

*Cantower VIII***Slopes: An Encounter**

November 1, 2002.

1.1 Fresh Beginnings

I went up the slope calmly but my heart was
 beating quickly with fear that he would seize me by
 the ankles. When I reached the top of the slope I
 turn round and without looking at him, called loudly
 across the field”¹

As I struggled in the climb that was *Lack in the Beingstalk: A Giants Causeway* there grew for me, in me, an imaging of the human project. It was not in fact a single image but sets of complementing and even conflicting images: such diversification is vital to the ongoing genesis of understanding and expression. However, here I wish to remain relatively simple in expression, adequate to give rise to an acceptable impression on you of tasks that are achievable. If you have been with me in these *Cantowers*, better still if you have struggled through the book *Lack in the Beingstalk*, then the image will be relatively familiar to you.

But I must advert immediately to the problem of **slopes** as it has already arisen in that first paragraph. It is the problem that is intimated in the last page, the comment on the Bacchuspage, of *Lack in the Beingstalk*. The problem there was articulated in the odd notion that I could not tell myself of last week what I had discovered, uncovered, intussuscepted creatively, this week. **That** for me was quite an uncovering, a magnificent *pati* in being: but why should such an obvious point about human growth elude me until I reached seventy? The point was lurking in all the old stories of mathematicians

¹James Joyce, *The Dubliners*, “An Encounter”, conclusion. I will refer to this 7-page short story below simply as An Encounter. Further, I will refer to its pages as 1 to 7: this saves messing with different editions.

sharing insight. A says, 'you can easily see'. B goes away baffled, and returns in a few hours saying 'yes, its obvious'. The point was **there** in the good university teaching, for example, of physics or chemistry: the students went home and struggled with illustrations and problems and in three days rose again. The point seems quite obvious when Lonergan writes of it in that wonderful Epilogue to the *Verbum* articles: reading and growing in meaning are very strange realities.

And now I tell you that writing is a very strange reality: and that, too, is obvious. I write out of an actual context that is a reaching: but not only is it a reaching out to you, it is an inner reaching for richer self-tasting. After days of brooding I reach for the first paragraph. But the paragraphing is a parabiosis, with all the odd Greek and Indo-European meanings of *para* layered in.² It is a fresh protective embrace of the cosmic animal and me: a relative familiar becomes more so: I find myself more at home "in a friendly universe."³ Does that not give a strangeness and an illusiveness to the concluding words of that first paragraph? The adequate, convenient, image, a patterned electro-neurodynamic in you, is normatively a making, taking, home, even perhaps a "home in transcendental method"⁴ if that has become your bent, you poise.⁵

You glimpse how the question of **slope**, the reality of **slope**, rises up before you, in you, and all

²This type of tracking must become part of the hodic enterprize, a brooding over past linguification that reaches out quite beyond our Indo-European ancestors. Gradually that context of primitive feeling-linkages has to be sublated into the context of the first word of metaphysics, and this by anyone serious about distant probabilities of hodic work. Foundational achievement is to become operative in the full re-cycling. That is the adventure of the **Tower** and of **Tomega**, an adventure grounded in the dynamic that should be supported by the ethos of the group: "I wanted real adventures to happen to myself"(The title of section 8.6, below, the brief section on the foundational slope).

³*Method in Theology*, 117.

⁴*Method in Theology*, 14; take in also the reflections on home of pp. 350-1.

⁵The meaning of *poise* is obviously a topic reached for in the book *The Redress of Poise*, but more proximately it is a topic in the next *Cantower*, where I will also open up further - beyond the Candace Pert venture of *Cantower IV* - the topic of neurodynamics. But I think it worthwhile to note here an opening to a fuller understanding of religious imaging such as is found in St.Ignatius' *Spiritual Exercises*.

the more richly in so far as the biochemistry of our writing and reading together, our encounter, is loose and vibrant, yet patterned 'just so'.⁶ Vertical finality in its cosmic fullness embraces us and "its underpinning is the quasi-operator that presides over the transition from the neural to the psychic."⁷ And perhaps now you can read, re-read, that first paragraph for the first time, always the first time, again?

