

Cantower XL**Functional Foundations**July 1st 2005

Here I am, and here you are: in quite different worlds yet not quite! I ask you to hang in here, perhaps page through these next two *Cantowers*, pick pointers that help. *Cantower XLI* is easier going than this one, and more on the point: so, section 41.3 homes in more on page 250; section 41.5 comes right down to what you are, might be, reaching for in our “crucial experiment”.¹

Think of my odd position of being one-third of the way through these three Cantowers that somehow circle page 250 of *Method*, yet I am also one-third of the way through the entire project of 117 essays (39 is one-third!). So, this is much worse for you than beginning seeing the film *The Lord of the Rings* with Part Two, watching that strange little creature talking to himself. I share my self-assembly with you, but in scattered - or scatty! - fashion, in a sort of up-camping hippo-camping that leaps here and there beyond my present climb of 2002-2011, into my past and future, and yours. Clear logical presentation would be destructively easier. Still, I can present my message plainly in the question to follow.

Page 250 of *Method* is the heart of Lonergan’s division-of-labour plan for the future: might some of his so-called disciples take it to heart, slowly, patiently, humbly, taste his Proustian tea-sing-song, in this century?

40.1 Introductory Ramblings

I write this in January of 2004, and in the previous essay I noted how this

¹I cannot but think of the crucial experiment in a double sense. There is the group’s interest in struggling with the meaning of this page in an elementary way: the meaning in its full hodic sense is what these Cantowers are all about. That meaning may appeal to any reader, even as a life project. I like to think of the crazy Irishman, Stephen McKenna, in this context. He found Plotinus at the age of 38 and wrote in his diary “this is worth a life”. His translation bears witness to his dedication. There may be some of you - or your children’s children, who might translate page 250 into redemptive fact. To those section 6 below calls: a life of tasting beckons.

involved a change of plan. What would I have written had I postponed this final effort at writing about foundations until the planned effort of June 2005? In the early hours this morning I began here by plunging into a section 1 titled "Track and Field", which for me sums up nicely the task of a normative restructuring of cultural inquiry: we shall get to that in section 3 now. But what began to emerge was what is now here in section 2, under a title that echoes the titles of the first two sections of Lonergan's *Method* chapter on foundations. And, after some work, I ventured to save the stuff done so far - electric downs are not unusual in the Maritime winters - I found that I had already used the title, that I had in fact written a first section on Foundations in July 2003, in preparation for the last of the West Dublin Conferences. I add that section here: it is section 5, quite a different beginning.

Of course, it brings me back to the question with which the first *Cantower* started, where I quoted Voegelin's last work, "Where does the beginning begin?"² Yet you may have noticed that I have already used here the word 'final' once and the word 'last' twice. My question now is, where does the end begin? It is not the end of my foundational efforts: it is the end of my efforts to draw attention to the massive task of *The Shaping of the Foundations*.³ It will be a relief to finish these three *Cantowers*, but it is a relief to do so in the company of a small interested group.

So, I write in an introductory fashion, quote different from the density of that strange book, *The Shaping of the Foundations*.⁴ Certainly some of that group have been in

²"Where does the Beginning Begin? As I am putting down these words on an empty page I have begun to write a sentence that, when it is finished, will be the beginning of a chapter on certain problems of beginning." (Eric Voegelin, *In Search of Order*, Vol. 5, Louisiana State University Press, Baton Rouge, 1987, 13).

³Published originally by University Press of America in 1976. It is now available on the same website as the *Cantowers*: www.philipmeshane.ca

⁴I already commented on the origins of this strange book in note 5 of *Cantower XXXIX*. In the Introduction to the book, p. vii, I remark: "My four chapters deal with issues in botany, music, zoology and metatheology and, in counterpoint, with the birth, life, death, and resurrection of Bloom Finnegan Joyce Dedalus". The Epilogue, to which I refer later, relates the search for self-system with humanity's search: "Authentic Subjectivity and International Growth:

the zone for some time: the eldest member, Tom Halloran, is only ten years younger than I and shares the years of struggling with Lonergan's pointers. Still, what we are attempting is novel, a beginning for all of us. Earlier today I had a query from someone working on the problem of doing a functional interpretation of an erroneous text. How does one handle it functionally? We are moving towards the answer empirically: it is a new venture that involves new attitudes, new differentiations of consciousness, thinking within a specialty with a precision foreign to present efforts of interpretation, thinking and writing that way **towards** the next team on the circuit.

A central feature of my effort with our struggling Australian group is the giving of a sense of newness, indeed a distant newness. Even if there was not the newness of the second stage of meaning reaching darkly for the third stage, there is the newness of a theological orientation being asked to humbly pull up out of, convert from, seven or more centuries of shrinkage.⁵ And I would ask my group - and you, my later reader - to note two convertings that are to be important and dear to us. There is theoretical conversion which, really, is the focal point of section 2 below. But there is that strange turn, self-turn, that I have increasingly written about in the past decade, though I was talking about its normative presence in the 1960s. It is the existential conversion to growing. It meshes, of course, with the previous conversion, but you must think of it in a homely fashion and by exploiting the parallel with growing in the understanding of the things of physics or growing in the understanding of a mate.

The very first time I heard Lonergan lecture, in Easter 1961, he told that old chestnut about common sense wanting to share Einstein's view "but without the equations: just in my own simple words".⁶ That disease is our boned-in axial cultural

Foundations".

⁵In *Cantower XXXV* I reviewed a decade of *Theological Studies* in a manner that seeks to give its contributors this lift. In the concluding section of *Cantower XLI* I return to such reviewing as a concrete possibility for some of us.

⁶Just this week Terry Quinn found for me a learned science-news paper article by Einstein ["Dialog uber Einwände gegen die Relativitätstheorie", *Die Naturwissenschaften*, Nov 1929, 1918] and I mused whether it was not the origin of the joke. It is a dialogue between a

world. It dies quickly in a serious physics class. I touch on it here and there but especially as we swing into the final section on *Roun Doll, Home James*.

Back then, in my ramble, to the question, Where does the end begin? I keep recalling Lonergan's endings and beginnings. I think of that final project, a text in economics. Charles Hefling Jr. brings out the problem of this work. "Towards the end of his life he wrote in a lapidary style that makes every word count".⁷ And this despite the fact that he was moving right along, self-assembling remarkably, "thoroughly reconceiving"⁸ stuff but then "nearly always the revised text is shorter".⁹ Does this bring to mind - if you have been working through *Cantowers XXVII - XXXI*, which are my new introduction to *Insight* - my reverse strategy of text-lengthening with regard to either Archimedes problem¹⁰ or the problem of inventing a measuring rod?¹¹

So perhaps the end should begin with a lengthy nudging? Again, I think of Lonergan ending, but now it is his career as a teacher, in a final appearance at a Boston Workshop, getting to the blackboard shakily and laboriously in order to present the problem of understanding why the rule for getting square roots works. My own last workshop - in West Dublin, Nova Scotia - took that direction, lengthening the texts of *Cantower XXVII* and *XXXI*. And at least the mood of that last presentation is in the texts themselves: so what I say of the patient messing-around towards the principle of displacement holds for the messing around that goes into foundational displacement,

critic and Einstein: at times the critic appeals for plain speaking. No doubt a similar urge regarding my obscurity will at times rise up in your molecules.

