

Prologue

As I mentioned in the Preface, the text of the book that became Part One seemed to invite successfully a stand on the significance of Lonergan's suggested division of labour, but left some readers, who wished to move forward towards implementation, with a variety of questions about their own struggles to contribute. Part Two is an effort to meet that need in a general fashion, where the word *general* has both its normal meaning and the meaning that I would have it take on in a sharper fuller metaphysics. But leave that distinction aside for the moment.¹ Before I move on to the divisioning of my effort here, however, I would make the single point that general directives in the concrete are supplementable by particular conversations, where such conversations have an honest biographical bent. By *honest* I mean that one is "at pains not to conceal his [or her] tracks but to lay all his [or her] cards on the table."² By *biographic* I mean that one is seriously envisaging one's life, however uncertain the next year may be. These are points that came up in the reading of the text, and in my conversations with some readers. Part Two seeks to add a helpful context to both reading and conversation.

But this Part is also a stand, my stand, shared now in a mix of knowing and believing with some readers: to the characteristics of that mix I return below, especially in chapter 25. One evident characteristic is to be self-luminosity. A few more words here about that, since it is triply important. It is important first because it is integral to the learner's struggle with the mix: to this topic we also return in chapter 25. Secondly, it is important to notice that the absence of such

¹In *ChrISt in History*, chapter 5, "Communications in General" there are leads on this matter. It is simple consequence of the concrete intention of being, reduplicated concretely in a luminous metaphysics. This freshens the meaning of general, as in "general metaphysics". The book is available on website www.philipmcshane.ca

²*Method in Theology*, 193. The "pains" may be pains of Providence, like Brendan Kennelly heart-pains that opened to him visioning with *The Man Made of Rain* (the title of his book from Bloodaxe Books, Newcastle-on-Tyne, 1998). One might draw parallels between his rain-pain and the pain of chemical imagery that I write of occasionally, lifting one to explanatory vision. "The man of rain walks the streets of Dublin. / Shadows are candid beside him, behind and before." (*Op.cit.*, 66); " 'Let's go for a walk through your scars,' invited the man of rain. / Away we went." (*Ibid.*, 34). Away we go!

self-luminosity in authors, detectable in their expression, cuts through a great deal of comparative work: if one claims that X is saying the same as Lonergan, then there should be evidence of a decent level of quite luminous self-appreciation in X's work. Thirdly, there are to be those who claim discipleship of Lonergan, yet oppose the present stand on functional specialization: some luminosity regarding this opposition would seem to be an essential of their position.

Questions regarding the book have come from a wide range of interests, cultures, disciplines. How to order these questions and trim them into generic form was an impossible task. Eventually the present structure bubbled forth: seven chapters that aim at pushing realistically the implementation of the eight specialties. Why seven and not eight? Was it because I prefer the apocalyptic number seven? Well, yes. But the meaningful answer is that I bring the consideration of foundations and systematics together in chapter 2 below in a way that both highlights the parallel with normal science and brings out concretely the cyclic process as it is going to shape up in the next few generations. So, seven chapters, with tasks ordered peculiarly: [1] research, [2] interpretation, [3] foundations and systematics, [4] doctrines, [5] communications, [6] history, [7] dialectic. The order is strategic, just as the odd order of the specialties in *ChrIst in History* was purposeful.³ But I will let the strategy emerge. However, the final chapter deserves a preliminary comment. That chapter emerged from my reflections on a previous set of questions, questions that were posed to me during the Lonergan centennial gathering in Toronto in 2004. Such questions had a core content: how do I figure out and make my pragmatic stand? My answer was to illustrate one style of beginning to do so by doing walk-about in Dublin after that meeting as I had done previously in New York.⁴ You have a home base, a scattered institution of some form, with its common sense, aesthetics, theory, technology, sin and sensibility. You can always start there, walking, listening: "Mallarme, don't you know, he said, has written those wonderful prose poems Stephen MacKenna used to read to me in Paris. The one about *Hamlet*. He says: *il se promene, lisant au livre de lui-meme*, don't you know,

³The pedagogical order there is Dialectic, Foundations, Communications, Doctrines, Systematics, Communications, Research, Interpretation, History.

⁴See *Cantower 14*, "Communications and Ever-ready Founders". Part three deals with "Founders of New York".

*reading the book of himself.”*⁵

⁵James Joyce, *Ulysses*, Penguin, 1986, 153. Apologies for missing accents!

Chapter 22.

Research: 1957-2006

Such walking and listening is research, especially if you can join Joyce on Sandymount strand, on a street corner that is impressively already out-there-now, bi-focused, and turn inwards round the “ineluctable modality of the visible.”⁶ But you may not be able to do that, or wish to do that, in any seriousness. Indeed, that whole already-out-there-now stuff may escape you: the solid city is a legitimate symbol of reality for you, even if you do not know the meaning of that claim.⁷

This is an important start to our reflections on the specialties or their non-use by you. “Many Theresas have been born who found for themselves no epic life,”⁸ and Toms or Tsibmas too. I have met - and taught - many such, doing good work now in schools and offices and hospitals, work coloured by some acquaintance with self-attention. Nor is their modest experience to be neglected, if it is expressed, as it can be, for example, in a Lonergan Newsletter. Such expression intimates the later ethos of a global culture. You may well find your proper way in this non-cyclic world: then research leaps from evening searching to morning class or Sunday pulpit. Still, if you are of this bent yet reading here, you obviously appreciate the benefit of being luminous about this limited goal. And you appreciate, I hope, the importance of taking a commonsense stand about the need for and significance of functional specialization. So: I thus have answered a fair percentage of the questions posed to me about involvement in functional specialization. Call in here, if you like, some casual research on the proportion of university graduates who find for themselves no epic life, yet achieve their unique human greatness.

It is important to think this through even in relation to academic life, which, according to many of my correspondents, can be brutally destructive: but I see no point in going into detail here. Your stand in such circumstance may then be no more than a believing support: you are caught up in committees and commitments to publish in standard mode.

⁶James Joyce, *Ulysses*, Penguin, 1986, 31.

⁷We will return to that at the conclusion to chapter 25. It becomes an existential challenge in the exercise of chapter 28.

⁸Georg Eliot, in her Preface to *Middlemarch*., where she contrast these Theresas with such as Theresa of Avila.

Now let me follow up those initial remarks by pointing towards some lightweight research that makes more plausible a commonsense support of luminous collaboration. So, we look back casually over the fifty years since the publication of *Insight*. Of course, I cannot look back casually: I have been reading the book constantly, in a range of contexts, for the fifty years of its availability: the result is a pretty solidly grounded view that it is a work of shocking genius. There was no Mozart backing up this symphonic Beethoven climb of Lonergan. Twelve years after its publication, a modest essay named the answer to his continued search for a cosmopolitan method.⁹ Neither the initial work nor the brief essay have had any serious cultural effects. What went wrong? Or did nothing go unpredictable wrong in a world possessed by decline? Was it just a matter of their being no Schubert or Brahms to follow his Beethoven achievement? Or was it not also a matter of there having been no Haydn or Mozart before him?

Here is where the casual research shifts to some level of seriousness. The truncated subjectivity that possessed Europe and its colonies certainly could not be adequately descriptively classified without a venture beyond truncated consciousness: what could “the social situation deteriorates cumulatively”¹⁰ mean to such a consciousness? Perhaps some varieties of existential or aesthetic discontent? But let us leave that question to Chapter 24 below.

Certainly the following of Lonergan was, in the main, not a following up, not something parallel to the lift that occurs regularly in physics. A massive triple paradigm shift had been offered, although initially only the achievement expressed in *Insight* was seriously available.¹¹

⁹Chapter 5 of *Method in Theology* first appeared in *Gregorianum* 1969.

¹⁰*Insight*, 229[254].

¹¹Obviously, it will be some time before these twined shifts are diagnosed properly. For me, the primary shift is the shift to functional collaboration. The secondary shift is the shift to a theoretic and democratic economics, symbolized best in its emergence, perhaps, by a focus on mesoeconomics. What of the *Insight* shift? That is a complex issue. First, I would note that, from Lonergan’s own work, that shift is not a discovery but a re-discovery: therefore not a major item in scientific progress. But within that re-discovery there is a spectrum of very serious shifts, overpowering shifts. Perhaps the most immediately troubling is the precision with which Lonergan’s work exposes rich description for what it is: non-explanation or at best a beginning of explanation. Tom, Dick, Harriett and Jesus are patterned chemicals. Explanatory studies demand that their stories are told within a luminous heuristic of that fact. That demand may be foreign to

There has been a long interventient footnote between this paragraph and the last. What does the related cultural shift mean for you, intimate to you? Oddly, there is a sense in which it is the key to this entire second book. An interventient is a person or thing. I am to write on here, to think on with you, about this triple paradigm shift, coaxing you to the type of research that I was doing in my movement towards the final section of this Part, chapter 28. But the troublesome interventient is of course Lonergan. Later we will talk and think about history and his story and your story, leading to a larger suspicion about intervention. What went on in that century, 1907-2007, from the little boy in the garden listening to his mother's piano-playing to his being carved out, interventively, intravenously, by the books *Insight* and *Method*? We bear testimony to it, even write biographies: but "the string of credible testimonies merely re-edits historical experience. It does not advance to historical knowledge which grasps what was going forward, what, for the most part, contemporaries do not know."¹² My claim here will be disputed, the claim that, for the most part, we do not know what happened, what was seeded, by the intervention of Lonergan. Are we a little like the chap in *Insight* who came home to find the house burned down; at least he could come up with the modest judgment, "something happened." Was that something the lighting of the drywood of the conventional House of Intellect¹³ calling for "a re-adaptation of the whole existing structure"?¹⁴

Where, then, are we, you and I, puzzling about your searching, researching, a reach into what is mainly a pre-critical meeting of biographies in history? I should, I feel, skip on here discretely, for the answer requires further intervention, a further intervening footnote, relating to

you: certainly it is foreign to much of Lonergan studies where, for example, feelings are discussed without much advertence to the drive and achievement of the neurosciences. Nor am I making new points here: the discomforting message is there, right through *Insight*. I associate the demand, symbolically, with a single paragraph, *Insight* 464[489]. "Study of the organism begins..." Begins, not ends. And re-read the text as "self-study of the organism", or shift attention to the organism that was and is Jesus. Etc.

¹²*Method in Theology*, 186.

¹³I am recalling the classic by Jacques Barzun.

¹⁴A remark of Lonergan, written in 1942, in the context of his reflections on the shambles of established economics (*For a New Political Economy*, 6)

my shifting of the meaning of research and of generalized empirical method.¹⁵

How are you to accept the gift of being rather than non-being, the cosmic embrace? And how are you to make your homely home with its pressure towards homeliness in the widening circle of ethnic domains? Later we will join Hermine and Harry in their lonely asking of this question, stepping on with *Steppenwolf* against the conventions of some *Glass Bead Game*.¹⁶ I must twist here away from such unconventional offerings and considerations to more standard pointings regarding research, but I cannot refrain from drawing attention to the heart of *Insight*'s matter. It was written not to refute Kant or anticipate Kuhn but to rescue loneliness. Lonergan never managed to rescue his own loneliness, except in the consolation of the mutual mediation of a cosmic embrace. But the problem that he invites you to intussuscept - with a Remembering of the Future¹⁷ - is the problem, tragicomic, of your dark solitude,¹⁸ unsure of your way through the maze of philosophies and religions, "threatened with inevitable death and, before death, with disease and even insanity."¹⁹

What dominates my writing here is the extent of the missing intussusception, the problem of the Existential Gap.²⁰ The intussusception would seem to required a new edge of effort, a new suffering collaboration, a communal spiraling. Might we get some distance towards such an institution by 2037?

Such an institution must battle in its slow emergence against the conventions of normal

¹⁵The shift from *Insight* 's view occurs in *A Third Collection*, p. 141, top lines. My recent emphasis pushes researching, researchers, towards a fuller attention to the subject, but always mediated by the cosmos in its being revealed by the reach for explanation.

¹⁶See the beginning of chapter 27.

¹⁷The title of the relevant last section of chapter 3 of my Pastkeynes Pastmodern Economics. The title is borrowed from a chapter-heading of Declan Kiberd, *Inventing Ireland. The Literature of a Modern Nation*, Harvard University Press, 1995. Kiberd has good things to say about the de-colonization of language.

¹⁸*Insight*, 625[648].

¹⁹*Insight*, 385[410].

²⁰*Phenomenology and Logic*, 281-4.

well-established modes, and in philosophy and theology those modes do not include a well-developed common scientifically-established context. We have mused on these conventions before, but not quite in this existential waywardness. Research in a developed science is done in the context of a common and remote meaning. Were there to emerge a willing community of cyclic intussusception and mutual self-mediation, there would be, in 2037, the serious beginning of a global towering of researching that could “command in all the universities of the modern world the same admiration and respect that St.Thomas himself commanded in the medieval University of Paris.”²¹ What would command respect is the remote common meaning.