I recall now, with sad amusement, in my terrible first year of theological studies forty years ago, sharing in naive enthusiasm the article "Finality, Love, Marriage" with a professor of theology. He returned it after a few days with the words "that was a very difficult article: I had to read it twice". "His mind was slowly circling round and round in the same orbit".⁸ Have things changed much for the professorial mind in the past forty years? Isn't it sadly strange that it is the outsider, the oddity, like George Eliot or George Sand or Proust or Hesse, that senses the slope of life, never ordinary? But the present present is, of course, you and I, each on that slope. Have I caught your attention? "I say ... he's a queer old jossler!"⁹ I am writing about the axial climate of change and unchange, the weather, under the weather, the whether, of *seculum*¹⁰ and self: ontogenetically, THEN, in a phylogenetic crisis. I am trying to level with you someway. "He stopped when he came level with us and bade us good-day. We answered him, and he sat down beside us on the slope slowly and with great care. He began to talk of the weather."¹¹

But will this talk effect your minding? Will it give you pause, a leisured molecular poisoning over

⁶Again, I throw you forward, as in note 2. What is 'just so'? Its remote non-common meaning is to be sought, per se, adventurously, by fourth level functional specialization.

⁷B. Lonergan, "Mission and Spirit", *A Third Collection*, edited by F.E. Crowe, Paulist Press, 1985, 29. The entire article is a relevant calling. See my reflections on it in Appendix 1 of *Process. Introducing Themselves to Young (Christian) Minders*, 1989, 195-202: available on this Website.

⁸An Encounter, 6.

⁹An Encounter, 6.

¹⁰The Indo-European base resonates with the meanings of scattering, sowing, generation.

¹¹An Encounter, 5.

weather and whether, over the suspicion of an ever-new Proustean centre, self-centre? I would like to imagine and anticipate a magnetizing, a response to my Hello,¹² a response that is time-taken in Zen or Ken fashion, in THEN fashion. Might it not be true, at least of a few, that her or “his mind as if magnetized again by his speech, seemed to circle slowly round and round its new centre”?¹³ The “acceptable impression” of paragraph one, if it is to be genuinely accepted and genuinely an impression, is to be accepted with an ever-fresh slowness by both of us within the molecular “mass and momentum of our lives, the color and tone and power of feeling, that fleshes out and gives substance to what otherwise would be no more than a Shakespearean “pale cast of thought.”¹⁴ So I would like to think that you would later say of this reading, “we made at once for a sloping bank”.

Have I seized you by the ankles?

1.2 “Calling Loudly Across the Field”¹⁵

“Saying I was obliged to go, I bade him good day”.¹⁶ Before you do this, after what might have been the fright of the “queer old josser”, let me comfort you with the fact that the first section was not the fresh beginning I had in mind in this *Cantower*. Certainly, it is a beginning, but it is a shocking beginning. The fresh beginning that is the core, the centre, the bower of the new fresh beginning is the topic of the next section. Still, that being said, you might relax, detachedly as it were, and ponder the odd beginning that the previous section suggests.

Yes, I was calling loudly across the field, as I did fairly consistently in *Lack in the Beingstalk*.

¹²I already, in *Cantower I*, brought to mind that telling saying of Lonergan, “That’s what life’s about: saying Hello!”.

¹³The Encounter, 6.

¹⁴“Mission and Spirit”, *A Third Collection*, 30.

¹⁵An Encounter, 7. Recall the meaning of ‘field’ in *Phenomenology and Logic*.

¹⁶The Encounter, 7.

There the loud call was of two categories that would initiate the climb of the tower, that indeed can be identified as (i) the dynamic and (ii) the constitution of the tower. The constitution of the tower, in all sense of that word *constitution*, is the topic of the next section, the elementary global beginning: the explicit loud calling for the general application of Adam Smith's principle of division of labour: "The division of labour, so far as it can be introduced, occasions, in every art, a proportionable increase in the productive power of labour."¹⁷ The first category was the elementary globally-acceptable category that you are, perhaps, now familiar with: Be SensAble. These two, as I indicated and illustrated in *Pastkeynes Pastmodern Economics. A Fresh Pragmatism* and *Lack in the Beingstalk*, found, ground, a new beginning in the upward slope of human meaning: indeed, they can be recognized as a massive shifting of probability-schedules of schemes of progress.

A third category was quietly introduced - with cunning overtones, undertones - in *Cantower V*: "Metaphysics Then". At its most elementary it is merely linguistic: the identification of a useful 'first word' of global discourse, $HSf(p_i ; c_j ; b_k ; z_l ; u_m ; q_n)$. There is no point in my repeating here what I wrote about there: this is a convenient, humbling, acceptable new control of meaning.

