
Hodic Logic

This beginning of a chapter on research, as the Introduction claims it to be, must surely strike you as odd: more so if you skim over the chapter to note the odd diagrams that are included.¹ It is certainly a change from Lonergan's few pages on Research in his chapter 6 of *Method in Theology*. Lonergan in later years expressed his regret occasionally about not writing more about research, since he had devoted a considerable amount of time and energy to doing research. My own few pages here, added to my previous reflections on research,² are meant to be some help towards understanding his regret, and understanding what actually goes on in serious research in any zone.

We must, each of us, appeal to our own experience here. My appeal, right through this book, is to physics as a parallel: so, the phrase *Standard Model* recalls contemporary particle physics' use of a certain complex theoretic perspective. You may have parallels that are more helpful for you: the complex perspective of chemistry or of literary studies in some zone or language. With such parallels you may brood over the three diagrams - or metagrams as I call them - to see how they make sense of the project. By the project I mean here the project of research in the total context of what I have called *hodics*.

I do not wish us to get lost in detail - there is a very big post-Kuhn post-Lonergan book

¹The importance of thinking of the previous chapter in relation to research only gradually emerged, nor can this fresh importance be easily communicated: that trouble, really, is at the heart of the book. I recall the first time I presented Lonergan's economics, at the Boston Workshop of 1977 and the weekend following it, emphasizing the need to see the streets, the cars, with eyes enlightened by circuit analysis. The previous chapter lifts, for me, that seeing into such a concreteness as LeCarre's portrays. The present chapter lifts that concreteness further into cyclic hodics. For how many centuries has our relating been warped by sick economic thinking? That question must be lived globally within the cosmopolis represented by the metagrams.

²See, for example, *ChrISt in History*, chapter 8, 'Research' and *Method in Theology and Botany*, chapter 11 and chapter 22, both titled 'Research'.

lurking here - so I add only the briefest of descriptions to the metagrams. Still, the brief descriptions leave you with the possibility of brooding existentially about my pointings here, without venturing into longer discussions of the metagrams that are available elsewhere.³

Prior to the presentation of those metagrams in section 2 there is section 1, something that you were led to expect both from the introduction and from the two previous chapter's inclusion of sections 1 and 2 of *Cantower 23*. I note immediately the importance of taking seriously the final note of this section 1, which comments on the problem of understanding 'searchers and achievers'. Much more that the other 4/5ths of the Cantowers would be needed to sketch the shift to The Standard Model of research's focus on particularizations.

1. Section 3 of *Cantower XXIII*.

23.3 The Lower Grounds of Describing

You will have noticed a certain densification of reference in the closing of the previous section: particularizations. Such particularizations are the sinews of the shift from doctrine to pedagogy: when flexed and developed they give body to the meaning of incarnate meaning; when merely remembered - Bergson's 'memory that catalogues' - they mock meaning, ground pretentiousness. The memory that relives is quite other than the familiarity of subtle contempt or exam-cram. It is a wondrous journey into joy, perhaps little but never small, the haunted name, the call of a flower, some few twists of a sonata,⁴ to be revisited in strangeness, "over and

³ The first serious push towards metagrams occurs in *Wealth of Self and Wealth of Nations*, in the Epilogue: it is the beginnings of W1. *A Brief History of Tongue. From Big Bang to Coloured Wholes* contains the best accounts of W2 and W3 as well as of other metagrams - like C_{ij} - not included in the present text. C_{ij} is simply an 8x8 matrix that helps hold together the range of specialized conversations. Metagrams are regularly used in my other writings. One has to get used to this within the Standard Model. Can you imagine doing serious organic chemistry without diagrams? **CROWE?**

⁴ I think now of some few bars of a piece of Schubert that caught me in 1947. I am still listening on the edge. Proust is, of course, an inspiration here, and indeed I was thinking as I typed the text above of the famous 'little phrase', indeed in all the contexts conjured up by the

over./To listen to the song for ever in blessed pain,/To the song that could make me happy.”⁵

But our road here is still doctrinal, taking the pedagogical turn beyond the ‘one-fifth’ mark of the total *Cantowers*. Oddly, this reverses the strategy of an earlier and younger effort to draw attention to the *Wealth of Self*, a work in which the ‘four-fifths’ of pedagogy came first, followed by a turn to doctrinal destiny. The final chapter of that book, ‘The Notion of Survival’ talked of micro-autonomy in the context of functional specialization, which has been our topic so far in these *Cantowers*. And the prior two chapters are worth drawing attention to now, since they bring out the present problem from a fresh angle.