²¹*Verbum. Word and Idea in Aquinas*, 227.

Chapter 23.

Foundations and Systematics.

The common and remote meaning of the Ovalteam-to-be is, of course, that of a shared and intertwined foundations and systematics, and I would hope that we are getting more and more to grips with the reality of the “something happened” of Lonergan’s unaccepted offers. We are back at the beginning of Part One. Lonergan’s fundamental offer is the offer of history. The fundamental strategic response that I look for is an honest minimalism that begins with, and from, a common historical experience that may not be enormously informed, but that can go on to a refined discovery of how massively missing the point it is to randomly and uncollaboratively implement a light weight version of the happening. It seems to me that there is a Dark Age Ahead in Lonergan studies, out of that randomness and isolationism, that is like a seed fruitfully dying.

Where do I find myself in this dying and resurrecting? That is the question, your question, that tones this Second Part, in which we focus back and forward in honest reflection on, say, thirty previous years, thirty years to come. By 1977 *Method* was out and about, settling into an odd pattern of usage; there was more talk now of Lonergan’s revolutionary economics but not much thinking; *Insight* was thirty years old, assumed, terribly wrongly, to be a background to a movement - or, amazingly, replaced by some mythic later Lonergan. The “something happened” was certainly not the identification of the corruption at the heart of civilization’s streets and schools, in the control of “stagehands; the setting is magnificent; the lighting is superb; the costumes gorgeous; but there is no play.”²² There was something to be dismantled that perhaps only serious feminists noted. Two world wars, a depression, and a colonial world that has now changed stagehands were just surface signs of the non-emergence of foundational persons, of the non-emergence of adequate enlightenment as an acknowledged human aspiration. But what is adequate human enlightenment? How do we get beyond Zen and Ken to THEN?²³

“How do I get beyond this month, this year this thesis, this murderous job?” That is the apparently lesser question that gives rise to these reflections, that factually gave rise to this part of

²²*Insight*, 237[262].

²³This is a topic of *Cantower 5*, “Metaphysics THEN”.

the present work. But it is the same question of THEN, a question within the question of a startling “new order,”²⁴ of a shocking third stage of luminous meaning. Should I go on here about “the monster that has stood forth in our time”²⁵ and talk with Jung of heroism?: “if a man is a hero, he is a hero because, in the first reckoning, he did not let the monster devour him, but subdued its not once but many times”²⁶ No: it seems better in the context of immediate existential questions to hold to the tragicomic spirit and the minimalism of surviving the day, the thesis, the job, and so to cling to the minimalism of our foundational program. That master of the offensive, the Charlie Parker of comedy, the recently-deceased Richard Prior, remarked once “I live in racist America and I’m uneducated, yet I think that a lot of people love me and like what I do and I can make a living from it - you can’t do better than that”. You may live in racist Ireland, or flawed Lonerganism, not be loved nor like what you do. What better can you do, if you suspect that the Lonergan Happening was not just another dialogue member of the noise of conventional foundations or anti-foundations?

You can keep your suspicion quiet, but twist the conventions of your conversations towards the unusual suspects of incipient dismantlement. This is really the main nudge of this Second Part. Lonergan’s intervention in culture is not just a new deal but a new deck in a rocking boat. His dialogue partners were Aristotle, Aquinas and especially modern science, symbolized by his use of *Foundations of Physics*. If I am thought of as offensive here, then I appeal to the clear offensiveness of his answer to a Workshop question of the mid-1970s, “what physics should a theologian know?”: “Well, he should be able to read Lindsay and Margenau”.

²⁴*For a New Political Theology*, 4; “a readaptation of the whole existing structure”(Ibid., 6). Within the new order envisaged by Lonergan in 1941 is the question of microautonomy, an ethos of luminosity regarding personal relations.

²⁵*Method in Theology*, 40.

²⁶Carl Jung, “The Relations between the Ego and the Unconscious,”. *Collected Works*, Vol. 7, Princeton University Press, 1966, 173. Our culture need new images of the painfull effort to maintain a pattern of adult growth. I have to hand a little book by Eric Horst, *Flash Training*, Chockstone Press, Colorado, 1996. It deals with leading-edge rock climbing. Such people live in the focus of their climbing-reach. Still, there is my recurrent encouragement, to find honestly that perhaps you prefer to watch: but within that watching there can be admiration and encouragement.

Frightening, yes! But I am not asking you to take up physics, unless you have the time and the talent. I am asking you to take into your psyche a tolerance and encouragement of that simplest of orientations into the world of theory. Simplest? That is part of the stand. Physics, the simplest of sciences, is on the edge of breaking out of the complexity of muddled descriptive categories. Botany, as we began to sniff in Part One, is massively embedded in immaturities of chemical description. In the mid-1970s Lorenz got a Nobel prize because he suspected that zoology was about live animals. And when we come to human studies, whether in narrow science or in the fullness of history, we are nudged to say by Lonergan that “something happened” in his viewing of them that, really, has not much deep connection with the third force in psychology but is quite ahead of it.²⁷

But whatever the weaknesses of these incipient sciences, their beginnings are what is primarily to be researched into theology and functional specialization. They do not come alone of course: there is the mesh of arts and technologies and cultures of common sense. Within that common sense, and holding to it with subtle bias, there is the panoply of philosophical and hermeneutical speculators, and these too provide data for intussusception through research, but in a providing that would seem to me to be regularly *per accidens* and over-reaching. So, I would make the odd claim that these are to gradually fade from centre stage.

The following chapters of Part Two have more to say about this, about dialogue internal to theology and the dialogue that is a core functional ingredient of the eighth specialty. Here my appeal is for a recognition of the difficult worlds of theory and interiority offered by Lonergan with unique luminosity. The primary dialogue generative of progress is the cyclic dialogue of those who are serious about “being at pains” to be self-luminously in dialogue with those who seek explanations.

²⁷ I wish to draw attention to a more recent movement in psychology represented by the *Journal of Mental Imagery*, with a thirty-year tradition. It is associated with the work of Akhter Ahsen. See the volume-length survey of Ahsen’s work titled “Image and Word in Ahsen’s Image Psychology” by Judith Hockman, the assistant editor of the journal, *Journal of Mental Imagery*, 26(2002), 1-146. Ahsen’s work would seem a serious shift to the subject, but it falls short of the key shifts. I consider this tradition and others in *Joistings 10*, “What do you want?”.

I do not wish to elaborate further here on the content of the cycling invariant. In its distant future it is what is talked of in chapter 6 of Part One. But its identity in the emergent community of these next thirty years will be a struggle with symbolisms of that identity, symbolisms that are the topic of Chapters 25 and 26 here. The monster that I wish us to tackle or to get round, then, THEN, is especially the scholarly dodging of that challenge. Is it a bridge too far?²⁸ I do not think so. But certainly, I would say that for most of my Lonergan readers the bridge that is the bridge of physics is too far for the present. Perhaps you can make a difference regarding, guarding, the tradition after 2037?

At all events, it seemed to me, in envisaging now a Third Part to this book, that other features of foundations and systematics included initially here had best be transferred to that Third Part.²⁹ As I mentioned in the Prologue, Robert Doran's book, *What is Systematic Theology?*, came into my possession at the conclusion of the first two parts. Its appearance and content warranted a Third Part where the topic of the present section is treated in a much more complete, non-minimalist, manner. But, as you shall see, that manner retains continuity with my effort to open the way of sincere beginners to a strategic tackling of the problem of developing slowly a personal and communal system that would answer both their own contemplative and operational needs and ferment a startlingly fuller global future. With that in mind, and with the possibility of leaping into Part Three at any stage for the fuller context, let us venture into some reflections on a particular effort of interpretation.

²⁸ In "Features of Generalized Empirical Method: A Bridge Too Far?", *Creativity and Method*, edited by M.Lamb, Marquette University Press, 1984, I treat of a range of blocks, bridges to be crossed, like the "bridge" mentioned in the first paragraph of chapter five of *Insight* which is a topic above. The absence of the crossing leaves the rest of the book dulled.

²⁹One especially gets a taste of the new level of demand from chapters 32 and 33.

Chapter 24.

Interpretation of *Dark Age Ahead*.

Dark Age Ahead refers, not to our musings on the next thirty years, but to a book by Jane Jacobs.³⁰ In so far as we are thinking of the Age Ahead, we are, of course, in the forward specialties and our talk would be un-referenced, except for “typing,” for summary expression.³¹ The topic in this section is Interpretation as a functional specialty, but we are thinking about it now concretely, as beginners in the process of cycling functionally. I picked out this book of Jane Jacobs very deliberately. This grand old Toronto lady, “Mrs Insight” as Lonergan called her some forty years ago, is highly respected by most of the Lonergan community. Her influence is noted below in one area, and her spread of concrete insights have been identified as merging with Lonergan’s search for progress. In a letter to me in the late 1990s she expressed her sense that Lonergan’s introduction of re-distributive operations could clear up a lot of muddles but she did not herself follow up his analysis.

She seems to merit inclusion in our search for progress. The question I would have us ponder now is, How is her work to be included in the cycle of functional specialization? The question can be asked, of course, of any past or contemporary thinker, especially those who have de facto been topics in Lonergan studies or in Lonergan conferences. Or - another candidate for this chapter - one could ask the same about Karen Horney and her magnificent little book of 1937, *The Neurotic Personality of our Time*. What we do here, then, is paradigmatic.

So, I look both at the sweep of this work of Jacobs and at a particular piece of the text. Let us first quote that piece from the final three pages of the text.

“The pressing immediate task is for the society to be sufficiently self-aware to recognize the threat of accumulating cultural weaknesses and try to correct them, and so stabilize its

³⁰*Dark Age Ahead*, Random House, 2004. To be referred to below as **Jacobs**.

³¹This is to be worked out on the analogy of science. A relevant reflection of Lonergan is a scribble from unpublished archival material (Batch B, 8, 6, V); “Theology 1) not a Platonic Idea 2) but the many species [not as individuals except as types, as dominating personalities] 3) in a genetically differentiated genus”. Note how this also relates to our struggle towards a genetic systematics. The dialectic elements in the sequence are reversed, regularly by contrafactual analysis.

complex cultural network. Vicious spirals have their opposites: beneficial spirals, in which each improvement and strengthening leads to other improvements and strengthenings in the culture, in turn further strengthening the initial improvement. Excellent education strengthens excellent teaching and research by some of those educated, activities that in their turn strengthen communities. Responsive and responsible government encourages the corrective practices exerted by democracy, which in their turn strengthen good government and responsible citizenship. And so it goes. Beneficent spirals, operating by benign feedback, mean that everything needful is not required at once: each individual improvement is beneficial for the whole.”³²

I quote at length because the centre-piece here, on education, government, etc, gives in fact the sweep of the book, named elsewhere, dealt with in a sequence of chapters.³³ Chapter 6 deals with self-policing, chapter 7 with “Unwinding Vicious Spirals.” At first reading it could be heart warming: does one not notice an echo of Lonergan here, the spiral of *Method*, the Cosmopolis of *Insight*? But if one is reading, interpreting, with the developed perspective that was our concern in Part One, one’s response is more sophisticated.. Lonergan’s *Insight* and Jacob’s insights are in quite different worlds.

The difficulty, of course, is the difficulty that this Second Part set out to deal with: we do not, within the Lonergan community, have the developed perspective mentioned or, further, the development of it that would distinguish clearly popular expressions of hope and despair, pre-systematic and post-systematic literatures, indeed that would detect the presence or absence of remote system as a control of meaning and intent. In the following chapter you will find leads to the required developments, distinctions, detection. But here let us stay in elementary fashion with the problem of reading Jacobs and with the task of interpretation.

The task of interpretation is one that follows with precise functional baton-exchange some achievement of research. The culture, let us assume, is cycling on with some small functional

³²**Jacobs**, 174-5. I doubt if Jacobs caught the echo of Kurt Vonegut Jn.’s “and so it goes” that regularly gives a tone to his chapter endings, a tone quite foreign to beneficent feedback!

³³Named on **Jacobs**, 24; dealt with in chapters 2-6.

success: the year is 2037. Then, “beneficent spirals, operating by benign feedback” have lifted the level of research detecting, perhaps indeed to find no good or bad anomalies in Jacobs. But let us stay with 2007, or rather 2004: Paul Kidder finds such spirals in Jacobs and meshes them successfully into Seattle communications regarding, guarding, building. In Lonergan’s terms, how is he doing? “He’s doing what he can.”³⁴ But as we progress in collaboration, Kidder’s work can move in a fuller functional direction, a baton exchange with the history of city-planning, but now with that history sublated into the general history written of earlier, immature certainly in 2037, but identifiable. We are reaching here, in fantasy: but is there not fairly evident a fuller subtler view of withdrawal than is present in Jacobs, Mumsen, or Toynbee?

