,  $C_{ij}$ . They can talk, e.g., to historians who share the common view, UV + GS, and in that common view have also a heuristic of  $FS_m$  for all m: that should puzzle you! The direction of one interpretation of the phrase is a bubbling of meaning that, if accepted and built into the story of humanity, would give a massive lift of core mystery to daily rhythms of life, love, friendships. Is the skin of the person with whom you walk hand-in-hand tingling with ineffability?

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<sup>26</sup>*Method in Theology*, 137.

I cannot go into the hand-on of the baton that occurs as the meaning and the question are moved “into” the storytellers, a story-telling that is to bear little resemblance to the stuff about history that Lonergan was trapped in when he wrote *Method in Theology*.<sup>27</sup> So, I leap on, depending on your will, not to power, but to image. The elders sifting the past pick on the new twists on the story - always meshed with the full expression, the flawed interpretations, the warped tellings - and search their own soul and each others’ souls, onion-layer desires, to come towards proposing to the imaginations of foundations’ persons who live in a world of organized open fantasy, FS<sub>5</sub>, contemplating within an anxiety of *Praxisweltanschauung*, what they might suggest to the their colleagues - some liked, some disliked - who reach for remote policies: remote, not in a lack of concreteness - for they must be concrete as all the good of the Tower is - but in their fullness of elusive meaning. Indeed, of ineffable meaning, if the tracking has been right on. Policies emerge, sublating such commonsense musings as that of good aesthetes, into a world of explanatory care, of imitating the Explanatory Word, of vibrating with Claspings Care, a world of “God’s concept and choice.”<sup>28</sup>

So, the elders, with a dominant feminism, replace<sup>29</sup> the Beguins of a previous age and later Catherine of Siena’s take on fantastic new differentiated roles.<sup>30</sup> Imagine that!

I halt here as we reach towards an imaging of those remote policies, policies

<sup>27</sup>This is a complex problem that needs detailed study in the context of a fuller structure of functional interpretation. But perhaps a serious imaginative reading of the two chapters of history with an eye on the absence of functional bent will give some idea of their mis-fit. Might one not imagine that the tired genius was patching together a book from older sources?

<sup>28</sup>*Insight*, 726[748].

<sup>29</sup>There is a massive cultural transition involved here, from a centrality of anaphatic prayer in the last millennium to a centrality of kataphatic prayer in the next billennium. I deal briefly with this topic in a series of five essays on Foundational Prayer: Prehumous 4-8. See especially, *Prehumous 8* “Foundational Prayer V: Placing Mysticism”.

<sup>30</sup>*Field Nocturnes CanTower 44*, “The Fourth Stage of Meaning” introduces this topic. I am indebted here to a paper of John Dadosky given in the Lonergan Workshop of 2008, with title “Is there a Fourth Stage of Meaning?” Catherine of Siena is a central figure in his reflections.

incomprehensible to common sense yet desperately needed in resonant symbolic form to transform common sense, so that what is heard in future streets is **HOW**-language and echos of “the music of the spheres.”<sup>31</sup> I halt, certainly to some extent, because I am tired of repeating myself and because the topic of the pick-up, pass-forward, of systematics and communications and local common senses - 10,000 villages pillaged at present by profiteers - has been aired already.<sup>32</sup> In that airing I talked of the silliness of summary. And why should I not repeat that here? Indeed, why should I not conclude with that previous smaller reach of mine of twenty five years ago? Perhaps there is now, as there was not then, a reader or two who can imagine it all, imagine it forward, so that Lonergan’s comment on Isaiah 2: 2- 4 resonates in your hopefilled molecules: “Is this to be taken literally or is it a figure? It would be fair and fine, indeed, to think it no figure.”<sup>33</sup> So I quote a substantial piece of that younger effort of mine, ending with Bachelard, and yes, my hope of climbing has been shabbily fulfilled, freshly revealed to me as data in recent years,<sup>34</sup> cycled solitarily within my psyche when it should have

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<sup>31</sup>Shakespeare, *Pericles*, V.i. line 227. There is a lengthy consideration of this play and this echo, quoting Patrick Kavanagh on the maturing of Shakespeare, in the conclusion of chapter 2 of *Lack in the Beingstalk*. It obviously relates to the problem of adult growth touched on in this text immediately.