The title of chapters 8 and 9 of that book were, respectively, ‘Technico-Aesthetic Objectifications of Self-Assets’ and ‘Aesthetico-Technic Objectifications of Self-Assets’. The second topic vibes with the topic of the previous section. The first topic is cousin to the present section. Only a cousin. While chapter 9 aimed at intimating the higher ground, the previous chapter, still with mainly pedagogical bent, aimed at a simpler communication. It begins by noting the ease with which one may mistake the rules of logic with the laws of thought, and recalls a previous struggle with the rules for getting square roots.⁶ Then there is talk of breakdowns of buses and their parts, and their repair. But what ‘if the parts be persons? I would hope that the reader would eventually pursue such reflections. But my interest here is narrower. I

quotations from Proust in *Cantower XXI*, notes 22,30,46. Readers who have met Proust through me much earlier - in chapter 4 of *The Shaping of the Foundations* - will have noticed the change of edition in the references. In mid-November of 2002 I went financially irresponsible and bought that revised translation in six volumes, and began again, but also sneaking to the final paragraph, to smell the new translations’s sea-wording of what those *Cantowers* are all about: the reality of you and me capable of ‘being perched upon living stilts which never cease to grow untill they sometimes become taller than church steeples’ (Proust VI, 531). And the twists of Proust make it possible to move from Flanders’ Fields to the sea; “the sight of a single poppy hoisting upon its slender rigging and holding against the breeze its scarlet ensign, over the buoy of the black earth from which it sprang, made my heart beat like a traveler who glimpses on some low-lying ground a stranded boat which is being caulked and made sea-worthy, and cries of, although he has not yet caught sight of it, ‘The Sea!’” (Proust, I, 195).

⁵Hermann Hess, “To a Chinese Girl Singing”, *Poems*, Translated by James Wright, Cape, London, 1971, 37.

⁶*Wealth of Self and Wealth of Nations*, 19-22.

wish to give indications of how self-attentive methodology opens up the possibility of a radical renovation of logic, mathematics and their foundations.’

My interest now is broader: it is not pedagogical, but doctrinal and anecdotal, still written in the hope that the reader ‘will pursue such reflections’, reflections that require Zen patience. And it is worth noting where those two old chapters in my life fit in with this future reach. The symmetry of the two old titles brings out the fact that I was reaching for an acknowledgment of integral response to both sign and symbol, and indeed I was hoping for an openness to a middle ground: the drama of our daily lives can rise up from the mere technical, glimpsing the heights in darkness or in brightness.

We will consider thin sign-control presently, but there is no such reality as mere sign. Indeed, the ‘mere sign’, the *strange* equation, the wrong road-sign in the fog, can be frightening. And what of my hope for a middle ground? Strangely, it has shifted to a distant hope for a higher ground, where cultural meaning can tower and plain plane meaning can be up-plain⁷ to an integral revitalization of primitive compactness, when words did not fork but clung to lung in love and violence.

“So, if I were given long enough to accomplish my work, I should not fail, even if the effect were to make them monsters, to describe men as occupying so considerable a place which is reserved for them in space, a space on the contrary prolonged beyond measure, for simultaneously, like giants plunged into the years, they touch the distant epochs through which they have lived, between which so many days have come to range themselves -in Time.”⁸ And here Time, for me, is time past and time future, now. Especially does the task involve Remembering the Future. *In Search of Lost Time*, then, the title of the translation that I am now using of Proust, captures better than Proust’s French or previous Englishing of it, the task. All of time has been lost in the loss of compactness: all of time must be regained;fact, but also the fantasy that is the rainbow of future luminance.

But it is not my work or yours that will regain and regain the incredible brightness of

⁷See *Lack in the Beingstalk*, the conclusion of chapter 3.