What of the reading of Jacobs, now, or in 2037? Note our focus on reading, indeed here, increasingly, I would hope, on your reading as an interpreter nudged by some other people’s good researching. Jacob means something within common sense and she means it, within her perspective, as implementable. She has a rich *Praxisweltanschauung* so that she, like “Newman could make their commonsense contributions to our self-knowledge,”³⁵ and to the subjective objectifications that Langer identifies with sculpting and architecture. And if you are reading your reading, then you may have already noticed that we are on that impossible page of *Insight* the is the heart of *The Sketch*?³⁶ And now, with Lonergan, we are better able to “observe how ideas presented there recur in quite different specialties.”³⁷

I do not expect that, by 2037, histories of architectures will have shifted seriously into the context of functional system-controlled history, but there is room for optimism that some subgroup of Lonergan disciples, working within a groping illumination of the story of themselves and humanity, will have generated at least the mood of a story of ethnic domains that would lean towards microautonomy and mesoeconomics, towards the quite the new order of constructs of educational domains hinted at by Kidder. That story, that history, is to find its place in the

³⁴*Insight*, 228[253]. On Kidder’s use of Jacobs, see the beginning of chapter 28.

³⁵*Method in Theology*, 261.

³⁶*Insight*, 579-81[602-3].

³⁷*Method in Theology*, 153, note 1.

assembly of dialectic and so lift the probabilities of a post-postmodern architecture that will mesh with the globe's local lonelines and longings. "The task will be vast, so vast that only the creative imagination of all individuals in all democracies will be able to construct at once the full conception and the full realization of the new order."³⁸

But we are getting way ahead of ourselves. Back to Jacobs and to that particular passage that I quoted at the beginning. Is it becoming sufficiently clear to you that the meaning we write of here is not Jacobs' meaning? Her spiral, for instance, is not Lonergan's hard-won spiral of collaboration. Nor does she envisage radical shifts in economic theory, government practices, educational structures, housing projects. But "good things" of her meaning can be lifted into the cycle of a science of progress. By 2037 that spiral science will be a feeble candidate in a field of operative "vicious spirals" all too easily identifiable with the "Dark Age Ahead." Some of Jacobs' meaning will have been placed in a new systematic context that is to increasingly stand out as of cosmopolitan significance. But her meaning of spiral, of policing, of self-criticism, these will have been identified as parts of an old-style optimism that flows from Plato's poise. "A vigorous culture capable of making corrective, stabilizing, changes depends heavily on its educated people, and especially upon their critical capacity and depth of understanding."³⁹ Plato could agree with a Greek translation of this. But Lonergan, and his Ovalteam of 2037, would point to a scientific translation of this into the beauty, efficiency and unity of the patterned critical capacity outlined on page 250 of *Method*, and of the cyclic power of a depth of foundational and systematic understanding quite beyond Plato or Jacobs.

What of Jacobs as dialogue partner, something that certainly comes to mind when we think of her place in Lonergan studies of past decades? That question certainly merits attention, and will receive it in chapter 26, on Communications. But meantime you might divert yourself from Jacobs to some zone of your reading that parallels *Dark Age Ahead*, to see whether you have a better angle on that reading as you seek to switch it into cyclic mode. Or you could pick up on pointer within Lonergan that call for this shift of context. I think myself of two writings of

³⁸Lonergan, *For A New Political Economy*, 37.

³⁹**Jacobs**, 63. See also 69.

1937 that might haunt 2037 for better or worse, depending on Lonergan's disciples picking up the baton of anomalies. There is Hicks' paper of that year,⁴⁰ simplifying Keynes' stumbling effort in a manner that gave a handy weapon of economic manipulation to the generation dominated by Samuelson⁴¹, present now in Bush's economic advisor, Mankiw.⁴² There is that wonderful little book, already mentioned, of Karen Horney of that same year, *The Neurotic Personality of Our Time*.⁴³ Will Hicks' oversights be exposed, by 2037, and with it the operations of the Big Leagues of world economic advisors? Will Horney's identification of neurotic competitiveness be meshed operatively into the psychology of games to rescue Little Leagues from patterns of destructive coaching?⁴⁴ The probabilities in either case and other cases obviously depend on some disciples of Lonergan stumbling round the right track.

⁴⁰John Hicks' IS/LM presentation of Keynes in the *Economic Journal* of that year grounded a tradition of economic teaching that still prevails.

⁴¹See K.A.Pearce and K.D.Hoover, with a comment by A.Cortell, "After the Revolution: Paul Samuelson and the Textbook Keynesian Tradition", *History of Political Economy*, 27, 1995, edited by A.F.Cottrell and M.S.Lawlor, Duke University Press, 183-222.

⁴²Gregory Mankiw's text, *Principles of Macroeconomics*, The Dryden Press, 1997, is considered critically and in detail in Bruce Anderson and Philip McShane, *Beyond Establishment Economics. No Thank-you Mankiw*, Axial Press, 2002.

⁴³W.W.Norton, New York, 1937.

⁴⁴The final section of Horney's book deals with the related competitiveness.

Chapter 25.

Doctrines: Institutions of Collaboration

If the stumbling is to be luminous, there must emerge a fuller central luminosity within Lonergan studies regarding doctrinal reading. Popularly put, doctrinal reading is somewhat like map-reading, and if it is a map of a climb read by non-climbers, then it leads to little more than descriptive intake. Such a descriptive intake is what leads to the sort of misreading mentioned in the previous chapter: Jacob's statement in the quotation from 174-5 can be misread as close to Lonergan's view of spiraling.

This is an old thesis of mine, but for some of my questioners and readers it is novel. It needs to be aired and injected, meshing as it does a challenge and a consolation. My old thesis relates to a parallel I have been making for some decades between *Insight* and a graduate text in Physics.⁴⁵ The graduate text was one I used in the late fifties, so the parallel is quite existential. The key point is that every dozen pages in the graduate text represented at least one text in some undergraduate course. These texts had become traditional over the previous century: they were worked through in some form. Lonergan's *Insight* did not look back on such a tradition. Moreover, since it has not been commonly read or taught in the non-doctrinal fashion that would make up for missing undergraduate texts, it remains quite elusive. Enough said here: this is a huge problematic topic. But I can conclude my brief comment with the consoling suggestion that if you find *Insight* massively difficult it is not because you are stupid, but because it is a graduate text. The challenge of the next generations is to fill out the undergraduate texts.⁴⁶

So we come to the central pointing of this chapter, to the set of metagrams that I have found useful over decades of teaching and searching. I present them here in a strategic order, and that is evident from the numbering which is the numbering that belongs to their emergence. WO, the first Metagram, can be named either "w zero" or "w omega". I place it last here. It is the major stumbling block in the entire human enterprise, representing the challenge of

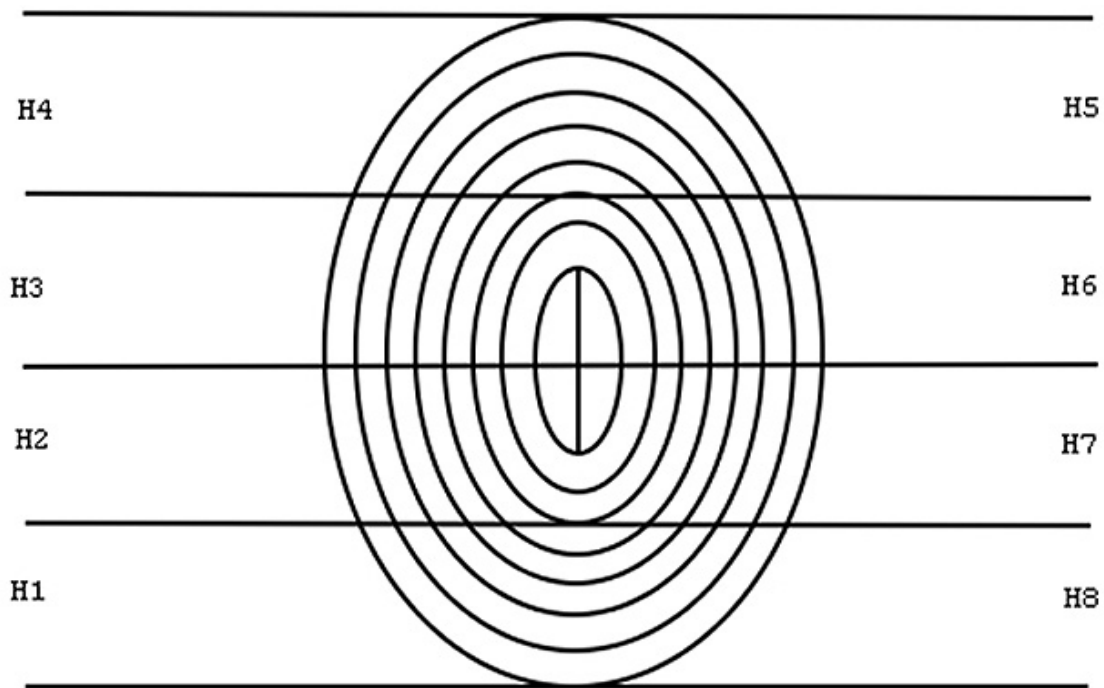
⁴⁵The graduate text in Physics is George Joos, *Theoretical Physics*, Blackie, London, 1957.

⁴⁶In a later culture of generalized empirical method, these texts will merge with texts within particular disciplines.

intussuscepting “the position” luminously. Here it is given in the form of a set of statements, but other forms are pedagogically effective, as I note at the end of the chapter, where I also point to the manner in which it should haunt the problem of dialogue.

Center stage in my theater of symbols is W3: that metagram represents for me, in its two forms, the equivalent in our work of the periodic table in the work of chemistry. But it seems best to start with what I call W5, a later addition to my series. I myself use lots more diagrams, images that complement and conflict, that enrich me towards the fuller “come about” to explanatory enlightenment. Here I would ask you to consider two aspects of symbolization. First, these have been useful to me and to those I have taught, and indeed taught internationally e.g. to people of north and south Asian and African background. But you may have to give them your own twist, generate your own complex in imaginative integrators and operators. Secondly, it seems to me important to share with you an aspect of my own struggle in recent years. That struggle benefits greatly from an emphasis on organochemical imagery. What I mean by that obviously - in fact non-obviously! - cannot be easily communicated to you. Its need emerges only as you climb.⁴⁷ One seeks to grip, to be gripped by, grapple with, historical being through images that fit nicely with the challenge of the troublesome page 464[489] of *Insight*. Historical being, yes, is a forming of energy, but it is easier to control the search for explanatory control by moving to the level of chemistry, which in fact emerge in the story within the first second of that 13.7 billion year long story. Then you, and Jesus, and the city in which you walk, are critically controlled within a massive complexity of organochemical images. One thus transforms Hopkins’ talk of immortal diamond, especially in the effort to grow within those years that are so-called retirement. But this is farout stuff, best dealt with on an individual basis, Then-mystery fashion. So, to our W5, which best fits the minimalist challenge.

⁴⁷You might find useful here *Cantower 9*, “Position, Poisition, Protopossession”, and the conclusion to *Cantower 33*, “Lonergan and Axial Bridges”.



You recognize immediately the running track image, less immediately the background of lines as referring to the eight specialties, named here H1 to H8. Why H? Because in past decades I have thought of the new enterprise as **Hodics**. Why hodics? There is the learned reason, reaching back into the Indoeuropean, old Bulgarian, etc: **hod** as **way**: and one can layer one's linguistic chemistry, Joyce-wise, with everything from Stanislavsky to the Scottish word *hodden*. And in that layering you might come across my basic non-learned meaning, which comes from a line in the song *Finnegan's Wake*, "for to rise in the world he carried a hod." The meaning of *hod* here, not related to the other meaning but to the middle dutch *hotte*, is the flat board with vertical handle used by plasterers when rising up in wall-work. Here you might think ahead to W3, **The Tower of Able**. But first a few words on W5.