The minimal meaning of *acceptable* is a purely nominal, superficially descriptive, meaning. There are mesons and molecules, daisies and dogs, and humans have a kinship of properties with all of these as well as a reach beyond habitat to all, and some edgy¹⁸ quest regarding that all. But there are larger meaning of *acceptable*, meanings hinted at in the cunning of the structured symbolism of that first word, and meanings hinted at freshly in the previous section. You might, for instance, return to that first paragraph above and ask (who are you asking and how?) **about** the meaning of *acceptable* as it occurred there. You recall that old Latin tag, *quidquid recipitur...*: the receiver settles the mode of acceptance. Which, of course, is not accurate. One can enlarge one's acceptance, in one's adult growing, slope up from it even to what might be a point of intersection of the timeless with time in *anastomosis*. But that *can* in our axial times is very much a *may not*. Still, that first section hovers

¹⁷*The Wealth of Nations*, chapter one.

¹⁸My implicit reference here is to the meaning of *exigence* which you might track down in the index of Lonergan, *Phenomenology and Logic*.

round the possibility: like the stories of the Wild West in “An Encounter” it “opened doors of escape”.¹⁹

Further, that hovering tunes us, you and me, to the tone and the tune of the best in our axial times. There are the scientists represented in these early *Cantowers (IV and IX)* by Candace Pert and V.S.Ramachandran. And there are the Poets: Shakespeare of the Sonnets and of *Pericles*;²⁰ Donne, laced into the Film *Wit*.²¹ But the best in our axial times is also, at heart, the best in each of us. The oriental reach for enlightenment lurks, perhaps buried, in each, bursts out in some. So, Hermine says to Harry, “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”.²² The homesickness is for a way, a slope. The homesickness is never abstract: a point agonizingly made by the dying Donne scholar in *Wit*. What the first section intimated was the possibility of an increasingly luminous homesickness, a luminous darkness of the concrete circumstances that are your present nerves and molecules in their perhaps blessedly neurotic disorder.²³ Indeed, that inner disorder is most likely, and to be part of one’s cosmic acceptance in these toxic centuries. So, it is a pointing towards the ontogenetic slope of slow self- and tea- tasting which is the ever-lonely core of the Dark Tower. And the core of that core is the topic of the ninth *Cantower*.

¹⁹An Encounter, 1.

²⁰See *Lack in the Beingstalk*, The Prologue and Chapter 2, section 5.

²¹This is developed in the Epilogue of *Lack in the Beingstalk*.

²²Herman Hesse, *Steppenwolf*, Penguin Books, 179.

²³An evident context here, supplementary reading inviting an encounter with Ortega y Gasset, is “Towards a Luminous Darkness of Circumstances. *Insight after Forty Years*”, available in the Website Archives.

1.3 “We Banded Ourselves Together”²⁴

It seems odd that the startling new beginning should be so simple: a matter of banding together. But is it not odder, that the banding, once suggested, should remain unattempted? It is, perhaps, not so simple. “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”.²⁵ As you already no doubt know, I have spent thirty years spelling out its global significance across all disciplines and interests. But Lonergan’s challenge has so far been ignored, dodged, shrunken. The division of labour that he leaped to thematically in February 1965, spelled out briefly in 1969, expanded on unsuccessfully in 1972, remains unimplemented. Most of his followers, if they bother with functional specialization at all, seem to consider it not much more than a handy way of dividing up their own work.

What of my own efforts? They seem to be mainly popular pointings to the relevance of, the desperate need of, the structure, in areas as different as musicology and mountaineering, physics and linguistics. Like the present text, they ramble round in random dialectic, inviting a start. Fred Crowe makes the sad point neatly and in relation to the zone of theology at the end of his *Theology of the Christian Word. A Study in History*.²⁶ “If, as Lonergan maintains and I am increasingly convinced, we need ‘a complete restructuring of Catholic theology’²⁷ then our first step is to realize the magnitude or the task before us, and our second is to begin, with what resources we have, to do what is possible here and now. When you have a mountain to move, and only a spade and wheelbarrow to work with, you can either sit on your hands or you can put spade to earth and move the first sod. Some day, if

²⁴An Encounter, 1.