⁸Proust, VI, 531-2.

being, but the plodding that cunningly slopes the *Cantowers* with their Redoubts in these next centuries. Meantime, there is the simpler task of drawing our attention to the lower ground that we seem to strive so dedicatedly for in cultural necrophilia. Is a wink really as good as a now? Have you some sense of this sickness? Does it lace into your life, lash into your soul, batter your nerves and your guts, your bloodstream? It pummels us, we pummel ourselves, at all ages; depriving the kindergarten of daydreams and locking the graduate in the thinnest control of words. In my blessed retirement from the academy, teenage serial killing discomforts me now most, as I try to tutor some few the abominations of grades 11 and 12 text books in mathematics and science.⁹

And in the academy that I escaped there remains, of course, -precisely in my topic - the dedication to thin and subtle meaning of both phenomenology and British philosophy, in a silly and falsely-abstractive descriptive talking of descriptive essences or of word-usages, or of lives of searchers and achievers.¹⁰

2. The Metagrams

The three metagrams below, labeled W5, W3 and W6, are the most complex of the seven that I give in this book, which may well be a first shock here. Research in physics, chemistry, botany or zoology is a massively complex set of operations that are carried on in a suitable complex context of “actual questions and answers”.¹¹ This perspective is quite foreign to present Lonergan students, indeed to people who research in areas other than those mentioned in this paragraph. The first metagram, W5, involving a set of ovals overlaying the usual diagram of the

⁹I have more than once drawn attention to this type of problem. Perhaps you are in a position to tackle the abomination? Writing a decent text for any grade is certainly ‘worth a life’ - Stephen McKenna’s sentiment when he tackled his translating of Plotinus.

¹⁰My sweep here undoubtedly will annoy. It needs the backing of a massive dialective effort. I can only make a small contribution to this in the remaining 4/5ths of these *Cantowers*, devoted mainly to the problem in relation to the most elementary zone, physics.

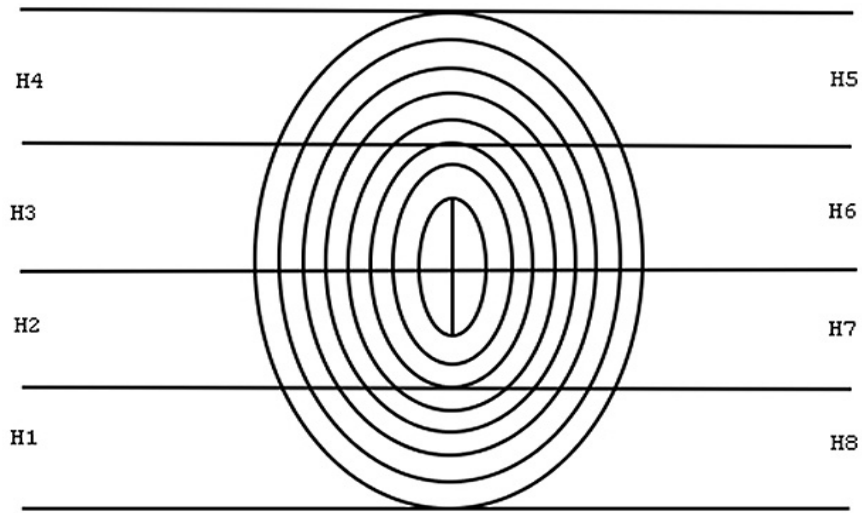
¹¹*Method in Theology*, 163-4, 183-4.

functional specialties, has been described -yes, described, not explained - in various other places and contexts.¹² Here I give a somewhat different reading of it that should add some help to the other presentations.