⁷B. Lonergan, *Macroeconomics Dynamics: An Essay in Circulation Analysis*, edited by Frederick G. Lawrence, Patrick H. Byrne, and Charles C. Hefling, University of Toronto Press, 1999, xix.

⁸*Ibid.*, xv.

⁹*Ibid.*

¹⁰See *Cantower XXVII*.

¹¹See *Cantower XXXI*.

into the displacements involved in reading and doing page 250. There is, however, no lengthy nudging towards the reaching here, but rather a collage of encouragements. And do not be discouraged please: it took me decades to make sense of our page.

More than once in these *Cantowers* I have written about the weary writing of *Method*, of the need for a rewriting. Sections 2 and 4 gives some hints about a shift of perspective in presenting the stuff in the related sections of the Foundations chapter. But the rewriting business is quite a different matter, especially when one considers that massive cultural shifts that will transform the ethos of transcultural presentation. So, our page should have been, needs to be, at least a chapter. Might we nudge the chapter forward together?

But let us not lose sight of our modest initial aim in these three *Cantowers*: we seek to tune into a mood of reacting with some personal adequacy to the print of page 250 of *Method*. Now that seeking benefits from noting something that I have pointed out occasionally before: that we have already the printed-out reaction of one investigator to the challenge of that page, Lonergan himself. The print-out, of course, runs through the entire book and well beyond, but I like to symbolize comprehensively the core of that reaction by drawing attention to pages 286-7 - really, if you like only the single page running from line 25 of page 286 to line 24 of the next page. So, our little group has two pages to grapple with, where *grapple* has a meaning that has to emerge further in these two *Cantowers*. We are interested in cultivating a sense of the massive dialectic task, a small smiling sense, from our different levels and talents, in the manner intimated in the previous *Cantower*. And our smile is all the larger for the inclusion of one investigator's shocking stand.

Two points about that stand, again points that I have made before. First, Lonergan does not list the differentiations of consciousness that are to emerge from functional specialization. So, I would like you to think of that inclusion as ending the list with (10). Have a look at the page and notice how the (10) would give a new slant on the previous two listings (8) and (9): the oppositions etc are lifted, within functional specialization, into the operations recommended on page 250.

Secondly, there is the paragraph beyond the list that I insist in including. In the previous essay I talked of the hilarious final sentence of page 250, where Lonergan says something equivalent to “Now go round the whole thing again. You have all, presumably, written you big dialectic books with those revealing final chapters where you say (1) what you think is progress (2) why you think that is progress. You all have to now read all those books, in the new style of assembly, etc etc and come up with your own new book.”

And how often might the dialectic community do that? Maybe you can latch that puzzle onto the meaning of that curious piece Lonergan wrote about getting to grips with the trinity in us: how we might cycle on humbly towards the Idea, spirally upwards in a tower of deeper meaning that yet paradoxically is never nearer the Idea.¹²

So, you can fantasize about the cycling through the next million years....! But the next hundred years is a time of coping especially with the shock of this follow-on paragraph after the list. Read it and smile or weep: “one can go on”. Who might that one be?!

This is all grist for our group, but note that our proper effort is in a happy minimalism. We are trying to publicly notice and note the program that is oh so clearly sketched on page 250. If we can do that with some little - and embarrassing¹³ - success then we will have succeeded where I have failed in the past thirty years: I have failed to do dialectic, except in my random fashion, and I have failed to embarrass others into attempting it.

From the beginning of the previous *Cantower* I have emphasized the strange personal dimensions of the challenge; a stretching towards a new culture of self-

¹²You might muse on this in relation to the quotation from a Lonergan letter given at note 13 of *Cantower XXXIX*.

¹³For those joining our trek in these few *Cantowers* I had best recall a favorite strategic nudge of Lonergan: “Doctrines that are embarrassing will not be mentioned in polite company” (*Method in Theology*, 299). Let us mention the doctrinal page 250 around, but diplomatically: recall the final note of the previous *Cantower* you do not want to sink your thesis or your chances of tenure!

assembly in adult growth, in elderhood. The group should not boggle at this; indeed it is as well to admit that it is not a realistic ballpark. What is going to be effective is a low-grade realism that gets an expression of struggle out there. The struggle is not just with a page, but with the key lift of the task of theology as functionally specialized. Let me put it this way. The book *Method in Theology* could have remained unwritten, if only page 250 were added to the original essay on “functional Specialties” published in 1969 in the *Gregorianum*. So: there is the problem of dividing up the work in the specialized fashion, something that will be increasingly seen as common to all areas of culture. How the division is to work in other areas like history may not be altogether clear - despite lengthy discussions of it in the book - but the job of doing dialectic analysis is brutally clear.

In the previous essay I recommended that you, the group, or the present readers, skip Part Two and move on to Part Three, especially if you didn't need the motivation, the lift and light of that venture into physics. I might say something equivalent here. The next section, for instance, owes its value principally to the paralleling of theology with physics. It helps to air and air away some of the pious clouding of the simple effort to think. “There are windows to be opened and fresh air to be let in”.¹⁴ Other sections view the foundational crisis from other angles. Following them up, digesting them in your own way, puts you in a position to talk about the crisis and about the context of our effort to tackle dialectic according to your talent: as commentator, as practitioner, even just as enthusiastic puzzler. One section, however, that I recommend you not to skip: it is the section on “Track and Field”, which brings together, for me, in concrete fantasy, the task of integral studies, or if you wish to limit our searchings, then the task of reforming theology.

I have said nothing about fantasy here, which you may find strange, since fantasy is the *per se* task of foundational thinking. But isn't what we are at, in stepping out of the tradition of theology and of Lonergan studies, slightly fantastic?! And it leaves the problem of rewriting the chapter on foundations quite precise. It must point,

¹⁴*A Third Collection*, 89.

impress, the prospective reader, into fantasy,¹⁵ towards the conception, affirmation, and molecular self-assembly of the integral heuristic character of being and becoming. Foundations persons are the agonists of the recurrence-schemes of *nomos*-seeking cycles.

How does the end begin? Well, this was a beginning. And again, I think of ends of beginnings of Lonergan. Those startling lectures of logic which he gave the year *Insight* was published ended with his noting of other topics he might have handled. "But probably it would be more profitable first to answer any questions that arise from what we have said today or any time during the week. In other words, this is our last slap at this problem, and people may have questions of one kind or another that they want to raise".¹⁶ This is my last slap at this problem, although our little group will toss questions back and forth for a year. Lonergan had no real audience for his brilliant push into metalogic, a push moreover which is just a piece of the redemptive structure of a new theology and a new culture. Perhaps you will have and make more luck in stirring the treacle of conventional lazy wisdom.

40.2 Foundational Reality

"Foundational reality, as distinct from its expression, is conversion".¹⁷ So begins Lonergan's writing of foundations in that chapter of *Method*. Is it a good beginning? Obviously, it depends on his audience, and I am not going to get into that question. But the statement is worth pausing over. How might it be changed for, say, a beginners' class in theological method? Let me try some helpful ramblings.

Suppose I said, "Doing physics, as distinct from its textual expression, is a

¹⁵It seems worthwhile to recall here regularly the extreme realist type of reading that lifts the meaning of *impress* into the context of the old discussions of *species impressa* and into the new context of the chemistry of hippocampic and amygdalaic activities. The problem of impressing someone reaches into these levels. This type of thinking opens up issues of pedagogy, poetry, persuasion, etc etc.