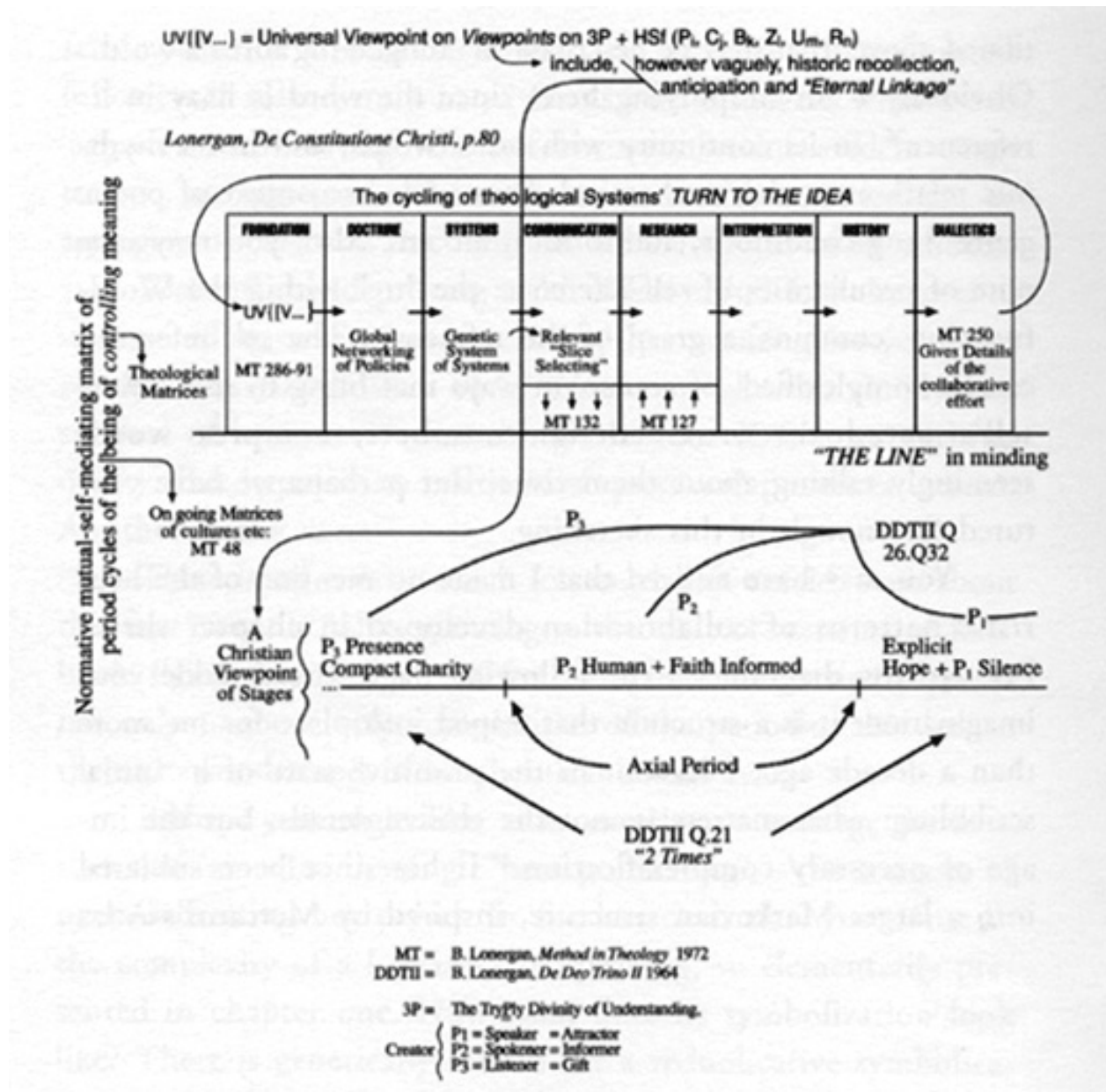
It could be simplified to a single track "around" the specialties. The set of tracks help to envisage various restricted forms of the tracking and I have used spectrum colours deviously here at times: the inner shortened track is the red track, red-necked, Marxist, canon-layered, whatever:

the outer track is the indigo track, with a word-play lurking there. Indigo: “In they go”, and this in two senses. There is the cultivation of luminous interiority in the tracking group, but also there is the holding **in** to the track.

That **in**-track is symbolized in the more complex metagram W3 which I give immediately here under its preferred name, **The Tower of Able**. The symbolization is simply the two sets of arrows that relate Communications and Research to the world outside the tower: see them there with the reference to two relevant pages - 127 and 132 - of *Method in Theology*. Why the name **Tower of Able**? This relates to other imagings that cannot be included here easily: think of cutting out the metagram along the large rectangle containing the eight specialties, turning it into a tower on the plane of plain meaning. There is the reference also to that odd incomplete project of mine, the *Cantowers*, but that is another story.⁴⁸ And of course there is the dropping of the **B** from **Babel**: you may read that **B** any way that helps.

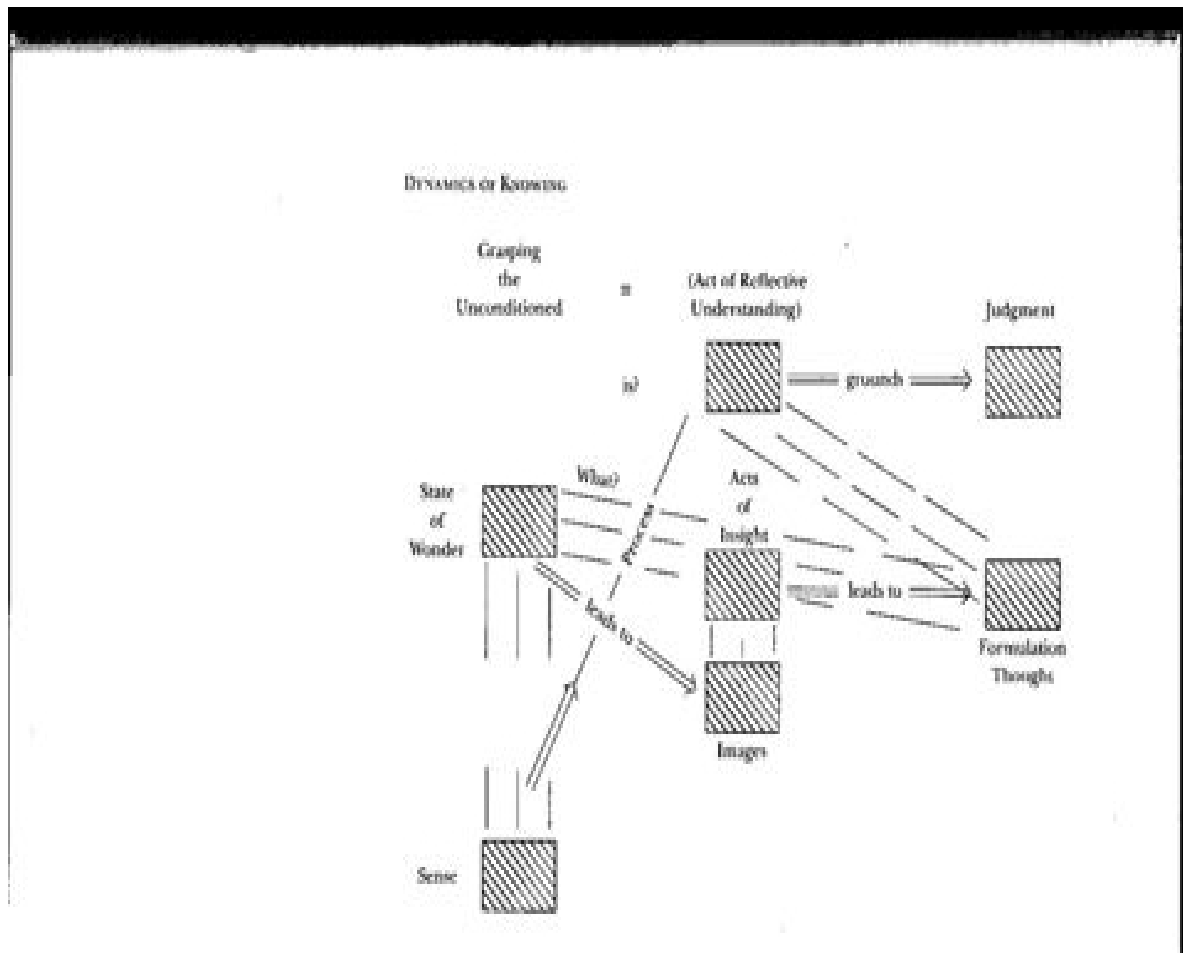
⁴⁸The *Cantower* project was to echo Pound’s achievement of 117 Cantos: 117 essays, one per month from April 2002 till December 2011, a million words in total. It was derailed in 2004 by appeals for collaboration regarding the meaning of page 250 of *Method in Theology*, when I had completed 41 Cantowers and 400,000 words. That project gave rise to the two series of essays, SOFDAWARE and *Quodlibets*. However, the *Cantower* project continues, but not in the same format or order. So. For example, the book *ChrISt in History* reaches into the *Cantower* topics of 2009. The topic of the final *Cantowers* was to be an up-dated eschatology: it still remains a priority.

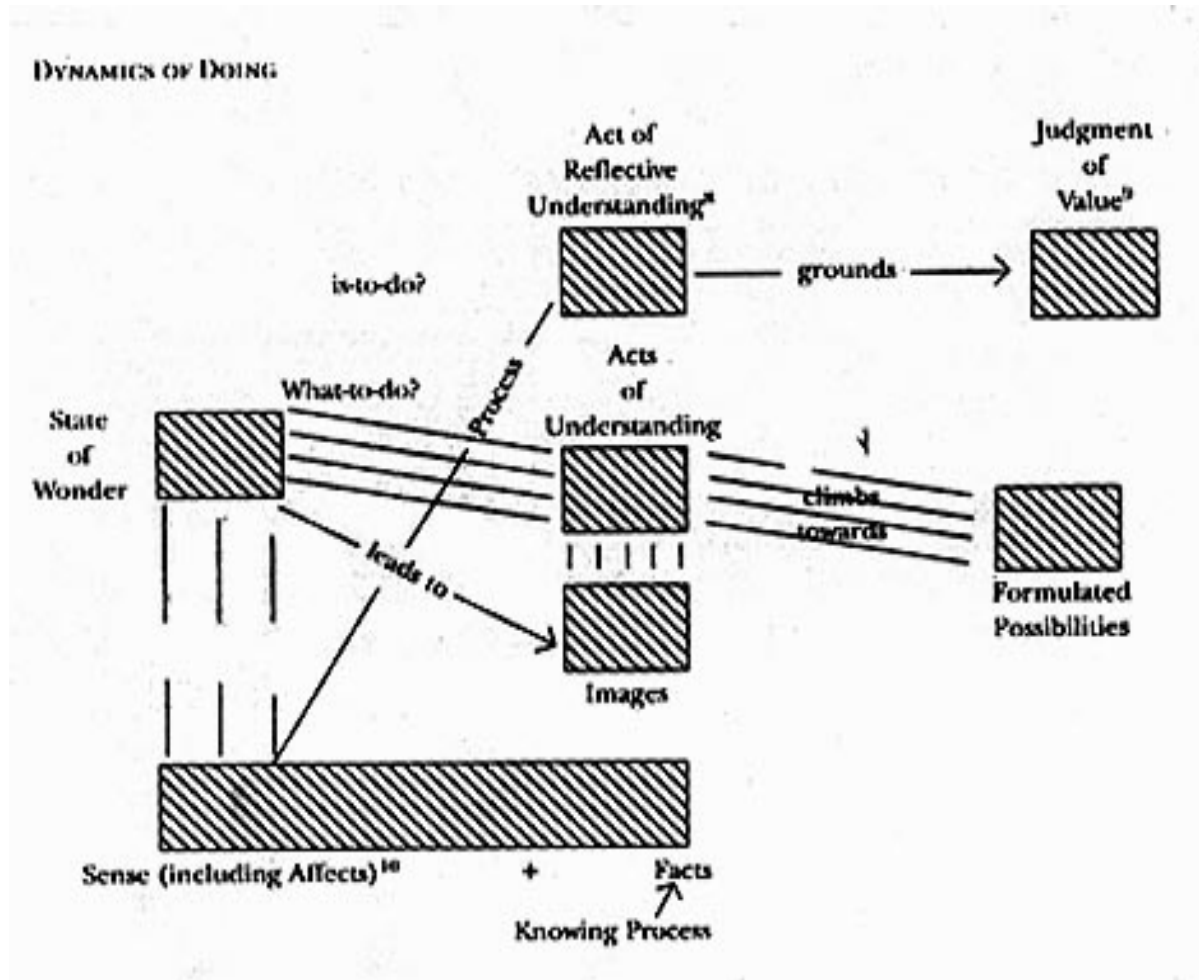
W3



Next I give you W4, which is divided into W4k and W4d - knowing and doing. The diagrams or metagrams are re-produced from Appendix A of Lonergan's *Collected Works*, Volume 18: *Phenomenology and Logic*. There you can find a few pages that point to the modal distinction between the two what-questions, but there is a great deal more of the self's difficulties of self-discovery lurking in W4d. There is need for a large book, but one might begin with Thomas' foundational introduction to the massive ethical reflections of the *Secunda Pars* of the *Summa*, questions 6-17 of the First Part.