²⁵B. LONERGAN, “Healing and Creating in History”, *Macroeconomic Dynamics: An Essay in Circulation Analysis*, edited by F.G.Lawrence, P.H.Byrne and C.C.Hefling, Jr, University of Toronto Press, 1999, 106.

²⁶Paulist Press, New York, 1978, 148-9.

²⁷B. LONERGAN, “The Future of Christianity”, *A Second Collection*, 161.

others have the same idea, the mountain will be moved - and restructured. Some day too, I hope, theology will be restructure according to a method that operates on the level of our times: this book is meant to be a spadeful of earth in the moving of that mountain.”

Crowe uses the image of a mountain to be moved and it might be helpful to lead from that image in a particular way towards my own image of a tower. First, recall that image as it emerged in *Lack in the Beingstalk*, chapter by chapter. For me, that emergence was a surprising adventure, almost a shock, not something to be conveyed in a few paragraphs. So I do wish you to share the adventure through a first read of that book.

However, I must go on here sketchily. So, there is the image of a tower which is being built by a community round a central axis of mystery: there is a spiraling up (the Bacchus page spiral at the end of *Lack in the Beingstalk* may help the imaging) that you might imagine as a sloping road of road works curving round the emerging tower. The tower is rising up from the plain of common sense and, if you like, you can consider that common sense to be religious or awefilled, at least here and there. This differs somewhat from an image you might get from the concluding paragraph of Lonergan’s discussion of dialectic and a pause over that paragraph would help us along.

“It is to be observed that, while for secular man of the twentieth century the most familiar differentiation of consciousness distinguishes and relates theory and common sense, still, in the history of mankind both in the East and the Christian West the predominant differentiation of consciousness has set in opposition and in mutual enrichment the realms of common sense and of transcendence.”²⁸

The plain on which the tower is to rise is, as I envisage it, the plain of that mutual enrichment: I think of Mexican villages I have visited, but I can also include the churches in which my wife and I work in LaHave, Nova Scotia. The plain includes all the commonsense varieties of inclusions and exclusions and oppositions of the profane and the profound. The tower, on the other hand, is to include all the other differentiations, and the manner of that inclusion is a topic of the next section in which we move out from conventional theology. Building the tower, if you like, is the task that Butterfield writes of, but one also associated with Aristotle the scientist and that period of Greek science, with the Greek

²⁸*Method in Theology*, 266.

Patristic Period, with Thomas at his best.²⁹ The tower, then - but much more THEN - is the tower to be associated with the deeper meaning of the word *theoria*, and indeed the building is an optimum human strategy of giving *theoria* a massively fresh and open meaning. Hints of that massive climb, slope, were already given in *Cantower IV*, when we considered the theorem which I named **Tomega**: “Theoretical understanding, THEN, seeks to solve problems, to erect syntheses, to embrace the universe in a single view”.³⁰ Further hints as to the character, or characters, of the climb will emerge in the following sections. Here we are intent on, content with, the simplest of imaging: a tower of culture³¹ rising up from the plain-mapped globe, not located as a geographic centre or an edifice but an institution nonetheless, with its roles and tasks.

As we press on here and in later *Cantowers* we will gradually intussuscept an operative image, the seed of a central component of “a new psychic integration.”³² That mutual self-mediating creative minority “is concerned to make operative the timely and fruitful ideas” fermented from the past and fantasized forward. The concern has a discontinuously new collaborative unity in its “exploration of

²⁹The reader familiar with details of the global emergence of science can reach out to Egypt, India, China, etc.

³⁰*Insight*, 417[442]. The capitalized ‘then’ is obviously my own, giving a sense of Foundational fantasy to the proposal.

³¹Recall the discussion of “Culture and Reversal” in *Insight* 7.8.5. The next section there is on “Cosmopolis”. Above you will notice the characteristics of cosmopolis being drawn into the fantasy of the tower. Obviously, you may find here a possibility of further historical imaging: as a Christian you may even find here a transforming lift to the Ignatian meditation on the two standards: its first two preambles turn us to history, and to a large plain. Mountains in history then correspond to Toynbeesque cultural lifts. As the plain continues forward into our times there is seen to be a massive leveling of the pilgrim progress, “the lighting superb; the costumes gorgeous; but there is no play”(*Insight*,237[262]). Life, so to speak, is the plain sailing of global general bias, so that “never has adequately differentiated consciousness been more difficult to achieve. Never has the need to speak to undifferentiated consciousness been greater”(*Method in Theology*, 99). The problem of culture will be placed in a fuller context in section 3 of *Cantower XVIII*: “The Possibility of a Cultural Ethics”.