¹⁶*Phenomenology and Logic*, 138.

¹⁷*Method in Theology*, 267.

shifting of horizon". Is this somehow parallel? I think it gives a helpful nudge to a fresh reading of this first section of the chapter on Foundations. I have replaced the shift of 'conversion' by 'shifting of horizon', though initially I tried 'shifting of perspective'. The word really doesn't matter: my main intent is pointing readers away from, if you like, the heat of religious overtones and towards the possibility of parallels with "the conspicuously successful science of their time".¹⁸

In my teaching of mathematical physics I did not start the course with a statement such as the above. It wasn't relevant to the group, a keen select bunch of Irish boys and girls. They were well aware of the distinction between expression and the reality of really **getting it**. Day after day they had to battle with my leads into Newtonian physics, each day a shifting of perspective or horizon. Their talk became different as we moved from September to Spring, separating them even - it was an honours programme - from those who were doing the easier version of the same subject in what was called "Pass Mathematical Physics".

You might find it revealing, self-revealing, to read the eight paragraphs of this first section with this analogy in mind. And think ahead, to a state of physics that is to emerge - recall Lochlainn O'Raiheartaig's work to which we shall return later¹⁹ - in which there is division of labour. Then the second paragraph becomes obvious: of course you have to be converted to **knowing physics** if you are to contribute in either phases. AND there will be dialectic: that came through, I hope, from our reflections on the debates in physics - often "nasty"²⁰ - of the twentieth century, and certainly "it is the person that takes sides".²¹

Try the third paragraph: "at its real root, physics occurs on the fourth level of

¹⁸*Ibid.*, 3.

¹⁹I dealt with it initially in *Cantower XXXIX*, around note 100. I return to it at the beginning of *Cantower LI*, on "Functional Systematics".

²⁰See note 125 of *Cantower XXXIX*.

²¹*Method in Theology*, 268.

human consciousness". Well, yes: what else? There is a "frame-work"²² selected within a "world-view",²³ a frame-work in which "communications are effective"²⁴ in a rather slap-happy way: pre-publications help and having one or two good teachers in one's undergraduate years can be an unusual gift. But there is no doubt in either the student's or the researcher's mind but that this is a challenge to decision.

Is it the total surrender written of in the next paragraph? Oh yes: if you are serious, you must "be attentive, be intelligent, be reasonable, be responsible, be in love".²⁵ Being intelligent is central: for my group of students there was the option, encouraged by the Chair of the department,²⁶ of moving to the Pass Class and getting through, perhaps, with only a transient mastery of expression. Being intelligent for you, in this present struggle of ours, may mean finding self-lovingly your own modest pace or even just following others' paces with paces of admiration. There are athletes in the field: it refreshes and tones the molecules to bear witness.

40.3 Track and Field

I hope that you find this section to be a creative centre-piece of your fantasy, "a symbolic indication of the total range of possible experience"²⁷ that constitutes your metaphysics. We will come back to the issue of image, symbol, technical language in the next section, but immediately I must say that my title and its related imaging is worth identifying as a new metaphysical word, W5. So, let it be thus baptized!

Track and Field: an integral Olympian image. It is to be meshed with the image

²²*Method in Theology*, 268, line 25.

²³*Ibid.*

²⁴*Method in Theology*, 268, line 27.

²⁵See note 30 below.

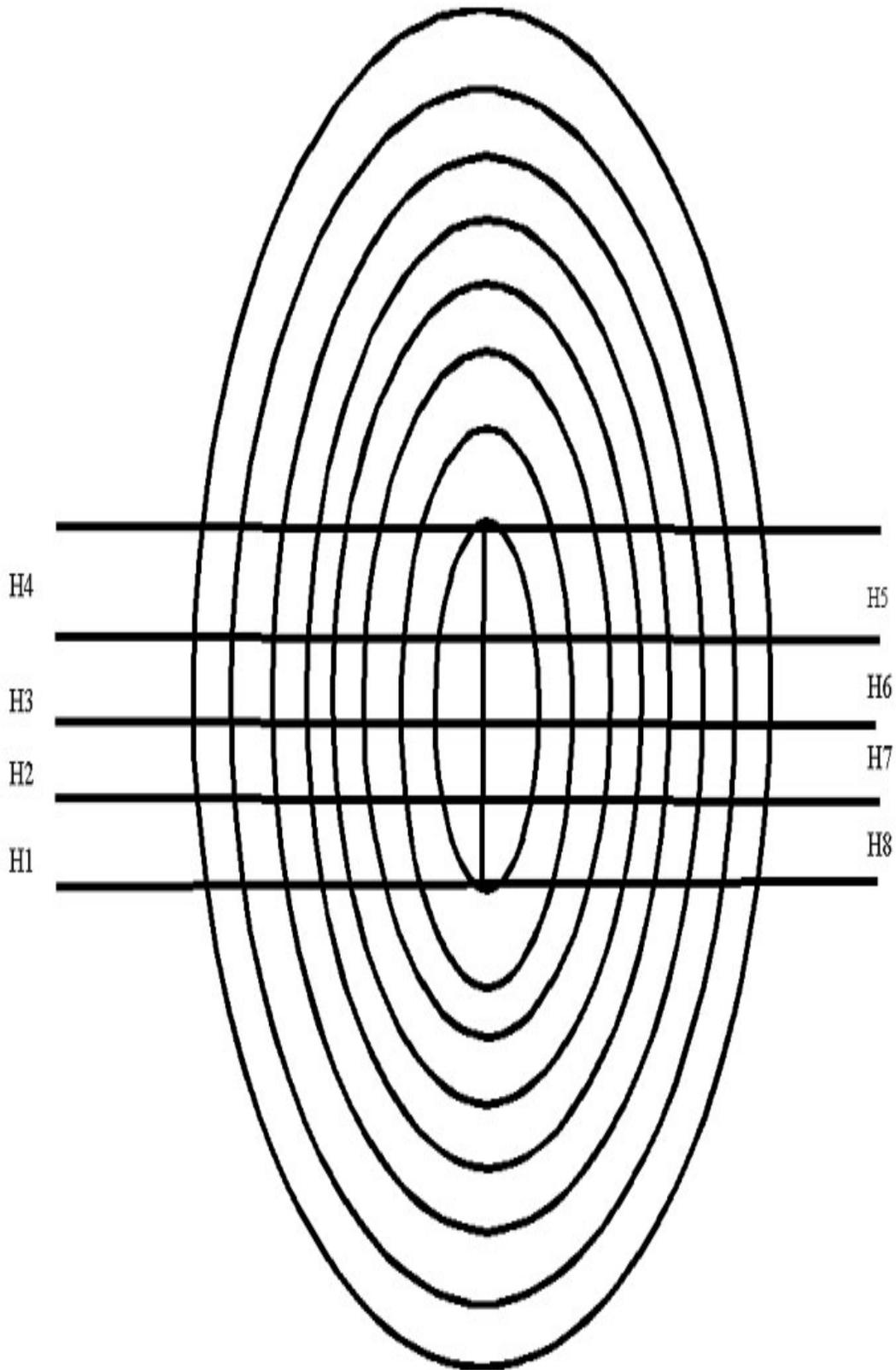
²⁶I like repeating the following story, since it conflicts so marvelously with the attitude of student-grabbing that I lived with during my Canadian years of University teaching. I had close to thirty students in the class, and asked the professor for advice. "Talk over their heads for a couple of weeks and clear out the class and you'll have a wonderful year!"