W4K



W4D

What of W1? Here it is, simplified in order to get your focus onto yourself as a layered reality of infolded energy. You notice the less simple version at the top of W3. I leave out **H**, the historical, and **S**, the systems and schemes and schedules of probability. So, the simplified W1 is:

$$\mathbf{f}(\mathbf{p}_i; \mathbf{c}_j; \mathbf{b}_k; \mathbf{z}_l; \mathbf{u}_m; \mathbf{r}_n)$$

Need I spell out the meaning of the individual components? Believe it or not, that would take a book: but the book has already been written without the emphasis on the symbolism. The book *Insight* introduces the meanings slowly and sometimes sneakily, beginning with the cosmic

energy that, in its negativity, is the dispersedness of the first chapter's empirical residue. The subscripts refer to the conjugates on the different levels of **p**hysics, **c**hemistry, etc. If they happen to be zero, e.g. $l = m = n = 0$, then we are talking about a plant. **f** refers to the unit being. So, as it is written you can take it that it is you. Take time, months or years, to soak in the advantage. What, for instance, is meant by *phantasm*? The symbolism nudges you to think of it in terms of four levels of conjugates. Et cetera, et cetera.⁴⁹

I am tempted - and yield! - to skip W2, which brings in the explanatory heuristics of language, and that is dealt with briefly but suggestively elsewhere.⁵⁰ But at least you should see the symbols:

$$\mathbf{V} \{ \mathbf{W}(\mathbf{p} ; \mathbf{c} ; \mathbf{b} ; \mathbf{z} ; \mathbf{u} ; \mathbf{q}) > \mathbf{HS} (\mathbf{p} ; \mathbf{c} ; \mathbf{b} ; \mathbf{z} ; \mathbf{u} ; \mathbf{q}) \}^{51}$$

Finally, I come to W0, which has been a teaching strategy from my early days, the oldest of my metagrams. It points towards the challenge of digesting, ingesting, the zero and omega of Lonergan's view, his "position". "We are not discussing a merely technical point in philosophy. Empiricism, idealism and realism name three totally different horizons with no common identical object. An idealist does not mean what an empiricist means, and a realist never means what either of them mean."⁵² Let me first state the metagram, four statements, four proposals.

[1] S.I. (Sensitive Integration) = P (Perceptual experience).

[2] P: not like Reality (R)

[3] Knowledge = Correct Understanding of Experience (CUE)

[4] CUE -----> (R).

What to say here about this display? Read it in relation to the central problem of the

⁴⁹The most important etcetera, perhaps, is a grasp of the meaning of the semi-colon, which related to the aggreformic structure of the hierarchy of infoldings of energy.

⁵⁰*A Brief History of Tongue*, 34-37, gives pointers towards the key insight into Helen Keller's key insight; 122-3 puts that insight into a fuller context.

⁵¹I quote W2 as it is written in the text, *A Brief History of Tongue*, 122. You may find variants of terms in these presentations: such variations are not important for beginners.

⁵²*Method in Theology*, 295.

eighth chapter of *Insight*. Read it in relation to Lonergan's insistence on Augustine's difficult.⁵³ Read it in relation to Lonergan's own statement, proposal, of positioning.⁵⁴ Two of my previous chapters may help: *Wealth of Self*, chapter 5 and *A Brief History of Tongue*, chapter 5. I do not find many others talking about it, writing about it.⁵⁵ It was a topic of my first conversation with Lonergan in Easter 1961, and he talked energetically about the shock. It is called intellectual conversion. It is very very rare. Has it happened to you?

Is my list of metagrams complete, stable, of general significance? To all these questions I can simply answer, No. At the end of Part 3 I give a W6, and with that I round off a reasonable beginners' set of crutches to the climb. You have to find some such set of crutches.

I conclude by adding here, a repetition of a point already made, but nudging you to a new level of imaging, that in my last decade - age 64 to 74 - I find more and more important the effort to take control of meaning by using what I call chemical imagery. I am not immortal diamond as Hopkin's says, beautifully: I am complexly patterned chemicals, capable of the complex patterned miracles of W2, capable thus of reaching out blindly to like complex patterns that weave their way through what we call - in a chemical bundling of lung and tongue - **life**.

⁵³See, for example, *Phenomenology and Logic*, the index under *Augustine*.

⁵⁴*Insight*, 388[413]. There are gaps in this presentation of the position, due to the pedagogical strategy of the book.

⁵⁵Richard Liddy makes this point in his illuminating article, "'A Shower of Insights': Autobiography and Intellectual Conversion", *Method. Journal of Lonergan Studies* **21** (2003), 125-44. For broader considerations of the gap between performance and thematic see Mark Morelli, "Obstacles to the Implementation of Lonergan's Solution to the Contemporary Crisis of Meaning" and Sean McCarthy, "The Excessive Meaning of the Imaginal and Indirect Communication in Methodical Philosophy", both available in *The Importance of Insight: Essays in Honour of Michael Vertin*, edited by John J. Liptay and David S. Liptay, University of Toronto Press, 2006.

Chapter 26.

Communications: on Track

I return now to the question raised in chapter 24 with regard to Jane Jacobs: the question of dialogue partners in this enterprise of getting the cyclic show on the on a roll, of establishing a struggling Ovalteam. Here I would have us consider the full spectrum of communications discussed in chapter 5 of *ChrISt in History*. Follow up that discussion at your convenience but the point is that, as well as what is formally called Communications, the operations of the eighth specialty, there is the complex of inner-tower communications represented by the Matrix \mathbf{C}_{ij} .

I hope you are taking the warning of the previous chapter seriously. There is no need for panic: the Matrix, a laying out of symbols, is handy. Instead of saying that the primary communication flow of the Ovalteam is the series of conversations that goes from researcher(s) to interpreter(s), then from interpreter(s) to historians, etc, all the way to the eighth group, we can say that the primary communication is $\mathbf{C}_{i,i+1}$ within the Matrix: the subscript runs from 1 to 8. So a typical member of the series of conversations is $\mathbf{C}_{4,5}$. You may need to pause over this: recall again the Lonergan quotation about holding things together.⁵⁶

What about the other conversations, like $\mathbf{C}_{4,1}$? That symbol means that a dialectic person or group is talking to researcher(s). This certainly can happen, but, in an old but useful terminology, this is a *per accidens* communication; the primary communications are the *per se* communications of the Ovalteam, the track-runners. In the concrete any other conversation may occur or be relevant. So, a dialectician may not be convinced about the dating of a manuscript that started the flow: she phones or e-mails the researcher (or a critical colleague of the researcher!) to shift the conviction. “In the concrete”: that is, perhaps, an important phrase to pause over here. Despite symbols etc, metaphysics is always concrete, just as your unthematic notion of being is. Here we are thinking concretely, but systematically, of the global collaboration.

Further, recall the main point of the previous chapter. Are you here and now luminous about the fact that this writing is doctrinal? To ingest this stuff you need the shift to illustration

⁵⁶Lonergan, *On the Ontological and Psychological Constitution of Christ*, 151.

and exercise. You do not learn tennis watching an instructor on television. Perhaps it is no harm to push detail here.

We are looking forward through these next thirty years. There may not be an enormous or consistent shift to the a common possession of a respectable TET by the struggling Ovalteam, but at least there will be some with an advertence to, a self-luminous regarding of, its needed genesis, its embryonic presence. Indeed, with a bit of luck and your patience, are we not adverting to that, with some self-luminousness, now?⁵⁷

But suppose this is on the edge of being true of this reading: then the *we* may be just you and I: unless luck has placed you in a group. Might you find another, crazy enough to try all this? Perhaps your first concrete struggle towards appreciating these *per se* conversations is through conversations with yourself? So, you pick a specialty that is close to your interests, close to something you have already written. Check it out, a critical I, in the style of the first principle of the third canon of hermeneutics.⁵⁸ Write to yourself as you job or jog along. The difficulty for you is that in our present culture this is a sweaty business: the mature operation is one of a differentiated consciousness in which the operation is carried out sweetly, not sweatily: think of Aristotle's reflections on operating virtuously. So, at present, you have to battle, sentence by sentence, to keep within the specialty, to fight the cultural tendency to ramble round the foggy compacted specialties, pronouncing - perhaps only implicitly, subtly - on relevance, points of comparison, excellence, whatever.

I have invited you to become your own dialogue partner. And I invite you then, afterwards, to re-read this chapter as far as here. Strange, you say. But it is simply a straight analogue of what I do when teaching mathematical physics. Lectures are normally heavily doctrinal, with some stray illustrations. But now I am pointing you back to a re-reading of the previously read! And I am reminded of a remark made by Lonergan sometime somewhere - if he did not do so, he could have, should have! - that present culture does not teach us how to read.

⁵⁷There is a twist towards direct address in this little book, but it is a very pale shadow of the luminous mutual self-mediation that is to occur in the third-stage culture of linguistic feedback. See note 34 of page 88 of *Method in Theology*.

⁵⁸*Insight*, 588[611].

But what did you, do you, think of my push to detail? It was a push away from the page. It was an enlargement of Gaston Bachelard's point, that we only seriously read when we take our eyes off the page!⁵⁹

You and I here-now are thinking of **communications on track**, but in a scattered summary fashion. Can you imagine a shift of teaching and exercises that would constitute a community, liberated in personal relating into a new orientation:⁶⁰ the institution would be a new earth facing a new heaven, a freshened terminal value, like Lonergan's fifty-year-old vision of theology as "the manifold of unities developing in relation to one another and in relation to God.."⁶¹ Such an imaging is the hard task of foundational fantasy that is our present lonely doctrinal interest, a read shaking in the wind of convention.

So I come back to the question with which we began, the question of dialogue partners. And if you are taking my advice then you anticipate the need to take yourself away from the page, away to volumes of journal articles, or perhaps to a creative critical memory of conventions, conferences, conversations. What has been going on in Lonergan studies since 1957, indeed what has been going on since the condemnation of Aquinas in 1277? You note immediately that we are into the history question and so into the penultimate topic in this seven-part effort. I suspect and hope that the few things I wish to say in chapter 27 will surprise you, even shock you, but it is certainly worthwhile to anticipate the asking and answering of that question in a private pause now. "What is my version of the story of meta-control in the past seven centuries, and how does that story wind roundabout me?" We lead into and beyond that reflection by reflecting on that apparently fringe question regarding dialogue partners.

For it is not a fringe question. Indeed, it brings us to the heart of the matter in human

⁵⁹On serious reading see Gaston Bachelard, *The Poetics of Space*, Beacon Press, Boston, 1970, 14, 21, 39, 47, 83.

⁶⁰I am recalling the display on page 48 of *Method in Theology*.

⁶¹I am recalling the quotation from Lonergan's letter of 1954 with which I ended Part One. It was a pivotal quotation in *Christ in History*, occurring there three times: in the conclusion of chapters 2, 5, and 10. A task in this book is to place its perspective in the context of functional specialization. See further note 15 of Part Three.

collaboration's reach for the rich meaning of our global reach in and perhaps across galaxies. That hearty matter calls for a continuation of this work into a series of new books: but these are for some others to attempt. Still, let us take some simple steps, work some rough analogues.

I have claimed that the *per se* conversations of a theology that has blossomed into a moderate beauty, unity and efficiency are the conversations of a group sharing an up-to-date TET, sniffing out cyclically the winds of change for the better. I have claimed that this is quite parallel to the cyclic sniffing of contemporary physics or botany, especially at their best, more especially when they mature into an ethos of functional specialization. These are conversations that are to be massively remote from commonsense conversations although, indeed, they may even use many of the same words. Chapter 25 helped, perhaps, to glimpse strategies of objectifying that remoteness, but the full strategy of holding the human heart at a distance from the "monster that stands forth in our time" of general bias, that is a task of a distant graceful theology. And that task, in its fantasy by us, winds us round to the beginning of Part One, the integrality of the search for human meaning, the functional differentiations and slopings that are to occur in these next centuries.

Meantime, there is the function of satire and humour. In the first lecture that I ever heard from Lonergan, given in University College Dublin, Easter 1961,⁶² he told his story of the commonsense person having lunch with Einstein, requesting an understanding of relativity in simple words. What would Einstein say in 1914 to someone who had not minded with him through 1903 and 1904? Unfortunately we have no need for a hypothetical expression: Einstein answered somewhat in the mood that Hawking later articulated. "The basic ideas about the origin and fate of the universe can be stated without mathematics in a form that people without a scientific education can understand."⁶³ Einstein's mood, ethos, was flawed, but it is a flaw within conversations even within the elementary considerations of being that constitute mathematics. I

⁶²Unfortunately the first lecture was not taped. The other five are available on tape and in text at the Toronto Research Centre.

⁶³S.Hawking, *A Brief History of Time*, Bantam Press, 1988, 6. Digesting the error of this is part of future theoretic conversion, but it could be identified as a separate differentiation of consciousness related generally to illusions about popularization that haunt our souls.

cannot enter into that deep issue here: recalling a standard and perhaps familiar anecdote must suffice. Mathematician A is sharing his recent insights with mathematician B. She gets to a point where she remarks “from this it is easy to see that” B does not get the point and says so, leaves, works for a few hours, comes back, and says, “yes, that is obvious let us continue”. In the world of understanding it is easy to see only if you go the way. But our molecules clamour, sometimes scream, for sight. Clamour, Scream, Sight? There is a clamour⁶⁴ too for sharing sight, for speech, that is an organic chemistry of a trinitarian call of history’s bangdom come.⁶⁵

⁶⁴“ ... The music without sound / The solitude that clamours”, John of the Cross, *Songs between the Soul and the Bridegroom*.