³²*Insight*, 741[763]. My reference carries us to the question of the meshed dynamics of grace and nature, quite beyond our present sketchings. Note simply that functional specialization in its present enlarged definition is a secular answer to the problem of cosmopolis raised in *Insight* 7.8.6.

the movements, the changes, the epochs of a civilization's genesis, developments, vicissitudes'³³ and a discontinuously new efficiency, so solving both the problem of the actual unity of metaphysics and the previously dangling task of its implementation.³⁴

You have, then, a beginnings of an image? Now, let us get back to Crowe's image of a mountain: yes, the full task is mountainous, but it is not a matter of moving a mountain of theology. The problem is that there is no mountain of theology, but - like my own native county of Cavan in Ireland - just a lot of little bumps on the plain of common sense. Further, there are really no great mountains of science either. This, no doubt is challenged by the present ethos of achievement, of technical advances, of genetic coding, of cosmological and cyclotronic probings. But I would suggest that much of present investigating depends on technical competencies - and this is even true in advanced physics. Such competence can be an achievement of common sense. Mesh this with the massive drive towards popularization and *haute vulgarization* and you get quite a gloomy imaging of the present plains of human meaning.

So, the spade work to be done in my imaging is spade work, not towards moving a mountain, but towards constituting an increasingly differentiated inwardly spiraling tower of reflective culture. Further, it is vital to vitalize that there is no easy slope down to the plain, to plain men and women. Instead of such an easy mythic slope, there must emerge, from within the towering effort, a new aggregate of sets of genera and species of mediations. The central difficulty here is the emergence of a serious theoretic of popularization or post-theoretic meanings, and this emergence, peculiarly, depends not only on the broader presence of generalized empirical method but also on the neuromolecular studies that I emphasize in some of these *Cantowers*. I mentioned above the need for various images, conflicting images, to help us keep on track. The relevant one here is on page 109 of *A Brief History of Tongue*. It shows the specialties mounting up to the rich complexity of **Communications** or what I

³³*Insight*, 240[265].

³⁴On unity through efficiency, see *Topics in Education*, 160. The problem of implementation has, perhaps, already been sufficiently aired.

call **Executive Reflection**. The shift to **C₉** is the focus of the problem to which I refer.³⁵ I would ask you to pause over this, check your own spontaneous expectations. No area of serious cultural meaning is common meaning: this is as true normatively of theology and literary criticism as it is of the altogether simpler zone of physics. This view is not at all acceptable at present. Indeed, it would be considered ridiculous. For instance, I happen to have to hand a book on pastoral care. Its fourth chapter is titled “The Foundations of All Types of Caring and Counseling.”³⁶ It is not a foundational consideration: it is much more like directives in a plumber’s manual. But it is altogether representative of the ethos of present pastoral reflective culture.

Further reflection on imaging would carry us too far into the analogy with successful science developed in chapter 4 of *Lack in the Beingstalk* and beyond the tentative suggestions I made there at the end of chapter 3 regarding a redemptive terminology. But one term from there is worth mentioning and worth pondering over: the neologisms *ex-plane-ing*, *to explane* - (notice that ‘plain’ would lead to the usual word ‘explain’: but I am not too worried about usages) - as applied to the effort to share (in the as-yet undefined way) theoretic or differentiated advances: the plane of meaning rises up higher yet modestly, umbrellaed by infinite mystery: its rising is the possibility of the “fruit to be borne”³⁷ on the lower but genuine plane of common human hope. And the fuller hope is that a culture of common sense would emerge that was **tuned, toned**, to the **ex-** factor: it would be a culture in which mystery had been sufficiently, perhaps vibrantly, incarnated, in which one met people and read books with awe, perhaps in the mood of Rilke’s saying “love consists in this: that solitudes guard and bind and greet one another”.

Finally, back to Fr.Crowe’s point about not sitting on our hands. In a conversation we had in

³⁵A help here is P.McShane, “Systematics, Communications, Actual Contexts”, *Lonergan Workshop*, (7)1987, edited by F.Lawrence, Scholars Press, 143-174.

³⁶Howard Clinebell, *Basic Types of Pastoral Care and Counseling. Resources for the Ministry of Healing and Growth*, Abingdon Press, Nashville, 1987. I am not condemning this book: it is simply representative of a attitude that is resonant with general bias.