²⁷*Insight*, 396[421].

W3, the central image of our *Cantower* enterprise, the image that is best seen on page 124 of *A Brief History of Tongue*, but improved if you make a cut-out of it and set it up as a tower by joining the foundations to dialectic: get it? The present image is a complementing conflicting image: images that conflict keep one's imagination open.

Let us get to the image of track, the track in the field of being, the track that represents a refinement of the heuristic of the working Tower of Able. So here it is:

W5



You see as the background image, a usual image of the specialties, four 'up' from Research to Dialectic, four down from Foundations to Communications [I use the old names from *Method*]. But now I superimpose the image of a running track with seven lanes. The seven is not important: 3, 4, 5, can - as we shall see - be useful, depending on what sort of problem you are handling. Seven happens to be the number of 'tracks' in a rainbow and I found it useful when in conversation with John Benton regarding presenting linguistic problems.²⁸ Perhaps we should stick with that rainbow image for the moment: it illuminates a broader spectrum of problems than the image of, say, 3 or 4 or 5 lanes.²⁹

The superimposed image of the oval track swings round between Dialectic and Foundations and again between Communications and Research. So, the circuit images in another way the spiraling that belongs to the tower-collaboration. Staying with the rainbow image, I choose to name the inside track the Red track and the outside track the Indigo track. The outside track is obviously longer than the inside track, but don't get hung up on deficiencies of imaging. Indeed, you might prefer to think of the Indigo track - the good guys and dolls - as the inside track, availing of another association. For me, the short track represents the shortcutting short-changing tracking and you might associate it and the colour Red with the shortcuts represented by a dominance of Clerical Hierarchies or a dominance of Communism (the images come together nicely in present China!). The outside track is then the Indigo track: its runners have no need of modified starting blocks etc: they are our team of functional specialists, running in relay rather than hustling along like a New York Marathon. The

²⁸See his contribution to *Journal of Macrodynamical Analysis* 4(2004) . I have been in dialogue with Benton over decades, and more recently had the privilege of directing his thesis on linguistic methodology (the published version will appear in Axial Press, Halifax, 2005). Our conversation continues as he pushes forward in his dialectic work.

²⁹Benton's article uses the full seven lanes. One has to select for adequacy of expression, a relative thing. You might think of the "seven" (*Method*, 251, 5th last line), but then find that you need eight. Then you find *Doctrinal Pluralism* multiplying types. Where does it end? Think in terms of chemistry's elements and compounds: human typology is altogether more complex. A good case here for the complexification of foundational and theological language.

extra distance is no trouble to them. However, this is a distraction, but note that, with images, distractions can breed further imagings that help us to move forward or to stay magnificently open and mystery-haunted.

The mystery-haunted aspect is to be heard³⁰, and it is helped here by you noting that the tracking round the specialties is one way of latching together Chapter 5 of *Method* with Chapter 17 of *Insight*. Section 1 of that Chapter 17 - coupled with its counterpart Section 1 of *Cantower XVII* - points to a massive sickness and need of axial humanity to re-globalize the wondrous darkness of being spirited primates pacing and mating and poisoning under the moon and the clusters of clusters of ten billion galaxies.³¹ But I must leave it to you to exploit the track-images in relation to chapter 17, to its listings of 3, 4 or 5 levels of types of position and counter-position, etc.

And I must leave it to you to exploit the imaging further by connecting with the problems of page 250 of *Method*: who, so to speak, are various people running with? Do you see various possibilities here with regard to *Comparison, Reduction, Classification, Selection*?

I am obviously pointing you here to elements of our particular task, of brooding over, fantasizing about, assembling, the implementational suggestions of page 250. This is, so to speak, our piece of the track. How do we run that piece?

There are many concrete facets to this question and this task. I would ask you to brood over one now: the Indigo runners just do not converse with the other tracks. Pause please: does this not seem strange to you? Certainly, if you are thinking of

³⁰In previous Cantowers I have tried to raise the fantastic question of the scientist as heartHeld, a contemplative hero. I first touched on it in relation to the Sunflower in *Cantower II*: “Sunflower, Speak to us of Growth”. It relates to the issue of love, raised above. It is quite foreign to the fragmented axial world of “doing science”. I push for the mood in chapter three of *Lack in the Beingstalk*.

³¹It is a challenge of the contemplative imagination to find oneself in real space and time. A useful trick is to take the presently-held age of the universe, 13.7 billion years, and consider that there is a galaxy for every year! That is the universe of the Annunciation, the Galilean nativity, the Resurrection.

‘special categories’ you are tuned to a current mood of global dialogue, ecumenism, world religions, even *The Coming Convergence of World Religions*. And even if you are thinking within ‘pure philosophy’ there is some pretense of interest in dialogue, and more than pretense when you think of sincere efforts of Lonergan scholars to converse with disciples of Voegelin or Dogen or Derrida or Dewey. So, step softly and slowly as you and I ramble through *Self-Classification*. In my reach for the unity, beauty and efficiency of hodic metaphysics, I do not see *per se* efficiency in cross-track dialogue. And perhaps, instead of spelling it out immediately, I should let you Go Figure!

I might well at this stage write in terms of a five-lane track, or five tracks, corresponding to the five levels in the diagram W4. But it seems more useful to mesh our efforts with Benton’s work in that it illustrates a looser creative use of the imaging closer to the present effort, which, don’t forget, is not within a specialty but is a type of that strange human thing called popularization.

So, let us get back to some ramblings about our indigo track, ramblings to be lifted into a fuller context by the final section of *Cantower XLI*, on “Self-Assembly”. You may groan at the pun to follow, but it makes the point: Indigo ... in a type of Irish-English, “In dey go”. Where do dey go, or aim to go with increasing success over the millennia? Note the print on the side of W3: “Normative mutual-self-mediating matrix of period cycles of the being of *controlling* meaning”. There’s a mouthful of mind-birthing berthing. We are talking about a slow global warming to the tower-cycles of hodic heuristics, lifting planeplain³² meaning. It impresses a mutual inviting, in the group herenow, to sense out the indigo lane to the best of its debility.

At this stage we know that expanding on that personally is a decade or three of homely hiking. “I went up the slope calmly but my heart was beating quickly when I

³²At the end of chapter 3 of *Lack in the Beingstalk* I make a beginning of dealing with the problem of popularization in terms of a novel meaning of *ex-plaining*, *ex-plane-ing*. But I hope to tackle the problem more adequately in *Cantower LIV*.

reached the top of the slope I called loudly across the field."³³ I am calling quietly across the field, and "Now I ask you where are you going?"³⁴ And are there ladies among us? "She was about to explore another life ... She knew the air He was speaking to her, saying something about the passage over and over again"³⁵

All of our struggle of the previous *Cantower* comes into focus here, but its terror must be tempered with tickles of imagination. Some of us are to find that we are better on the edge of the track, but still in the field, just plane cheering and admiring. But all of us can nudge in some way: that is the line of our present effort, to imagine how dey might go, perhaps predominantly "go, Lassie go, and we'll all go together".³⁶ But we home in further: how does that part of the relay team go that is running the fourth leg? I am saying something about the passage that is page 250, over and over again yet always freshly: that is the nature of human spirit, never fully present to any passage, eventually even, in "Infinite Surprize", to the passage of one Trinitarian person to another.