<sup>32</sup>“Systematics, Communications, Actual Contexts”, was first published in *Lonergan Workshop*, vol. 7 {1984}, edited by Frederick Lawrence. It is now available on the usual website as chapter 8 of McShane, *ChrISt in History*.

<sup>33</sup>These are the concluding words of one of Lonergan’s typescripts from 1935 on history, on the restoration of all things in Christ. The text from Isaiah that he quotes before this remark is the eloquent text about many people - might you imagine, with Origen, all people? - saying, “let us go up to the mountain of the Lord and to the house of Jacob; and he will teach us his ways and we will walk in his paths.” Before quoting the text of Isaiah Lonergan, speaking of the Kingship of Christ, poses the odd question, cousin to the question of the present essay: “Do you know His kingdom?”

<sup>34</sup>See, e.g. the final pages of *Lack in the Beingstalk*. The perspective on accelerating adult growth that emerges, that is to emerge, transforms all present views of inter-generational communication, of lecturing, of sharing meaning ontogenetically and phylogenetically, of writing history, etc etc. But first the reality has to come forth with a better statistic than Maslow’s “less

been a communal blossoming among front-line mountain colleagues. "Late in life, with indomitable courage, we continue to say that we are going to do what we have not yet done: we are going to build a house"<sup>35</sup>

What house, what home,<sup>36</sup> what global residence, what Epilodge,<sup>37</sup> might we imagine?

Might we build forward from Lonergan's imagination, in 1941-2, of unimaginable changes in economic life, in the past, towards the future: "Thus the stage-coach disappeared before the train, the clipper ships gave way to the steamers, domestic spinning wheels and looms were concentrated in power-driven factories, money changers yielded place to bill brokers, brokers to banks and financiers. Nor is it impossible that further developments in science should make small units self-sufficient on an ultramodern standard of living to eliminate commerce and industry, to transform agriculture into a superchemistry, to clear away finance and even money, to make economic solidarity a memory, and power over nature the only difference between high civilization and primitive gardening."<sup>38</sup>

Might we imagine a global mini-garden sacredness beyond present imaginings of temple, church, mosque, synagogue? "A time is coming when you will worship neither on this mountain nor in Jerusalem .... A time is coming - indeed, it is already here - when the real worshipers will worship God in spirit and reality, for God is looking for such worshipers. God is spiritual Being, whom worshipers are to worship in

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the 1% of adults grow". How much less? Imaging the statistic being shifted closer to 1% in a century or so? Up to 2% in a millennium?

<sup>35</sup>Gaston Bachelard, *The Poetics of Space*, Beacon Press, Boston, 1969, 61.

<sup>36</sup>See *Method in Theology*, 14, 350-1.

<sup>37</sup>"Epilodge" is the title of *Cantower 21*, a discussion in the context of the Epilogue of *Insight* that is related to our topic. See also *Cantower 32*, "The Empirical Residence".

<sup>38</sup>*For A New Political Economy*, 20.

spirit and reality.”<sup>39</sup>

Might we imagine getting beyond the hut of *haute vulgarization* and reaching for the Dark Tower?

“I saw them and I knew them all. And yet  
Dauntless the slug-horn to my lops I set,  
And blew. ‘*Childe Harold to the Dark Tower Came*’”<sup>40</sup>

So let me end with those musings of mine from the early 1980s, so much more elementary than what I wrote in the above few pages, and now **boldfaced** in its reach into your nervous **whathere**.<sup>41</sup>

As I grow older I believe less and less in summary expression, even when one has reached a worthwhile perspective. Too many people seem willing to attempt for

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<sup>39</sup>*John* 4: 21-23. I am using a modification of the translation of Charles Williams, Moody Press, 1963. Might you take off here in imagination to reach for something different from our increasingly empty buildings of religious gathering?

<sup>40</sup>The final lines of Robert Browning’s poem. Previously quoted by me at the conclusion of Cantower 4, “Molecules of Description and Explanation”. The Cantower, however, is dominated by the poetry of Elizabeth Barrett Browning and the pointers of Candace Pert. The Dark Tower needs a fresh fleshed feminism. Flesh? See the following note.