³⁷*Method in Theology*, 355.

the late seventies about this I coined the slogan, to his amusement, “If a thing is worth doing, it is worth doing badly”. *Lack in the Beingstalk*, chapter one, and *Cantower III* (which describes the drive of the West Dublin Conference of August 2002) make some modest suggestions, and they are followed up and enlarged on in *Cantower VI*. And the following sections, of course, continue to enlarge this initial description of the towering task. My long-term optimism is that human aspirations can tower thus, and lift the tone of third-stage plane meaning.

1.4 “We made at once for a Sloping Bank”³⁸

We here, of course, is the global community of culture and the sloping bank is Lonergan’s bank of method, willing to give or take credit in this new business of hodic specialization. Indeed, we must pool our petty human potential in this toxic tide of the longer cycle of decline.³⁹ But will the global community make at once for the sloping bank? They need leadership. Might it come from people who take Lonergan seriously, trying their luck in other zones? Might it be helped by methodological essays and conversations, polite or otherwise, embarrassing. And one needs satire and humour about the lone ranger abandoned by Tonto.

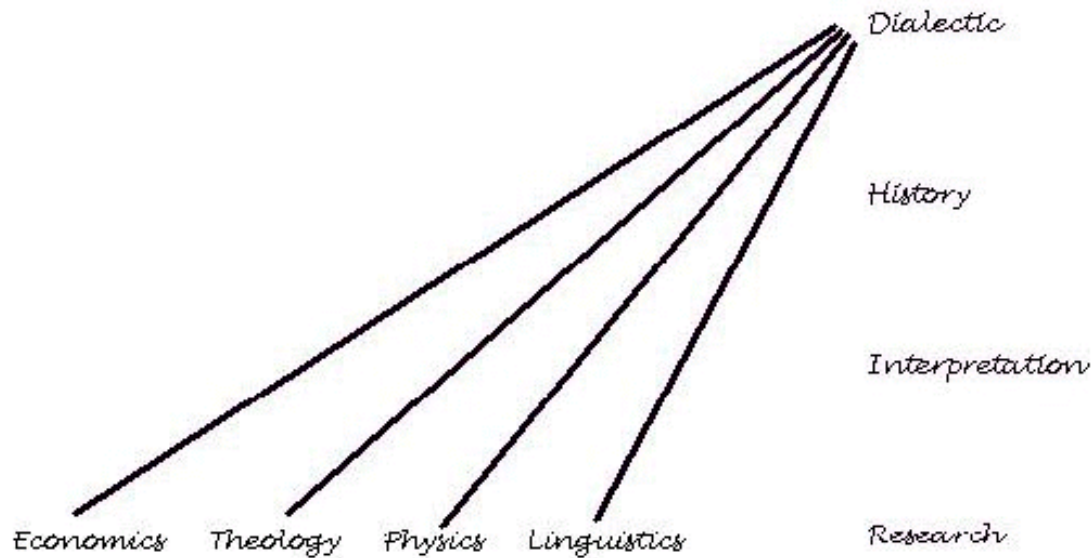
But the topic in this section is yet another image, another type of sloping. We may take for granted that the division of labour is relevant and necessary in all areas that reach towards theory. What I am interested in is suggesting a pattern of disciplinary sloping that is easily conveyed in a diagram:

The sloping lines represent disciplines, and for the moment there is no need to distinguish them.

³⁸An Encounter, 4.

³⁹The longer cycle of decline, treated by Lonergan in English principally in *Insight* 7.8 and *Method in Theology* 3.10.4, is associated with the axial period and so with a long-term optimism founded on the anticipation of the third stage of meaning, the emergence of the second time of the temporal subject, and - in Christian terms - with the emergence of the luminous absence from history of the first Trinitarian Person. I will place this in a larger context in section 4 of *Cantower X*.

What matters is you getting the idea that as the disciplines move up from research through interpretation to history and to dialectic, there is a convergence of data and interest. Then, in the move from the



specialty of foundations there is the possibility of divergences: this latter I will not deal with here. What grounds this perspective, this optimism? One can come at it a priori or a posteriori.