That last remark would seem to be, so to speak, way off track: what has this reach for a glimpse of God to do with our humdrum puttering around page 250 of *Method*? For the Christian, everything, at home or in homily or in higher learning. Page

³³I quote here from the conclusion of James Joyce, *The Dubliners*, "The Encounter", as I did at the beginning, "Fresh Beginnings", of *Cantower VIII*, "Slopes: An Encounter". If you have time and molecular energy to go back there, in the next decade, you will find that *Cantowers VII, VIII and IX*, are meshed with three stories from *The Dubliners*. Those three *Cantowers*, and our present three, are deeply related, but I see no point in saying more here.

³⁴The lead quotation of *Cantower VII*, from "The Dead" by Joyce. The problem there is thinking in and living out genetic system.

³⁵From Joyce's "Eveline", as it is quoted at note 88 of *Cantower IX*. The short story "Eveline" gives the mood of *Cantower IX*, on "Position, Poission, Protopossession" which begins with favorite lines of mine from the Kavanagh song, "If ever you go to Dublin town": "He had the knack of making men feel / As small as they really were / Which meant as great as God had made them / Though as males they disliked his air". I sometimes think that we must rely on subtle reaches of feminism to breath and hear the cosmic air.... "All the seas of the world tumbled about her heart" (Eveline, quoted at note 94 of *Cantower IX*).

³⁶The reflections of *Cantower V*, "Metaphysics THEN", wind round the words of that old song.

250 represents a strategy of “turning to the Idea”, Georg Simmel’s suggestion of the redemptive need in any culture.³⁷ It is a turning to the radically unknown, the remote **field** in Lonergan’s term of 1959.³⁸ That radically unknown is spoken of in friendly terms in a “friendly universe”³⁹ in the Word of the Idea, spoken with and to each of us.⁴⁰ Page 250 of *Method* is a hearing aid.

40.4 Pluralism in Expression

We are back in the context of Lonergan’s expressions regarding expression in chapter eleven of *Method*. I can begin by noting a flaw in the index of the book, an index that I made in a hurried month before Christmas, 1970, working with pen and paper in Oxford: I delivered the result to John Todd in London just before Christmas. The flaw is the under *Differentiation of Consciousness* I missed the entry for pages 273ff.

The larger flaw is that not only did I did not advert to the need for some reference to differentiation of expression, but that it was not high and luminous in the reach of my heuristic until 2003. Certainly it has been a concern of mine for decades: in chapter three of *The Shaping of the Foundations* I raised the question of the need for complex symbolism. In “Being and Loneliness”⁴¹ I had already come up with W1, my

³⁷Lonergan refers to Simmel in note 10 of his Introduction to *De Deo Trino. Pars Dogmatica*, where he translates *die Wendung zur Idee* as displacement towards system. One can enrich this by thinking in terms of the Idea that is the divinity and the system that is its single Word, Cherished in being Spoken, and mysteriously efficient in its twining with the emptiness of energy.

³⁸See my comment in the Introduction to the index of *Phenomenology and Logic*, as well as the leads in the index itself. There is the further context of my use of the notion in chapter 3 of *Lack in the Beingstalk*.

³⁹*Method in Theology*, 117, line 13.

⁴⁰This is a complex topic involving both a hard-won grip on the subtlety of the vision of the pre-resurrection Incarnate Word and long contemplative intussusception of the systematics of the creation in the Word. Lonergan’s Latin works, emerging now in translation, are obviously relevant, but one must reach back into the larger richness of Aquinas.

⁴¹The Epilogue to *Wealth of Self and Wealth of Nations*. See p. 106.

first word of metaphysics. But only as I moved up towards the “centennial essay” of *Cantower XXXIII* did I envisage sufficiently the general problem of complexification of expression. Perhaps you can envisage it as simply a generalization of the problem of imaging noted in W3 by means of an included reference: “Lonergan. *De Constitutione Christi*. p.80 ”.⁴²

In section two above I gave pointers that are intended to help you read freshly the first two sections of the chapter on Foundations. Here my intention reaches to the third and fourth sections.

Indexing the book was a messy job and no doubt it will be much improved - but not by me! - in the next edition. But part of the mess was the scattered treatment of topics. I have long know that it is a tired book. I have more than once recalled conversations of the late 1960s with Lonergan in his sixth floor solitude of the old Bayview Avenue Regis College when he talked of the problem of writing Method. “What’ll I do? I can’t put all of *Insight* into the first chapter”.

Those were for him days of agitation and alcohol. When I came to read and index the book-proofs in late 1970 I had his question in mind. I still remember the thrill of finding the two pages 286-7 and their references. He had found a sort of solution. And there was that crazy paragraph that I remind you of again - I can envisage his fingers ploughing through on his old typewriter - where he tells the reader to go back and lift the book of popular talk and get it into an explanatory heuristic: did he grin as

⁴²No harm in putting in the text in translation for your perusal. “The comprehension of everything in a unified way can be either formal or virtual. It is virtual when one is habitually able to answer readily and without difficult, or at least ‘without tears,’ a whole series of questions right up to the last ‘why?’ Formal comprehension, however, cannot take place without a construct of some sort. In this life we are able to understand something only by turning to phantasm; but in larger and more complex questions it is impossible to have a suitable phantasm unless the imagination is aided by some sort of diagram. Thus, if we want to have a comprehensive grasp of everything in a unified whole, 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”
(Lonergan, *The Ontological and Psychological Constitution of Christ*, 151).

he typed “one can go on”?⁴³

Our struggle is about going on, not following Lonergan as we did with Aristotle and Aquinas, with another red-necked-ism. Lonergan, one-lunged and isolated, did not have the energy to go on, and these two sections on pluralism of expression sing old songs of his. Or, knowing the pace of his growing mind, sing new songs in old words.

Do we need, might we have, new words? Oh yes: there is a desperate need, and this is a problem that has preoccupied me for more than three decades, a problem that is to be the prime concern of the *Cantowers* of 2008. But I do not wish it to derail you from our elementary reading of *Method 250*. Certainly the issue must be faced as the program of that page is undertaken. I have pushed the issue on different places throughout these essays, most recently in the concluding section of *Cantower XXXIII*. And you may find it helpful to go back at some stage to those reflections. The simple existential question, of course, is the question raised by Lonergan in the text I mentioned above: do you find that you need diagrams to help you hold things together?⁴⁴

40.5 *Lack in the Beingstalk*

When you arrive at the final section of *Cantower XLI*, if you have not already been there, you will find that this present section is the last one to be written in this effort of mine to get an Australian show on the Roll. There I write of optimism: already the show is on the roll and the key piece of *Method* has become a topic, an annoying

⁴³See above, at note 7. And recall note : “...saying something about the passage over and over again”. This, of course, brings to mind Proust and the little melody from Vinteuil’s Sonata, though I think rather of my own addiction to a few bars of Schubert’s *Serenade* whose chords have enchanted me always freshly for more than fifty years now.