⁶⁵I seem to be rhapsodizing here. But I would note, in the context of such expression, that in this New Age the people in the pews clamour for such enlarged perspectives. Think, then, of Lonergan’s view of the significance of humour. It goes deep, into the finality of the big bang. Recently there was a request in my wife’s church, Knox United of Canada, for a larger view of humour. There was a rich response to my brief pointers, which I add here as illustration of a hunger reaching out. There is a desperate need for fresh pastoral input. The quotation is also a nudge towards visioning: place it in the context of note 94 of Part Three.

“The beginning of God’s love affair with each of us was the Divine Minding of a Big Bang 13.7 billion years ago when molecules emerged mysteriously lonely for laughter. A few million years ago, Lucy laughed in East Africa with dawn delight: molecules had finally meshed in two dozen facial muscles of finite minding. Mind’s leaps of insight spasm its molecular support: such is the nature of laughter. And in the listening to a joke there is the shadow of adequate listening to God: one reaches towards melding narratives that somehow don’t blend, until one gets the point, the punch line.

Yet the listening to God in the narrative of our lives seems at times far from humorous: unless we take humour in some ancient sense. But is this perhaps precisely that: just seeming? The Irish Poet, Patrick Kavanagh wrote once that “tragedy is undeveloped comedy”. Somehow, stumbling blocks are stepping stones, journey-steps into deeper joy, or as Kavanagh put it in one of his poems, “Suffering soars on Summer air / The millstone has become a star.”

But to discover the journey into joy requires the energetic minding of one listening to a complex joke. Or perhaps far more energetic than this: it requires the energetic minding that creates a good joke: if you have tried it, no mean achievement.

And does not this throw light on the challenge of visioning, of moving forward? The narrative of Christian communities into this new millennium is a complex mess: it would seem, more stumbling block than stepping stone. Might our dedicated energy of minding not bring forth new laughter, new joy, our molecules meshing their way towards the exuberance that is mistakenly spoken of as a state of eternal rest, when in fact it is a state of surprise and loving laughter, in a mystery of molecules, minds, Minding.”

Have I nudged you back to that discouraging metagram, W3? It is part of my strategy of concluding this second part of the book.

What then, THEN, of dialogue partners in the climb of theology? The climb is a spiral up the Tower of Able, a group spirally together, mathematicians of being, capable of withdrawal into gentle minding,⁶⁶ but together in their suffering climb into the remoteness of a future tower.⁶⁷ Some. Like Wiley or Lonergan, climb alone because there are no dialogue partners, or because this particular peak of, peek at, being, needs solitary intent.

But please, you say, answer that initial question: is Jane Jacobs a dialogue partner in theology, in the Tower enterprise? Or Voegelin, or Derrida, or whoever?

Should I write “it is easy to see”?

But at least there is the mysterious benefit of the question being an is-question, to which the simple answer is No. But the real quest is Why? And that real quest asks, in a naive consciousness, for a swift, angelic, wafting into more than a glimpse of complex of differentiations of consciousness that become the character of the speaker, or the listener, only after “being constantly absorbed in the effort to understand,”⁶⁸ perhaps for 28 years,⁶⁹ seeking “to embrace the universe in a single view,” brought forth by the universe’s embrace as a “concentrated form”⁷⁰ of its own unity.

But the point is that this meta-absorption was not the calling, or at least not the achievement, of Jane Jacobs, nor of Nadia Boulanger, who was embraced by the universe into a concentrated form of all the west’s music, conducted American orchestras while Karen Horney

⁶⁶Some eccentric readers may reach into the global clamour of expression to find integral richness in primitive meanings of *manthenein*, “to learn”, in the Indoeuropean tone of *mendh*’s “alertness” or the Avestas’ *mazda* -ic “remembering”. Linguistic feedback in its fullness goes way beyond Joyce.

⁶⁷*Joistings* 8 relates functional collaboration to Incarnational Satisfaction.

⁶⁸*Insight*, 186[210].

⁶⁹The time Lonergan attributes (*Insight*, xv[9]) for the genesis of *Insight*.

⁷⁰*Insight*, 520[544].

was rattling Freud's cage in the late 1930s at the same time as Joan Robinson was discomforting Keynes about his muddled economics.

So I wind to an end here in this skiptoe through the major topic of communications by mentioning great ladies of the 1930s. Are there young ladies waiting in the wings eager to embrace the universe? For them, and for all of an emergent generation there is the challenge of Nadia Boulanger, which you can transfer from music to the search for meaning.

"Do not take up music unless you would rather die than not do so. It must be an indissoluble love. And one with the great joy of learning, the firm determination to learn, the unswerving perseverance, the intense faithfulness. But primarily if it is not better to die than to do music - then it is an excuse. And if not then why, why?"⁷¹

But Nadia could be gentle and subtle about the challenge, as with Quincey Jones. Let Quincey Jones' story inspire you to find your own place in the music of the spheres. Jones writes of his conversations with Boulanger:

"I loved talking about music with her. We'd sit in the warm living room of Fontainebleau, her summer residence at the American School of Music, and she'd talk for hours about music. No pencil. No paper. No lesson. Just knowledge. She admired jazz. I wanted to learn to write symphonies, but Nadia wouldn't hear of it. She said, 'learn your skills but forget about great American symphonies. You already have something unique and important. Go mine the ore you already have'."⁷²

Go mine the ore you already have.

And the element of lesson regarding Jacobs or Boulanger or whomever is that, yes, one listens to the flashes of wisdom that edge us forwards, even in their commonsense character, and swing them into the cyclic process. But they may not be dialogue partners in the climb: the dialogue partners in the climb are those who take with massive seriousness the possibility of a unified science of global progress, Tower people.

⁷¹Alan Kendall, *The Tender Tyrant. Nadia Boulanger. A Life Devoted to Music*, with an Introduction by Yehudi Menuhin, Macdonald and James, London, 1976, 10.

⁷²Q. *The Autobiography of Quincey Jones*, Doubleday, New York, 2001, 133.

Are you one of those strange people, reaching for the come-about of self and history? It is not easy to see, or to see your way to being seized by the delicate hands and voice of history, “over and over, / To listen to the song, for ever in blessed pain, / To the song that could make me happy, / Tangled in your delicate hands.”⁷³

⁷³“To A Chinese Girl Singing,” Herman Hesse, *Poems*, translated by James Wright, Cape, London, 1971, 37.

Chapter 27.

History, My Story

“The music of Mozart belongs there and the poetry of your great poets. The saints, too, belong there, who have worked wonders and suffered martyrdom and given a great example to men. But the image of every true act, the strength of every true feeling belong even though no one knows of it or sees it or records it or hands it down to posterity Ah, Harry, we have to stumble through so much dirt and humbug before we reach home. And we have no one to guide us. Our only guide is our homesickness.”⁷⁴

It seems strange to turn to Lonergan’s two chapters in *Method* on history in the mood of Hermine’s speech to Harry Haller about fame and schoolmasters and the kingdom of truth, which of course is the kingdom of history. Yet it is a matter of cultivating a strange re-reading of those chapters in the search for an answer to your basic question, which is you in search of your story. It is a re-reading that leads you, I hope, to a re-reading of that strange, and neglected, first section of chapter 17 of *Insight*, with its invitation to the freshness of a dream. “The Genesis of Adequate Self-knowledge,”⁷⁵ that is to be a flower of the ontogenetic and phylogenetic dream that moves images towards possessed and possessing inner words. “And we are not there yet.”⁷⁶ We must pause, perhaps, with “the flower in the crannied wall”⁷⁷ to find our loneliness’s guide, pause again, but in a fine-again wake, a reverie-run, over “Leads from Botanical Enquiry”, to re-read about “the striking achievement of an egg”⁷⁸

This, of course, is the surprise that I mentioned a few pages ago. It is the surprise of being invited to read the 22 pages of chapter 8 of *Method* freshly, searching primarily for your story

⁷⁴Herman Hesse, *Steppenwolf*, Penguin, 179.

⁷⁵The title of section 1.1 of chapter 17.

⁷⁶Lonergan, *For A New Political Economy*, 20.

⁷⁷A line from the poem of that name by Tennyson, implicitly quoted by Lonergan on page 31 of *For A New Political Economy*.

⁷⁸See the quotation from Waddington at note 19 of Part One, page 13.

within history in a manner that leaves Jung and Progroff and Sullivan and Toynbee in shadow-land, making your story disappear, die and resurrect, through “the achievement of a basic set of genetic concepts. Roughly, Sullivan deals with ranges of intersubjective schemes of recurrence (dynamisms meeting needs), their integrator (the self-system), and their operator (the avoidance of anxiety). From such elements he is in a position to construct any number of fortunate or unfortunate developments from a rather convincing extrapolation to infantile experience, through mischievous children, chums and gangs, early adolescence and late adolescence, either to the attainment of psychic maturity, or to the eruption of neurotic malfunctioning, or to the invasion of consciousness by the horrors of the ‘not-me’ in schizophrenia.”⁷⁹ The leaving in shadow-land is a goal for 2037, and the reading is to be your adult mind-growth that will be achieved by your stand against the horrors of the not-us that is an increasingly consistent global psychothymia. The question is - and it is the fundamental question of the character of one’s likely enlightenment - whether the invitation is to you personally, or whether you are in the less-stressed vocation of doing your lesser bit to cultivate the ethos that would support the climbing of The Dark Tower in others?

You may certainly attempt that reading even now, in these months of 2007 or 2008 or whenever you can escape from the usual chores of career and academic climbing. You are in the world tipped at in chapter 23 above, and elsewhere, the world supported by the metagrams of chapter 25.. The focus is shifted from history to autobiography, Sullivan enlarges Becker reach towards “detachment and the living of foundations.”⁸⁰ You are seeking “knowledge which grasps what was going forward, what, for the most part, contemporaries did not know,”⁸¹ your contemporaries, but especially the contemporary that kept your diary or recalls your childhood, adolescent, undergraduate daze, “like a detective that confronted with a set of clues that at first leave him baffled.”

⁷⁹*Insight*, 533[566].

⁸⁰A twist on Carl Becker’s “Detachment and the Writing of History”. See *Method in Theology*, 222.

⁸¹*Method in Theology*, 186.

And in that baffled state, I invite you to walk your town, even if it be, in your present state of spontaneous self-positioning, already out there now. Even then, your serious walk places you in its reality as an inwardness of cosmic mystery.

Chapter 28.**Dialectic⁸²***Quodlibet* 8The Dialectic of My Town, *Ma Vlast*⁸³**1. Preliminaries**

I continue here what I began in *Quodlibet* 7: the answering of questions and needs that arose in conversations during the Toronto Lonergan Conference in August, 2004. I think now immediately of a presentation by Paul Kidder,⁸⁴ which points to my topic and to what I think of in simplistic fashion as the mood of Plato and Academus: what might we do with the town? In terms of what we are at in the two series *Quodlibet* and SOFDAWARE - of which there were 8 essays - Plato and Paul are both operating compactly, as Lonergan was when he wrote *Insight*. The push in these essays is towards the difficult differentiations involved in functional specialization, and a main difficulty at present is to sense, note, suspect that the tasks discovered and described by Lonergan do demand new refinements of consciousness. This was discovered painfully by those who attempted the functional specialty Interpretation in *Journal of Macrodynamic Analysis* 4(2004). It is being discovered by those having a shot at Dialectic as a specialty for the next volume of that journal. And indeed this is being written with them in mind, as well as those who asked for suggestions during the August meeting. The previous *Quodlibet* tackled the question, Could I do Dialectic somehow by just taking a particular author, or a piece

⁸²I reproduce *Quodlibet* 8 here, leaving the references unchanged. You might check back to note 2 above for a context to be added by Kennelly's man of rain walking the streets of Dublin: " 'Let's go for a walk through your scars,' invited the man of rain. / Away we went."

⁸³My reference here is to the composer Smetana and his work, *My Homeland*, the best known part of which is that wonderful river-run on *The Moldau*. Each of us has our town and/or our river. Joyce commemorates this in that wonderful *Finnegans Wake* passage (196-216: twenty pages which, he said, nearly killed him), beginning with the Liffey and flowing past the Moldau (see note 47 below), through all "the rivering waters of, hitherandthithering waters of." (*Finnegans Wake*, 216).

⁸⁴"Method in Urban Studies: in Honor of Jane Jacobs": it was a reflection on Seattle and its architecture.

of my own research? My answer was a qualified yes: the core of dialectic can be reached that way.