A posteriori, one can envisage research for a particular discipline as clearly different from that of other disciplines: archeology does not invade the cyclotronic structures of particle physics and if the physicist appears on the archeological dig it is to apply strategies of dating, not per se to promote the cycle of progress in physics. Is there some convergence as we move into interpretation? Note that this question is methodological and therefore concrete.⁴⁰ It leads to an investigation of operating or operable schemes of recurrence and the statistics of their overlapping: a question of the socio-history of disciplines. But here we are merely trying for tentative diagramming of procedures and we can perhaps

⁴⁰It requires, in fact, a heuristics of interpretation that merges the two sets of canon of inquiry (*Insight*, chapters 3 and 17) into a structure that sublates recent work on research programs both in the hard sciences and in history.

rest content with your commonsense suspicions: we do not need to venture into the thin yet murky air of the presently non-thematized canons of relevance and explanation to sense that this level of specialized operation brings disciplines closer in a range that runs from financing to the foundational categories, the strategies of theorizing of the age.

But let us envisage this business of interpretation on the assumption that we have something of the serious a priori of Lonergan. Then interpreting someone involves both that person's and one's own world view, whether the writing is of physics, pansies or personality disorders. Then one is reaching for a formulation that includes the person's hidden heuristic - and so may strain one's own.⁴¹ At all events, one has sloped up to the presence of overlapping contexts involved in the investigation of seemingly separate theories.

The specialist investigation of the history of ideas and their implementation pushes us closer to the fact of real history's merging of horizons. Again, I am skimming horribly here, but perhaps it is a shared word to the wise and an encouraging nudge to beginners. Protons and pansies and personalities are woven together in the policies of Marx. The chemistry of steam is put on the rails of capitalism and Joyce and Lenin can share a train of thought. Music can become the musak of marketing. And so on, in the twists of a specialist critical history in which the process of merging occurs twice.⁴² So that when

⁴¹Notice that the sentence is a mix of Lonergan's two treatments of interpretation, elusive formulations (*Insight*, 17.3.6) and stretched personal horizon (*Method in Theology*, 161). We are at the bottom of a slope of slopes, especially if the slope of slopes of the previous *Cantower* is adverted to: formulation has a genetic (laced with dialectic) structure both in the object of inquiry and in the subject inquiring. Notice also that the future synthesis of the two treatments lifts the specialty of interpretation towards providing a fuller encounter at the level of dialectic. The compendious few doctrinal words of section 8.5, below, will skirt past these difficulties. I would like to note here a general point regarding specialist discovery. As well as the *per se* achievement of any specialty there can be a *per accidents* result, an advance in another specialty. Think, for example of present muddles regarding possible distinctions between the notion of being and the notion of value. A researching of the texts of Dogen might be accidentally nudged beyond research through history to a fresh foundational perspective, giving a fresh Dogenesque reading of chapter 12 of *Insight*. I raised this question in "Elevating *Insight*. Space-time as Paradigm Problem", *Method Journal of Lonergan Studies* 19(2001), 218, 221-2. We will pause over it again in section 8.6 below.

⁴²*Method in Theology*, 189.

one lifts the specialization to full encounter with the past and the accounts of the past, it does not matter where one began one's climb to elderhood: progress is the concrete reality of self and cosmos to be tasted here. ⁴³

1.5 “Under its influence differences of cultures and constitutions were waived”⁴⁴

Here, finally, you have a chance to sense the madness of the revolutionary assault on the Empire that I wrote of in section 6.2 of *Cantower VI*. That eccentric teacher Pearse has arrived at the General Post Office at the centre of Dublin with a few followers and a proclamation. The Empire has him in jail by the end of the week.

So, all I can do now, in the face of seven hundred years of colonial occupation, is draw attention to a proclamation, a final version and a first draft. What does the Empire say to my reading of it?⁴⁵ And I invite you, and perhaps eight others, to read those two versions: all ten of us, then, a shabby anticipation of the carrying out, THEN, of the proclamation.

The proclamation I mean in our context is “The Structure” of dialectic, (*Method in Theology*, 10.5) that is to replace the past-orientation of what is traditionally called metaphysics; by the first draft I

⁴³Brevity and complexity call for abruptness here. Even the lengthy treatment of *Method in Theology* does not bring out with any precision the internal conversations of theology or, in general, of functional specialization, that I symbolize with the 8by8 matrix C_{ij} . (See *A Brief History of Tongue*, 108 or *Process*, 110). There are, for example, quite different through-puts from dialect to doctrines and to systematics (C_{46} and C_{47} respectively) that by-pass foundations that I say nothing of in section 8.5 below. But I will say something about the divergent slopes (down or up, depending on one's imaging of the last four specialties) from Foundations to Communications and to common meaning in section 8.6.