⁴⁴This is a very serious positional question. What do you ‘really’ feel about diagrams? My drive has been opposed by leading Lonergan authorities: I would say that the opposition leans heavily on general bias. Take a stand for or against the text quoted above at note 42. But before you do, ask Where would Western music have gone without the complexity of its diagramming?

topic for some perhaps.⁴⁵

Yet what more might I say, compendiously, about the *Lack in the Beingstalk* that is the focus of our attention: the implementation of the strategy of page 250 of *Method*? I could range around the book *Lack in the Beingstalk* which deals with the full sweep of neglected hodic method - or just hodics, if one is to avoid doubling the **hod**, which in another sense should be tripled! Perhaps I should link my few comments - and I decided this afternoon that they should be few - to the final note of the next *Cantower* which talks in brutal summary of the project of making luminous the project of the self-system?⁴⁶

What is at stake is a shake-up and a shaping of quite new and strange poises in the entire community of culture. What threatens that shift? Perhaps I can intimate it by pointing you to, or recalling, my ramblings, at the end of chapter four of *Lack in the Beingstalk*, about pub-talk⁴⁷ in Dublin, summed up in the usual exchange "What'll ya have?" "The Usual".⁴⁸

⁴⁵In the past few years I have broken out in the mood of a text that I have cherished since I first read it in the late 1940s, but now feel ready to implement in regard to a stale and dangerous Lonerganism: "I know you all and will awhile uphold / The unyok'd humour of your idleness / [and on through to the conclusion:] / I'll so offend to make offense a skill / Redeeming time when men think least I will" (W.Shakespeare, *Henry the Fourth, Part One*, I. ii, lines 1888-9, 208-9).

⁴⁶This is a very complex hodic topic. I find it best to think of it in terms of tennis (for a full context of reflection see *Cantower VII*: "Systematic and General Systems Theory"): there is the effort to get a coherent view after every competition, there is the narrative that is adjusted in the light of that effort. Put that into the context of the problem of history and system. Add the context Lonergan gives, in *Insight* and *Phenomenology and Logic*, from H.S.Sullivan.

⁴⁷I cannot resist quoting Patrick Kavanagh here ("The Paddiad", *Collected Poems*, Martin Brian and O'Keefe Ltd, London, 1964, 90). "In the corner of a Dublin pub / This party opens - blub-a-blub- / Paddy whiskey, rum and gin / Paddy three sheets to the wind; / Paddy of the Celtic mist, / Paddy Connemara West, / Chestertonian Paddy Frog / Croaking nightly in the bog. / All the Paddies having fun / Since Yeats handed in his gun. / Every man completely blind / to the truth about his mind".

⁴⁸*Lack in the Beingstalk*, 149.

We are in the grip of the usual in both senses: the regular and the ordinary. There have now been two *Ulysses* written, one in the early stages of the axial period, the other in midscream. We await a third *Ulysses*, reaching into post-axial times; (reaching, too, beyond Euripides' fragmentational turn).

Joyce's *Ulysses*? I walked round Dublin last Summer with it in my minding of the streets. It is now a hundred years since that first Bloomsday. Yes, in Dublin we have America at home, and Europe, and China - wonder of wonder, I heard a Chinese girl talking with a Dublin accent - and Australia and Africa. But the streets are in the grip of the same usual, the regular, *The Dead*.⁴⁹ The operative categories of the town, while they include the performance of question-marking, do not include the quest, except in the odd genuine artistic or lonely outburst, the warped laugh. How might we outburst categorially, so that *personal relations* would be - with a serious statistic - ontically on the third lifting line of that strange diagram of Lonergan?⁵⁰ How can it root and resurrect institutions, roles, tasks, comfortably stale in "the usual"? So, I land you now on the third word of that page 250, "researches": a solitary searching walk in Melbourne or Sydney or wherever, sharing⁵¹ my solitary week's walk through the boroughs of New York⁵², my pacings of Dublin's Capital capital street between 1936 and 2003.

It is a huge effort to begin to see the non-inevitability of the patterns of individual and communal non-growth that we have inflicted on the axial human. And with the seeing has to go the straining of fantasy to seize possibilities, slim probabilities

⁴⁹Joyce's last short story, remarkably presented in John Huston's last film.

⁵⁰I refer to the 'diagram' of terms on p. 48 of *Method in Theology*. The key problem of the diagram seems to me to be to keep the third line, existentially, in the realm of becoming, beckoning.

⁵¹There are deep issues here calling us towards the full luminous metaphysics that would entwine, entbraid, us in our galactic being. It relates to the undeveloped topic of the last chapter of *The Redress of Poise*, "Grace the Final Frontier", but it needs development in terms of general categories. This is true also of its eschatological aspect.

⁵²I am recalling my metaphysical reflections on that week in the concluding section of *Cantower XIV*.

of stones and souls. So I watch with ever-freshening Patient horror my nephews, nieces, grand-nephews and grand-nieces, nicens humans, sweet-talked into the deadness of the usual by parents and schools, daily papers and daily doings, undoings. Might you share that horror, perhaps still settle for the usual yourselves, but begin the disturbance of others?

But it has begun, has it not, with a small *nomos*⁵³ no-mos no-moss roll - a *petite madeleine*⁵⁴ to go with Lonergan's tea-sing-song - down under?

40.6 Proust's Tea-tasting⁵⁵

Suppose that I am a foundational person at a metaphysics conference late in the twenty first century - pessimism would call for a later date, like the fifth millennium - how might I be addressing my colleagues?

At least here you note that I am in the proper realm of foundations, the realm of Fantasy that I introduced in the mid-1970s.⁵⁶ However, I am addressing you this July, so I am not going to attempt the direct crucifying speech of that later date. Am I, THEN,

⁵³Section 3 of Chapter four of *A Brief History of Tongue*, entitled "*Mos and Nomos*" roams around this topic. The basic slogan, of course, is the title of chapter three "*A Rolling Stone Gathers Nomos*", also the title of chapter 5 of *Economics for Everyone*.

⁵⁴"... one of those squat, plump little cakes called 'petites madeleines,' which look as though they had been molded in the fluted valve of a scallop shell. And soon, mechanically, dispirited after a dreary day with the prospect of a depressing morrow, I raised to my lips a spoonful of the tea in which I had soaked a morsel of cake. No sooner had the warm liquid mixed with the crumbs touched my palate than a shiver ran through me and I stopped, intent upon the extraordinary thing that was happening to me". (Marcel Proust, *In Search of Lost Time*, Modern Library pb, New York, 1998, Volume 1, p. 60).

⁵⁵Recall that this section was a previous start to the present *Cantower*, written for the August West Dublin Lonergan Conference of 2003.

⁵⁶See *Shaping of the Foundations*, chapter 4. Note the title of the paper, that fourth chapter of the book. "Instrumental Acts of Meaning and Fourth-Level Specialization". The new metaphysics will, *per se*, be restricted to that level, the level involving dialectic and foundational dialogue. Would the gathering that I am envisaging be one of only foundational persons? We must approach that question slowly in the sections to follow. Here I am attempting the impossible of lifting you over my thirty years of reflection on the same topic.

in the realm of the eighth specialty here, or even outside the Tower? The important thing is that you get an inkling: recall the discussion of Archimedes in *Cantower XXVII*. One begins teaching the principle of displacement by cherishing a small cube of water. So here, we begin by cherishing the tasted tea, not just the cube in the cup but the cells in the cranium. But already I am, so to speak, getting in a head of us. Let us return to a Proustian reflection on the cherished moment.