But there were also questions from those who were doing what might be called old-style dialectic analysis. Am I in the functional specialty dialectic? Such a question is best answered personally, but the previous *Quodlibet* does give a fair hint of an answer. Are you including the core of dialectic in your work? Then, even if your work is not reaching for a thorough *Assembly*, you are on the right track for us all, doing with the community a poor but relevant job, making a topic of the problem of conversion to *self-assembly*.⁸⁵

“Am I doing dialectic?” In the previous *Quodlibet* I pointed to the possible relief of finding that “No, I am not”. You may not, indeed, be involved in doing or cultivating any specialty. No problem; or rather, only the problem of knowing just what you are doing in terms of Lonergan’s suggestions. It seems to me that the fostering of functional specialization will occur best through people following their bents with some awareness of the magnitude of the cultural shift from totalitarian ambition to collaborative⁸⁶ humility. There are those of us who are happiest just digging around for new data, lost manuscripts: good. There are those of us who want to bring self-discovery into the classroom in an existential fashion: great. But all of us need to lift ourselves to a larger hope, a hope that there will be an increasingly richer back-up, guidance, for both the trenches and the researchings. What Lonergan achieved in his discovery of the possibility of functional collaboration in February 1965 was an answer to his own question of Summer, 1953, about advancing from generic to specific hope. “In the thirty first place ... the antecedent willingness of hope has to advance from generic reinforcement of the pure desire to an

⁸⁵“It will make conversion a topic and thereby promote it”(*Method in Theology*, 253). I would wish you to think of this narratively, biographically and communally, and not just within the narrow confines of Lonergan’s selection of conversions. One can promote the riverrun madness of artists like Smetana and Joyce. But one can also advert to the pressing need of making a topic of the madness of understanding economic process, a substructure of riverrun. See note 37 below.

⁸⁶In the conclusion of *Quodlibets* 7 and 9 I draw attention to the 5th section of chapter 20 of *Insight* and to other relevant texts that help here. I think that the question of, and the beauty of, collaboration runs deep: the 29 occurrences of *collaboration* in the section of *Insight* mentioned can be read in an ontic reach for a sense of the mystical body.

adapted and specialized auxiliary ever ready”⁸⁷ The twelve-years struggle towards its discovery surely intimates that something difficult was attempted, leading to a successful partial⁸⁸ break-through to a massive paradigm shift. The failure of the community of followers to pick up operatively on the advance is another intimation, but only history will flesh out the evidence and the glory.

What of my present little essays? At best they are doctrinal foundations: they point towards possibilities of doing dialectic the way Lonergan suggests. But they are more obviously a shot at communicating, a reaching out springing from Communications-badly-done in the manner described in *Method in Theology*. “Communications is concerned with theology in its external relations. These are of three kinds.”⁸⁹ So, my efforts fit into my diagram⁹⁰ of collaboration, W3: outside, then, the field of specializations, dictated by my random reflections on Communications as - I would like to call myself - a theologian. Do they fit in with one particular zone within the three kinds? Not really, though at present my concern is with the second, with “the transpositions that theological thought has to develop if religion is to retain its identity and yet at the same time find access into the minds and hearts of men of all cultures and classes.”⁹¹ But obviously here I am trying to share my concern with a limited group, those interested in Lonergan’s work, those

⁸⁷*Insight*, 726[747].

⁸⁸Enlarging on this will eventually lead to a history and a dialectic both of the past forty years of Lonergan studies, and of the past four or so centuries of creative fragmentations in cultural reflection. However, one can also sense the partial nature of the break-through in the usual sense by examining the file of that break-through: on this see Darlene O’Leary, *Lonergan’s Practical View of History*, Axial Press, Halifax, 2005. The second chapter contains the full relevant file, originally named in my cataloging of 1973 as Batch V.7. A main incompleteness to notice is Lonergan’s non-attention to the relevance of the division to all fields of inquiry or to either the global dialectic random convergence of discernments or the corresponding but non-symmetrical ordered foundation-fostered divergences.

⁸⁹Page 132, section (8).

⁹⁰The diagram has been produced in various places here: its public appearance is on page 124 of *A Brief History of Tongue. From Big Bang to Coloured Wholes*, Axial Press, Halifax, 2001.

⁹¹*Method in Theology*, 132-3.

curious enough to venture along this *Quodlibet* road. Some of you, I hope - and indeed within the specific auxiliary I mentioned - will break through to the larger theological culture. At present it does not seem to be ready.⁹²

I mention this discomfiting fact for five reasons.

First, there is the question that I am dealing with in this and the previous *Quodlibet*: how might I have a shot at dialectic by picking just a particular topic? The title of this *Quodlibet* adds other possibilities to those considered in the previous essay. You can have a shot at it by walking reflectively through your own village.⁹³ But your own village may be a particular zone of inquiry, and then the walk can take the character of a reflective re-visiting of a journal in the field of your interest.

Secondly, do not expect your reflective revisiting to be acceptable. Think of Lonergan's proposal for economics, now sixty years old. "Is my proposal utopian? It asks merely for creativity, for an interdisciplinary theory that at first will be denounced as absurd, then will be admitted to be true but obvious and insignificant, and perhaps finally be regarded as so important that its adversaries will claim that they themselves discovered it."⁹⁴ A massive global paradigm shift for all disciplines in functionality. A modest part of your "town-visit" should be to make its introduction a topic. But I add my usual warning here: check your thesis- or your job-security.

Thirdly, I wrote now of the visit and revisit as the modest part: that modest part is a sort

⁹²A recent effort of mine to reach that larger culture was deemed by an editor and assessors to be beyond the minds of the readers of the journal in question. It appears in *Cantower* 35, pp. 11-31. What I attempted was a sympathetic survey of the past decade of *Theological Studies* showing the rich shiftings of insights within Christology but indicating how there is present in that shifting a fragmentation desperate for the unity and beauty and efficiency of a functional collaboration. Are the shiftings being cycled into the hearts of all cultures and classes? Functional collaboration would shift discontinuously the probabilities from products to sums.

⁹³The mention of village recalls Lonergan's comment "...it will give new hope to local life.... it will make the practical economist as familiar a professional figure as the doctor, the lawyer, or the engineer...." (*For A New Political Economy*, 37). But now I am thinking of elders, up-dates of Plato's guardians.

⁹⁴*Macroeconomics Dynamics: An Essay in Circulation Analysis*, edited by F. Lawrence, P. Byrne and C. Heffling Jr, University of Toronto Press, 1999, 106.

of “doing badly” the tasks of the first half of page 250 of *Method*. While I have rambled round those tasks in the 8 SOFDAWARES and the previous *Quodlibets*, I have yet to write seriously about the six-part task: we will get to that in *Quodlibet* 11. But in these two *Quodlibets* - 7 and 8 - the focus is on the second half of the page, on self-assembly. As I wrote above, in the first paragraph, “the core of dialectic can be reached in that way”: my core, my *cor*, my heartsaccord.

Fourthly, I return to the modest part, and emphasize another modesty which I wrote of elsewhere in some detail.⁹⁵ It is a public minimalism that would emphasize not the subtleties of functional specialization, but its obvious convenience globally within any discipline. That is what I have been doing - without much effect of course: still, the second million years is on our side! - over the past 35 years,⁹⁶ but I only recently thematized it as a categorial option. So, in the reflections on Christology mentioned in note 92 I was luminously and diplomatically omitting the core of dialectic: I was reading the past of the journal as “better than it was,”⁹⁷ as crying out for a functional division of labour.

However, fifthly, we are here answering the personal and perhaps very private question of how to edge into dialectic from where we are, and my answer relates to the possibility of a self-assembly that would struggle to thematize one’s own heartsaccord. One struggles, then, to say clearly, if only to oneself, “Here I stand”. The curiosity of that stand, in the final phase of dialectic, is that it is foundational, perhaps even vibrant in the loneliness of previous fantasy unshared. But such a stand, when made public, is creative and can be discomfiting and publically critical: it becomes a challenge within dialectic to move on and up and round.⁹⁸

⁹⁵See Chapter 3 of my *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*, Axial Press, Halifax, 2002.

⁹⁶My first effort was in 1969, when I tackled the zone of musicology. The result was presented at the Lonergan International Florida Conference of 1970. It appeared later, with a second Florida paper, in *Plants and Pianos*, Milltown Park, Dublin, 1971. See notes 24 and 42 below. Other efforts, in literature, linguistics, economics, physics, are referenced in the chapter mentioned in the previous footnote.

⁹⁷*Method in Theology*, 251.

⁹⁸One can make a solid case for the transfer of Lonergan’s list, in the next chapter, of general and special categories to the “here I stand” associated with the challenge of page 250.

2. Reverierun⁹⁹

A colleague expressed delighted anticipation on hearing the title of this *Quodlibet*, even though she knew that the few pages would only be doctrinal, a fable of contents. She was prepared to reverie in a stretching of the first word of *Finnegans Wake*.

The single-word title of this subsection came to me a few weeks ago as I walked north on North Circular Road, parallel and close to Bloom's Eccles St, where I came to live in Dublin first in 1936. It captured for me the mood of what I think of as a Third *Ulysses* or a later *Finnegans*, *Awake*: not, THEN,¹⁰⁰ a day in Dublin's usuality¹⁰¹ nor a night-life on the Liffey, not a riverrun, but a reaching reverie structuring the city's molecules in art-hope - towards post-axial meaning.

That week or so in Dublin, after the Toronto Lonergan Centennial Conference of August 2004, I walked as I had walked Manhattan¹⁰² during the Spring of 2002, but now with larger

The book *Insight*, of course, turns up uncomfortably in *Assembly*.

⁹⁹The first word of *Finnegans Wake* - and one might say the last - is riverrun. It flows round from the ending of the book "The Keys to. Given! A way a lone a last a loved a long the (618) riverrun, past Eve and Adam's, (Adam and Eve's is the local name for a right-bank Church as the Liffey nears the sea). Run, in Gaelic, pronounced **roon**, has the meaning both of beloved and of secret: recall the Nordic meaning. I change the word to reverierun. See below, at note 28. A lengthy reflection would be required to point to the lift from literary story-telling to literary foundationality that lurks in this shift of word, this suggestion of a different dream-book.

¹⁰⁰The title of *Cantower 5* is "Metaphysics THEN", which raises a question continuous with the pointing of the previous footnote, a question which is to be considered in the following *Quodlibet*., the orientation towards the concrete future expressed in the word *fantasy*.

¹⁰¹In the conclusion of chapter 4 of *Lack in the Beingstalk. A Giants Causeway*, Axial Press, Halifax, 204, I note the massive destructiveness of "the usual" in Dublin's talk, between friends, from parents to children, etc. Adult growth dies early: it gives fresh meaning to Joyce's short story of the Dubliner's, "The Dead". For a meshing of those short stories with relevant reflections on growth, see *Cantowers* 7, 8, and 9.

¹⁰²*Cantower 14*, "Communications and Ever-ready Founders", parallels chapter 14 of *Insight*, but moves towards a concretization of strategies. The third section focuses, with the help of local and historical travelling, on "Founders of New York".

minding. I walked, you might think, like Lonergan's zoologist,¹⁰³ watching and sensing with systems of functional collaboration in ontic minding. It was a larger minding in so many ways: I had grown way beyond¹⁰⁴ my Manhattan self, but also Dublin, unlike Manhattan, was my town, a molecular me-mesh of 68 years, never left.¹⁰⁵ So, I *assembled* and *completed* and self-assembled, street-wise. The assembly, of course, was random, yet it comes closer than you might expect to the Lonergan-reach of the top of page 250 of *Method*. Not only was there the assembly and self-assembly of my 68 Dublin years: the reach was a reaching of reachings, a reading of street signs and faces, library-loads and bottled lonelineses, talk turning mind-molecules towards the staleness of an axial smell. But there were also membered and remembered walks with Lonergan in those streets, both in his Ulysses days of meaning and in his wiser cycling- minding steps.¹⁰⁶

His 1930s decade of economic stretching was with me as I perused, in Eason's Bookstore on O'Connell St, Denis L.O'Grady's new school-text on economics.¹⁰⁷ That text is being spread as a mental illness in teenage brain-sellout through Dublin, through Ireland, preparing a way for sick first-year university courses. Might I not reverie about a "No Thank You, Denis" as I did

¹⁰³When father and son "both pause to look at a giraffe, the boy will wonder whether it bits or kicks, but the father will see another manner in which skeletal, locomotive, digestive, vascular, and nervous systems combine and interlock" (*Method in Theology*, 83).

¹⁰⁴See note 111 below.

¹⁰⁵There is Samuel Beckett's description of an Irishman: "An Irishman is one who, somewhere else, is where he was'.

¹⁰⁶Two different contexts here. There were the walks like the Ulysses walk, in Easter 1961, round Stephen's Green, down O'Connell St, in order to buy him shoes; the walks and dinings and evenings of drinking together for two weeks in 1971, when he talked of oddities of his life and lectured on functional cycling. But there is the other context: the little book, *Plants and Pianos*, mentioned in note 14, in which I weave *Ulysses* and Bloom into *Insight's* take on botany, and *Finnegans Wake* into the cycling book's incarnation in musicology. See below, note 42.