<sup>41</sup>The use of boldface type is a simple strategy of linguistic feed back that I began to use in the Field Nocturnes after number 23. **Whathere** points the reader to the reader in the poise of reading here and now: as you are, here and now, possibly in “the position” and therefore luminous regarding the status of the neuropresence of the print-images within the complex cerebral organ-heterarchy of sight. Imagine that! That luminosity is meshed with the problem of the word *flesh*. It is a word borrowed from both Merleau-Ponty and from that French eccentric Colette (1873-1954) See Julia Kristeva, *Colette, or the world’s flesh*, Volume 3 of her work on Hannah Arendt, Melanie Klein and Colette, translated by Jane Marie Todd, Columbia University Press, 2004. On flesh in Merleau-Ponty and Colette, see *Field Nocturnes* 23 and 28. The key problem for Lonergan student is to get to grips incarnately with the problem of aggreformism, to get beyond a sort of verbal gymnastics with *insight into phantasm* towards a self- appreciation of their desire’s presence within their neuropsychic skin. More on this in the following *FNC*, with title “Desire Undistanced”, which is a reflection on the recent book, “Desire and Distance” by the contemporary phenomenologist, R.Barbaras.

Lonergan what Fichte attempted for Kant,<sup>42</sup> or what De Quincey attempted for Ricardo.<sup>43</sup> I have little faith in such attempts, particularly if they have no content driving rhythmically from below upwards towards morning dreams and images. In their clarity they belong largely to undifferentiated consciousness in the later stages of meaning. They had no place in compact consciousness. They will, one hopes, dwindle as we come to the end of the horrors of modernity, the age of garrulousness, during the next millennium.

The fundamental issue is hierarchically-harmonious adult growth, particularly in that displacement towards heuristic system which is the foundational enterprise.

We live between the passionate passivity of the empirical residue and the dynamic passion<sup>44</sup> of infinite Persons. What is primary in history, even without sin, is silent darkness. Even late in life, or in history.<sup>45</sup> there cannot be more than illusory twilight, and the foundational search is an endless metempirical asking for greater depth in the same questions. It is a struggle against the terror of biography which

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<sup>42</sup>Fichte's "Sun-clear Statement to the Public at large. An attempt to force the reader to an understanding" was published, in the English translation of A. E. Kroger, in The Journal of Speculative Philosophy, vol. II, 1868.

<sup>43</sup>"Dialogue of Three Templars on Political Economy, Chiefly in Relation to the Principles of Mr. Ricardo," The Works of Thomas de Quincey, eds. Adam and Charles Black, Edinburgh, 1862, vol. 4, 176-257. More than two decades later he produced a more substantial work, "Logic of Political Economy," vol. 13, 234-452.

<sup>44</sup>On the relation of Trinitarian passion to suffering and evil, see Lonergan, *Understanding and Being*, 327-30.

<sup>45</sup>One must sublimate, through Lonergan's view on emergent probability, inverse insight and mystery, what Voegelin has to say of history: "history is discovered as the process in which reality becomes luminous for the movement beyond its own structure; the structure of history is eschatological" (Eric Voegelin, *Order and History* vol. 4: *The Ecumenic Age*, Louisiana State University Press, 1974, 304).



parallels what Eliade names the terror of history..<sup>46</sup>

I have written biographically here, and while the writing may seem mainly descriptive it expresses a fundamental foundational stand. When I was forty-five years old I wrote in agreement with Husserl, without foundational misery, "How I would like to live on the heights. For this is all my thinking craves for. But shall I ever work my way upwards, if only for a little, so that I can gain something of a free distant view? I am now forty-five years old, and I am still a miserable beginner."<sup>47</sup> I would hope, in the future, to remain in agreement with Bachelard: "Late in life, with indomitable courage, we continue to say that we are going to do what we have not yet done: we are going to build a house."<sup>48</sup>

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<sup>46</sup>Mircea Eliade, *The Myth of the Eternal Return*, Routledge and Keegan Paul, London, 1955, 139-162.

<sup>47</sup>I quote from a letter of Edmund Husserl to Franz Brentano, October 15<sup>th</sup>, 1904; quoted in H.Spiegelberg, *The Phenomological Movement*, volume 1, The Hague, 1965, 89..

<sup>48</sup>Gaston Bachelard, *The Poetics of Space*, Beacon Press, Boston, 1969, 61.