“And as in the game wherein the Japanese amuse themselves by filling a porcelain bowl with water and steeping in it little pieces of paper which until then are without character of form, but, the moment they become wet, stretch and twist and take on colour and distinctive shape, become flowers or houses or people, solid and recognizable, so in that moment all the flowers on our garden and in M. Swann’s park, and the water-lilies on the Vivonne and the good folk of the village and their little dwellings and the parish church and the whole of Combray and its surroundings, taking shape and solidity, sprang into being, town and garden alike, from my cup of tea”.⁵⁷

Later foundational thinking and speech will place this wonderful passage in a new actual context of questions and answers that mesh with new expression, new instrumental - in-strumm- ment-all - acts of meaning. All? Foundational meaning is - normatively - simply the concrete intention of human minding made self-luminous, a character-eyes-in with eye-caught mastery.⁵⁸

Have you a sense, at this *Cantower* stage, of the strain of fantasy? I would have you stretch your neurons to a break-in point through the analogy with the progress of the semi-successful science of physics. A present conference of leading physics - the parallel to our forth-level specialists - would assume an up-to-dateness in each-other, A

⁵⁷Proust I, 64.

⁵⁸A whole range of pointers to be followed up here, hovering around Hopkin’s *Windhover*. See the discussion of the poem and the possibilities in the Epilogue to *Music That Is Soundless*. Then there is the complex meaning of *character* relating back to the beginning of Aristotle’s *Magna Moralia*. And there is a rich tradition from Ignatius and Francis regarding application of the senses.

GUTS context of questions and answers. Later we will reflect more on its emergence through functional cycling, but here let us assume a sufficiently cultured consciousness that has intussuscepted and implemented these 117 *Cantowers*, thus transposing and fleshing out - literally - the five words of metaphysics that have been introduced so far. Central to that transposition will have been the lift to full symbolization that is the topic of *Cantowers LXVI - LXXXI*. The fleshing out through astronomic and eschatological contemplation will ground “a room filled with music,”⁵⁹ with muses, with Sargawits, embracing the cosmos in fleshy explanatoriness.

But here our interest is in the embrace of the taste of tea. Can we conjure up a suspicion of it? Recall the previous climb up through *Cantowers XIV - XX*, each paralleling the corresponding chapter of *Insight*. How do you “look at” chapter sixteen of *Insight*? Indeed, how do you sense the curious challenge of section 3.6.2 of *Insight*, that asks about “Systematic Unification and Imaginative Synthesis”? Have you now some notion of “a symbolic indication of the total range of possible experience”⁶⁰ that is a piece of the vocation of metaphysics? Of course not: but we are reaching for the future. We need the distant view, the view conjured up perhaps by the long history of alchemy and chemistry, or by the struggle of chapter four of *Lack in the Beingstalk* to envisage the climb from the Aenead through Husserl’s doctorate thesis to present complexities of minimizing lengths and maximizing areas - or whatever.

Our forth level group of the next millennium have this refined context as a sub-context, and are pressing forward towards refinements in the particular area of, say, the foundations of literary criticism or of wine-tasting. So, the foundational contributor is talking about tannin, tannic acid, $\text{Cu}_{14}\text{H}_{10}\text{O}_9$. Recall *Cantowers XXVIII and XXIX*: we are thinking here - or I am! - of a control of chemical meaning that has transposed present chemistry through precisions regarding the metaphysics of energy⁶¹ and, more

⁵⁹*Method in Theology*,

⁶⁰*Insight*, 396[421].

⁶¹A topic of *Cantower XLVI*: “Energy and Entropy”.

generally, through the implementation of principles of metaphysical equivalence. The things of chemistry have a secure aggregative heuristic towards both lower and higher things, all in their horizontal and vertical finalities. Moreover, they are held, embraced, by a rich heuristic of history that brings together Turkish and Chinese nutgall, plants from Peru and Chestnut trees of Europe and America. Ancient tannings, the feel of hides and the flavours of old wines and contemporary teas, are winged in staged meanings and “all we know is somehow with us”⁶² in a new sum-how way.

And in that e-tossed context the speaker seeks⁶³ a larger community of foundational meaning regarding Proust’s tea-tasting.⁶⁴ The focus is dictated by a foundational conviction that such memory-intussusception is relevant in a doubly-vital way to the future scartrek of humanity.

But the foundational talk of that later time is strange to our simpler ears, not even tuned to Aquinas discussion of the heuristics of sensibility much less to the presently-unrealized possibility expressed hopefully by Lonergan in *Method in Theology*, 287, expressed less hopefully, problematically, in *Insight*, 733[754]. The foundational talk is THEN neither breathless nor late, and “one can go on” to talk about both prose and protons uncloaked in chemistry. What, then, is tasting tea, and how is its memory lifted into larger life by a Proust-like poise?

Perhaps it is as well to recall my message of these past decades regarding the

⁶²*Insight*, conclusion of chapter 9.

⁶³The speaking and seeking together is in some such mood as that portrayed in the central sections of *Cantower IX*: “Position, Poisition, Protopossession”.

⁶⁴I first introduced the problem of Proust and revitalizing memory in the chapter mentioned above in note 56. It recurs as a topic throughout the *Cantowers*. But does one talk of people of the past, such as Proust, in future foundations? Perhaps it is useful to throw in a quotation from Lonergan (unpublished notes of the early sixties, Batch B,8,6, v). “Theology 1) not a Platonic idea, 2) but the many species (not individuals except as types, as dominating personalities), 3) in a genetically and dialectically differentiated genus”. Proust’s name may well remain, like Maxwell’s does in physics. How un-platonic theology and foundations are has been a topic from the beginning of this enterprise. It was focused best, perhaps, in *Cantower IX*, but we will drive forward to refinements in later sections.

elements of meaning, an in-your-face message of the words of metaphysics. Tasting tea can certainly be identified as associated with some type of phantasm. But what an earlier Lonerganism - and indeed a range of philosophic schools - fails consistently to appreciate is that phantasm is a reality of physics and chemistry and neuron-patterns, a structure of patterns within the layered mega-patterns of billions of billions of chemical conjugations and acts within you and Proust.

Our question, *What, then, is tasting tea?*, is to be lifted up in these next generations by the drive intimated in these Cantowers as far back as *Cantower IV*, “Molecules of Description and Explanation” and *Cantower V*, “Metaphysics THEN”. Zen and Ken are to be replaced by THEN; the conventions of committedly descriptive metaphysics are to be replaced by GEMb and hedics; the apparent simplicity of “what” has to be spiraled into a triplicity the makes present the third-order consciousness of a methodology that deals with methods that deal with contents. That dealing, of course, must be ontic⁶⁵, lifting the molecules of explanation into a new realm of self-taste. It is the strangely-luminous operating of the self as hippocampic, amagdalaic, neuro-transmitting resonances and en seeding a frontal lobe cherishing of the cherishing of the tea leavings that reach out beyond the village of Combray.⁶⁶

40.7. *Roun Doll, Home James.*

This title, the title of the entire *Cantower* project, came to me in something of a

⁶⁵Useful to read about the ontic in pages 311-3 of *Phenomenology and Logic*.