¹⁰⁷[*Leaving Certificate*] *Economics*, Follens, Dublin, 2002. The text is for the final two years of school, leading to the equivalent of grade 13 in Canada.

previously about the current Irish University text, an outrageous outreach of Mankiw?¹⁰⁸ But the reverie, to be beautiful, needs the pragmatic envisagement of a complex of revolutionary communities.¹⁰⁹

So I invite you to wander, reverie,¹¹⁰ your own realm, assembling but above all self-assembling. Who are you and how do you stand regarding and regurging and guarding the differentiations that your realm, whatever it is, desperately needs? You are most likely younger than I and thus - normatively - less refined in your sensing of decay and desire.¹¹¹ I would wish you, against all odds, to take the path of accelerating growth, of becoming increasingly a stranger to yourself of last week, so that you see in your realm the larger possibilities and probabilities that I conclude to in this essay. If you are lucky, you will not be alone, but, through this and later centuries, witness the blossoming hoped-for emergence “that intellectual collaboration would develop down the ages.”¹¹² But, even if you are not alone, your luck must involve being somehow beaten on a head, where Zen becomes Ven life-teaching. Certainly, I can claim that I have had my share of luck and rough-luck. Who am I that walked in Dublin this August? I stood and stand as

¹⁰⁸I am referring to *Beyond Establishment Economics. No Thank You, Mankiw*, written by Bruce Anderson and myself. In the Editorial Conclusion “Inventing Ireland: Here Comes Everywhere”, I reflect on the tainted university text, *The Macroeconomics of Ireland*, Gill and Macmillan, Dublin, 1998, written by Anthony Leddin and Brendan Walsh. I conclude the piece with the words, “No Thank You, Anthony and Brendan”.

¹⁰⁹I extend foundational fantasy in this direction in the two final chapters of *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*: But here, surely, there is an existential question for those who take Lonergan’s suggestions of economic democracy seriously: a minimal challenge of making conversion to economic understanding a topic.

¹¹⁰The French, looking back to Middle French and to *rever* (to wander), has the meaning of fanciful dreaming or musing. The next *Quodlibet* will push for a more accurate notion of foundational fantasy, which is what I am asking for here.

¹¹¹Of central importance through our efforts is a slow-growing suspicion that there is such a thing as accelerating adult growth, that it’s fostering is a focal facet of the emergence of the third stage of meaning. See my brief blunt statement of the challenge in the final pages of *Lack in the Beingstalk. A Giants Causeway*, Axial Press, Halifax, 2004.

¹¹²*Insight*, 727[748].

someone beaten up and down by a warped Christian education and the Dublin culture of the usual; but school years also were Chopin times and the geometry of Descartes. There was the lift of a Dublin listening, in Easter 1961, to Lonergan musing about the shock we shared in the shift from naive realism. There was a new walking of the city after the summer of 1966 when he startled me into the functional business, that is so much richer now, 38 years later.

In 1968 Lonergan sent a card to me in Dublin asking me to find an economist. I failed, but a quarter century struggling with his 130 paged economic text of 1944 changed my seeing of Dublin. While Leopold Bloom fiction-walked in 1904, Joseph Schumpeter climbed in Austria to the edge of the peak of economics, but was sidelined.¹¹³ Later Ezra Pound accused Mr. Joyce of missing his critical chance by not reading Douglas.¹¹⁴ Later still - a distraction this - a learned chap approached my wheelchair¹¹⁵ under Joyce's Ballast Office clock, mistook me for someone wise, and told me of Pound's conversation with Paddy Kavanagh: "Are you a genius?" "No" sez Kavanagh, "but I am a very very clever man". And through the decades of my Dublin years,

¹¹³Schumpeter's greatest work, *The Theory of Economic Development*, was bubbling up at the time. It did not flow into the tradition. His later massive 2-volume work, *Business Cycles*, appeared at the wrong time, in 1939: Keynes and Hitler and New Deals shelved him. But people have begun to pay attention to him in recent decades.

¹¹⁴The relevant text is quoted on page 73 of *The Shaping of the Foundations*. It is available in an essay by Pound on Joyce on pp. 251-2 of *Pound Joyce. The Letters of Ezra Pound to James Joyce with Pound's Essays on Joyce*, edited by Forest Read, Faber and Faber, London, 1967.

¹¹⁵A decaying hip gave me the pleasure that year of being wheeled round Dublin by my good wife Sally: a fresh view of the city, breast-high, bardshigh, tomastoned. ("bard's highview, avis on valley! I would like to hear you burble to us in strict conclave, purpurando, and without too much italiote interfairance, what you know in petto about our sovereign beingstalk, Tomas Tamazeus. O dite!" [*Finnegans Wake*, 504]) . Sally wheeled me, too, that year, into a parade that moved down O'Connell Street past the revolution's G.P.O, protesting racism. The wonderous voice of Sinead O'Connor started us off from the edge of The Garden of Remembrance, a grove that grew on me, in me, hightonedview, these few years later.

starting in Keynes' 1936,¹¹⁶ Flawed Keynes and Hicked¹¹⁷ economics scarred Dublin's face and faces with naive central planning. And later Eurocentralism gave us a glorious wasted lift.¹¹⁸

But of course other things happened in that Dublin century of the longer cycle of decline. Oriental eyes and black skin now brighten Henry Street and Moore Street, sites of outdoor business and of the 1916 Easterweek End. Instead of windowed corsetry teasing Leopold's eyes, large photoed barebums framed in thongs call out to mine. Overhead trains now join Joyce's Howth in the north with Beckett's higher-class south, and joy is blocked off in a Temple Bar where "the usual" is disguised frenetically.

I am not asking you to reach for the full range of assembling and self-assembling that I weave round here, skimming autobiographically.¹¹⁹ That certainly is the discomforting task and core-task of page 250, of the full dialectic effort. I am asking you rather to reach for a minimal assembly and self-assembly, so that conversion to functional specialization at least becomes a topic.

On this last August trip to Dublin there emerged a focus of attention. I returned regularly to The Garden of Remembrance, a quiet enclosure on Parnell Square, commemorating the dreamers and their followers who occupied the General Post Office a few hundred yards away, and other convenient and inconvenient Dublin spots, in an Easter Monday stand against an

¹¹⁶The year of the publication of Keynes' *General Theory*.

¹¹⁷What really went into operation was Hick's simplification of Keynes view, published in 1937.

¹¹⁸The 1990s brought the years of the Celtic Tiger. A bundle of European-donated money flowed annually into the country, enough - if well used - to generate a few decent Rostow take-offs. On various messes in Irish economic policy and practice, see Richard Douthwaite, *The Growth Illusion*, The Lilliput Press, Dublin.

¹¹⁹See note 3 above. Making conversion a topic with narrative honesty is, I must repeat, a necessity of taking the end of page 250 of *Method* seriously. I make no attempt to do that here, but I might well have worked through the last five decades pinning down ventures into various zones and the patterns of growth involved, and reaching forward into this accelerating eighth decade. Some normative reflection on the process is given in *Cantower 9*: "Position, Poisition, Protopossession".



empire.¹²⁰ My Cantowers,
started with that stand in mind,
indeed started on Easter
Monday - also April Fool's Day
- of 2002. But the Garden of
Remembrance reaches further
back, with the dominance of
Oisín Kelly's magnificent
sculpting representing **The
Children of Lir**, a glimpse of
which I give you on the next
page.¹²¹ Carved on the
surrounding wall, in Irish,
English and French, are the
following reflections of Liam
Mac Uistin:

*"In the darkness of despair we
saw a vision,
We lit the light of hope and it*

¹²⁰I am thinking of one inconvenient spot, Stephen's Green Park, surrounded by high buildings. Joseph Plunkett (dying poet and strategist of the 1916 revolution) and Countess Markiewitch were led to dig in there - they slipped out to a local 'Green' building, the College of Surgeons, soon enough - from admiration of the trench warfare in Europe.

¹²¹Lir was the Irish god of the sea. His three children were turned into swans by a wicked step-mother, and condemned to swim the seas for 900 years. The sculpting depicts them coming ashore and dying, with swans surging upwards. It has, of course, a whole range of ascensional symbolisms.

was not extinguished
In the desert of discouragement we saw a vision.
We planted the tree of valour.
And it blossomed.
In the winter of bondage we saw a vision
We melted the snow of lethargy
And the river of resurrection flowed from it
We sent our vision aswim like a swan on the river.
The vision became a reality. Winter became summer.
Bondage became freedom.
And this we left to you as your inheritance.
O Generations of freedom remember us, the generations of vision.”

I read this in my own way, as you do now in yours. Yet perhaps some of my musings can be shared. I was thinking, as I read and copied that text, of *Generations* in broader contexts. The generations of the past as the processions of inner words blossoming from assemblings and *completions*; the generations of, towards, the future, that are foundational characters. And I was thinking of the Ultimate Foundational Characters that are the Generators of Dublin, “Howth Castle and Environs,”¹²² lifting us sufferingly slowly, cyclingly, and collaboratively forwards to pragmatic visions and PragmaticVision.

This surely is daft reverie: but what pragmatic visions might there be, fermenting in the galatic molecules of global village for the second and the sixty second millennium of my town? Perhaps other shapings of answers will push on towards the third *Ulysses*, lifing lanes and longings beyond the usual, like the *Perelandra* of that strange Belfast man C.S.Lewis? At 40,

¹²²*Finnegans Wake*,3.

Joyce swung into the years 1922-39 in a reach for his anastomotic word¹²³ - might it be *riverrun*? - as I at 40 swung forward from *The Shaping of the Foundations*¹²⁴ to try desperately to "say it all" for beginners in *Process: Introducing Themselves to Young (Christian) Minders* in 1989, a book of a year's walking in my other town, Oxford.¹²⁵ "Ho hang! Hang ho! And the clash of our cries as we spring to be free."¹²⁶ And those longer wordings of mine relieve me in my present brutal brevity. So there is some good, I think, in recalling them and indeed recalling the final words of that solitary Oxford bookwalk:¹²⁷

"The third stage of global meaning, with its mutual mediation of an academic presence, is

¹²³I deal with this reach, in the context of Kavanagh's reflections on the elder Shakespeare and on *Pericles*, in the final section of chapter 2 of *Lack in the Beingstalk. A Giants Causeway*, Axial Press, Halifax, 2004.

¹²⁴See notes 14 and 24 above. *Plants and Pianos* became the first two chapters of this four-chapter book, which then became symbolically a four stage thing, the birth, life, death, and resurrection of Finnegans-Blooming.

¹²⁵I walked Oxford during the winter of 1988-89, avoiding its academics but availing of its libraries, in an effort to write the book, *Process: A Paideiad* promised at the end of *Wealth of Self and Wealth of Nations. Self-axis of the Great Ascent* (available now on the website, www.philipmcshane.ca). It was to have been an advanced book: but it was too soon for such a book, so I settled for the introductory work, *Process: Introducing Themselves to Young (Christian) Minders*. (Also available on the website).

¹²⁶*Finnegans Wake*, 627.

¹²⁷The notes belong in the original text. I noticed, as I typed, that the final note referred to a note, 94, of that other text, *The Shaping of the Foundations*, and it does indeed broaden the context. So its conclusion is worth adding here: "Sandhyas is a Sanskrit word meaning 'twilight, the period between aeons, period of junction'. No one, you may say, can beget the habit of thinking all the mesons of, thinking all the oxygen of, thinking ... of, say, Frederick the Great's horse, or of Bucephalus. No one? Can? 'A way, the Margan, from our astamite, through dimdom done till light kindling light has led we hopas but hunt me the journey on, iteritinerant' (*Finnegans Wake*, 594). Time, the second million years, is on our side".

a distant probability,¹²⁸ needing painfilled solitary reaching towards a hearing of hearing,¹²⁹ a touching of touching, 'in the far ear,'¹³⁰ 'sanscreed,'¹³¹ making luminously present - in focal darkness - our bloodwashed bloodstream. It is a new audicity, a new hapticity, to which we must aspire, for which we must pray.

Sandhyas! Sandhyas! Sandhyas! Calling all downs
 Calling all downs to dayne. Array! Surrection!
 Eireweeker to the wohld bludyn world. O rally,
 O rally, O rally! Phlenxty, O rally! To what lifelike
 thyne of the bird can be. Seek you somany matters.
 Haze sea east to Osseania. Here! Tass, Patt, Staff, Woff,
 Havv, Bluvv and Rutter. The smog is lofting....¹³²

¹²⁸The title to the Preface (pp. i - xxii) of McShane(ed), *Searching for Cultural Foundations*, University Press of America, 1985, is "Distant Probabilities of Persons Presently Going Home Together in Transcendental Process".

¹²⁹"Merced Mulda!" (*Finnegans Wake*, 212, line 26) "Yessel that the limmat?" (*Ibid.*, 198 line 13). See John Bishop, *Joyce's Book of the Dark*, University of Wisconsin Press, 1986, 342. This transposition of Joyce, of course, demands precision of, and 'boning up' on, the notion of the notion of thing, pushing on from Aquinas, *Ia*, q. 76, a.8, on the soul's bodipresence.

¹³⁰See Bishop, *op. cit.*, 343-46.

¹³¹*Finnegans Wake*, 215, line 26.

¹³²*Finnegans Wake*, 519.

PART THREE

STRUCTURE AND ANTICIPATIONS