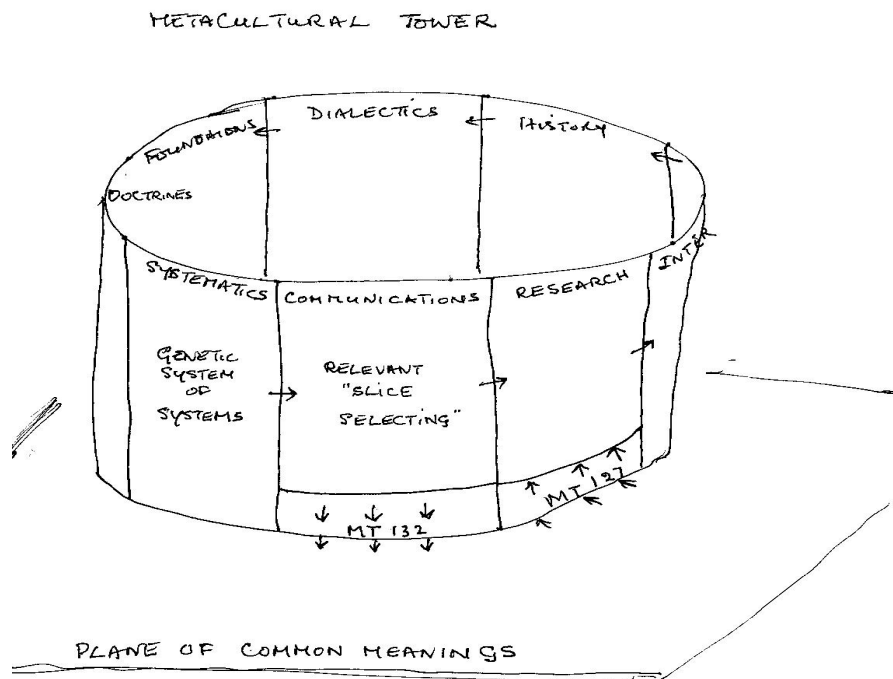
Regard the sequence of oval tracks as the tracks followed by different schools of inquiry. The outer track is the one that I suggest you think of in terms of the Standard Model. Note that there is no dialogue between the schools in this representation, and this parallels the operations in, say, physics. People in the standard model move in their own context, each specialty focused on handing on the baton to the next.¹³ What, then, you may ask, of the dialogue with other views that is a regular occurrence in Lonergan literature? Do you have the beginnings of an answer? I leave you with the leads of note 13.

¹²See, for example, chapter 5 of *ChrISt in History*, 'Communications in General'.

¹³I would note a complexity of functional specialist dialogue that I am not entering into here: it is suggested by another metagram (first introduced by me in the mid-70s in chapter 4 of *The Shaping of the Foundations*: see also chapter 4 of *A Brief History of Tongue*) that you would have no trouble sketching if you were familiar with matrix diagrams. The full set of exchanges within functional specialization is represented by a matrix, C_{ij} , with i and j both running from 1 to 8. It has different meanings depending on whether it is considered symmetrical or non-symmetrical. I would also note that dialogue with other views is not an inner dialogue of specialization: it is an element of the functional specialties Communication and Research. The sequence of exchanges of the oval are represented by C_{12} , C_{23} , ...



W3 The Tower of Able is simply a modification of the diagram on p. 124 of *A Brief History of Tongue*. That diagram parallels Chemistry's Periodic Table; it is *The Periodic Stable of Hodics*.



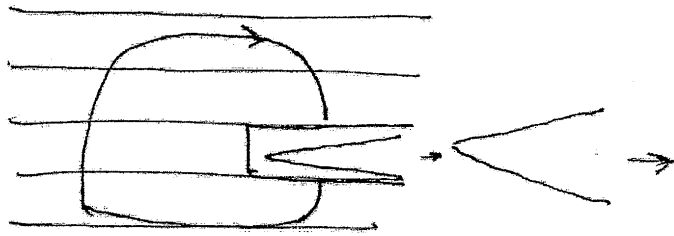
Finally, there is the diagram **W6**, with which I conclude the previous book, *Method in Theology and Botany*. It is not, of course, a final diagram, but just one of many that are to help towards the “comprehension of everything as a unified whole.....”¹⁴ The distant goal is a community with a shared perspective analogous to the front-line workers in physics. **Front-line** is a key point to absorb. Eventually there will be a commonsense acceptance of The Standard Model in global care, but the frontline tower-team is elitist (see *Method in Theology*, 350-51).

¹⁴I am recalling the frontispiece. “...if we want this we shall have to construct a diagram in which are symbolically represented all the various elements of the question along with all the connections between them” *CW* 7, 151. See also *CW* 1, 53, Third.

Periodic Table in ongoing genesis of chemical system

Periodic Functional Cycling in ongoing genesis of genetic systematics

(Track... and baton exchange) Quodlibet 2



(250) Dialectic Achievements:

Foundational Reaching:

versions of 286-7+

Fantasy and its Calculation

→ "BATON" →

N.B. Foundational Acceptance of tradition