⁶⁶This ends the first section of that previous effort at writing about foundations. But there was a sketch of the next section given immediately. Why not include it? Some one may develop its suggestions at a later date:

“40.2 Amoebic Recycling. [development - by use of the Combray quotation - of the heuristics of the symphonic beauty of the foundational players, their own instruments, intussuscepting (H1 - H 4) in integral chemical resonance, the movement of being’s hunger, and ex-planing it (H6 - H8 + ‘H9’) to primate chemical needs and capacities]”

leap after I had written about thirty of the essays.⁶⁷ It is connected with the “Oxen of the Sun” section of *Ulysses*, one that I had previously used as a symbolic context when I wrote of “The Bridge of Oxen” over twenty years ago.⁶⁸ That article is, of course, still relevant, as is taking Joyce’s strange reachings seriously. I do not wish to get into that here, but I do think that *Finnegans Wake* is worth a brood, a fantasy-reach, and the two books I note below seem to me to be still a sound beginning of such brooding.⁶⁹ “All we know is somehow with us”⁷⁰ and our reach for all we do not know certainly benefits from the anatomic mystery-bent: the height of Being is such a Galactic Speaking and our “destiny”⁷¹ is some cosmic “Annotaste of Throat”.⁷²

Roun Doll, Home James is an odd work. It was undertaken within the dynamics of a drive that goes back to the late fifties, when it dawned on me, regarding Lonergan, that “this stuff wont take”. The near-fifty years since seems to sadly bear me out, although no doubt this will be disputed (although it seems simpler for the disciples to ignore my ravings!). In that sense it might be considered as another answer to Lonergan’s remark to me in the 1960s regarding the problem of meshing *Insight* into *Method*. His effort, so far, has proved to have been unsuccessful: the main output of his

⁶⁷I tracked it down just now: the key description is in the final note, note 75, of *Cantower XXXI*. ‘Roun’ involves a multilinguistic pun: obvious, there is the going round, but ‘roun’ recalls both the middle English ‘rune’ and the Irish Gaelic ‘run’ (pronounced roon) which means secret. Then there are Norse references, and there is the Finnish meaning of ‘rune’: a canto!

⁶⁸“Features of Generalized Empirical Method. A Bridge Too Far?”, in *Creativity and Method*, edited by M.Lamb, Marquette University Press, Milwaukee, 1980.

⁶⁹I think of the broad introduction by Joseph Campbell, *Mythic Worlds, Modern Words*, edited by Edmund L.Epstein, Harper Collins, 1993. One may enter *Finnegans Wake* by means of *The Skeleton Key to Finnegans Wake*, Joseph Campbell and Henry Morton Robinson, Viking Press, New York, 1961.

⁷⁰The end of chapter 9 of *Insight*.

⁷¹*Method in Theology*, 292.

⁷²I am recalling the poem that brackets *Cantower II*.

“school” seems to “fly low” over the descriptive stuff of the first four chapters of *Method*; broader interest - for example, as expressed in *Theological Studies* - reaches into his theological work, with the odd nod towards functional specialization; and there is the handy article-rich conference-fostered zone of comparative work with committedly (if hiddenly) descriptive thinkers. So, *Roun Doll, Home James* is an alternate answer. It meshes *Insight* and *Method* in what is, I hope, a discomfoting way. It picks up on particular chapters of both works in a peculiarly random and selective way that invites novel re-reading. It is surely too long and too ambitious to be permanently ignored.

It - the it being I! - moves now beyond the first third of the projected million words, readying up for the fresh climb into physics and metaphysics in its full doubledends. And that move is not just an answer to Lonergan puzzle, but a personal climb. I move now beyond beyond me of this week, to next week's *bardshighview* of a stranger. And this strange view of growing strangeness, of adult growth, is part of that view, increasingly luminous in its darkness, in its hearing of hearing or its hearing of Chopin. But the view, to me, is not strange, even if massively strange: it is of the deepest definition of the human, teeny molecular infolding of all in ten billion years of ten billion cherished galaxies. What is strange is the operative axial conviction that my view is strange, that we humans get to an essential view of things, perhaps in our thirties, certainly in our forties. This is the colour of our present globe.

Might this strange view of mine, and my personal climb, be a help to some few?⁷³ Even if only to be admired and cheered, like the track event of the end of an Olympic marathon? My hope is, of course, that the third stage of meaning will turn the few into a front and culture, into a **Can Tower**, a Tower of Able. Still, what use are these essays

⁷³You may find it helpful here to meditate on the follow, a piece not included in the original *Verbum* articles: “.... the conceptualization of understanding is, when fully developed, a system the concept emerges from understanding, not an isolated atom detached from all context, but precisely as part of a context, loaded with the relations that belong to it in virtue of a source which is equally the source of other concepts... “(*Verbum: Word and Idea in Aquinas*, 1997, 238). The system, the self-system, lifts in lightsome darkness with any fresh heart-burning conception of a raindrop.

to you, here now? It is for you to find out for yourself, perhaps by taking up the adventure of the first six *Cantowers*, with their odd background music of the six pages of my favorite Chopin Nocturne.⁷⁴ What else can I say, can I **tell you**? The bold-facing recalls the first page of the fourth *Cantower* and the problem of the “Existential Gap” and my hopes for integral feminism. “Georg Sand, whose soul, amid the lions / Of the tumultuous sense, moans defiance / And answers roar for roar”.⁷⁵

The issue of *Roun Doll, Home James* is, summarily, the issue of the title of the fifth Cantower. “Metaphysics THEN”, and it seems useful to wind round towards the following *Cantower*, the last of our three “group *Cantowers*”, the last of this pre-physics block, with the melody of the verse and note with which that fifth *Cantower* began.

go where never before
no sooner there than there always
no matter where never before
*no sooner there than there always*⁷⁶

⁷⁴This, obviously, is just a suggestion. It certainly pushes beyond our small group effort at Dialectic, at struggling with that heart-page 250 of *Method*. Perhaps what is most important for you to brood about is that each Cantower represents, presents, a months climbing of a strange old climber. If you wish to become a strange old climber, you must intussuscept a respect for the distant view that is your tuckoo-core, and you must climb patiently. “How long to enlightenment?” said the disciple. “Perhaps ten years” said the Zen mistress. “But if I try harder?” “Then, perhaps twenty”.

⁷⁵Elizabeth Barrett Browning, *To Georg Sand*, a sonnet: lines 2-4.

⁷⁶These four lines, and the five lines that end this note, are previously unknown lines from Samuel Beckett, recently printed in *The Irish Times*. My source for them is Dr. Conn O’Donovan. Both short pieces were sent a few months before Beckett’s death in 1989, the first to his biographer, James Nelson, the second to his publisher, John Calder. How does one contextualize the concrete quest for luminous dark luminosity that is Metaphysics Then? Obviously, *Lack in the Beingstalk* is an immediate context that I would wish you to share; but that is asking too much. At least take the Endtakes of Shakespeare (end, chapter 2) and Joyce (end, chapter 3) and Donne (the Epilogue) into your Thentake. Obviously, the problem of the nature and the future of metaphysics cannot be solved in a single *Cantower*. Further clues emerge in *Cantower VII*, section 3, and in *Cantower IX*, section 6. The problem of hermeneutics as metaphysics will haunt

the 84 *Cantowers XXII - CV*. And indeed might one not read the same problem haunting the last lines of Beckett: go end there / where never till then / till as much as to say / no matter where / no matter when