⁴⁴An Encounter, 1. The question of “waiving” relates to the topic of the end of the previous footnote. It occurs on the road through *assembly, completion, comparison, etc.*

⁴⁵I wish to note immediately, for your future reference, that I am already technically at the sentence of line 25 of page 250 of *Method in Theology*. It is **my** reading. Are there nine other readings? Then each of us must run the ten through again and take the final dialectic stand that is described in that final sentence of the page..

mean “The Sketch” of section 17.3.6 of *Insight*, which reached compendiously beyond that structure in a way that should occupy us from *Cantower XXII* to *Cantower LXLIII*. Am I here trying to anticipate that Eiger face of those 72 *Cantowers*? Rather am I trying to bring you to a fresh reading of *Method in Theology*, p.250: and perhaps the connection of that page with the previous *Insight* sketch is already enough of a nudge for some?

But let us venture a bit further through two illustrations of the dialectic task: one gallantly attempted by Terry Tekippe and his team twenty years ago; the other an invitation for dialecticians of the next twenty years. Let us start with the invitation.

You will recognize that we are at the heart of the matter of the *Cantowers* here when I recall again section 6.4 of *Cantower VI* and the reference there to Julian Peghaire’s work on the *vis cogitativa*.⁴⁶ Peghaire’s double essay may be regarded as an indication of a struggle up a particular slope from Aristotle through the Patristic period, the Arabs, the Scholastics, on the nature of the soul’s working in the body. Then there is that other slope, not sketched, but lurking in the background, that culminates in the book that I wish to use in the next *Cantower*, *Phantoms of the Brain. Probing the Mysteries of the Human Mind*.⁴⁷ From the previous section you already glimpse the problem and strategy of convergence. But that glimpse is like hearing the proclamation, not like battling colonialisms or national vested interests. Let us lift the glimpse to fantasy in a move down page 250 of *Method in Theology*.

If we are to get the main point of this section we must, I’m afraid, leap down mid-way, to envisage the complex set of tasks sketched “performed by different investigators”(lines 16-17). Let us suppose ten investigators. Who might they be? Well, obvious candidates are Julien and Rama (as he is called). Candace (Pert) could be in there. Have we a volunteer Lonergan scholar? What about yourself, called Meselle or Mesel - or to avoid the gender thing, use the Gaelic for self, Mishe. And what about Seamus - not Joyce but Heaney? Now that should give you pause: but after all, isn’t he a

⁴⁶See note 35 there.

⁴⁷V.S.Ramachandran and Sandra Blakelee, William Morrow and Company, New York, 1998. To be referred to below as *Phantoms*.

literary dialectician?⁴⁸ Do you notice mounting trouble, and we are only half way in our collecting of investigators? I'll leave you to add five more, a Marxist perhaps, and a Chinese thinker, and certainly we should go south of the equator. The dialecticians, of course, must be competent elders, and indeed it would be nice had they grown old in the principle of **Tomega**. But we have to make do. Their problem is to assess the past, a positive hearty integral business such as Pert describes. Each has to smell out progress and fundamental progress according to their molecular fixations and freedoms. Not so bad. Might even be done briefly on a talk show: drop the weakest link after every round. But the trouble is that they do have to, so to speak, go round more than once. The first time round is a rounding of their own molecular bent to provide two decent end chapters to their book. Read lines 20-28 with this in mind: a second last chapter, their view of past progress; a final chapter giving their fundamental Why do I say that?

Are you beginning to enjoy Lonergan's cunning idea of a method that would certainly be an improvement on present critical thinking, criticism? And surely he must have chuckled when he put in the last sentence, asking for another round up. Go back now, the ten of you, and read the ten books, and come up with another ten. Might he not have suggested a third ten? Maybe lock them up, like a

⁴⁸This brings you back clearly to the context of section 8.4. But there is more to it than that: Heaney is in quite precise trouble. We are asking here about something called a *vis cogitative*, what we may call here generically an **estimative sense**, sensibilities capacity for discerning the harmful and the beneficial. Heaney's book, *The Redress of Poise*, floats continually round and in and with this reality and this topic. There is "the official linguistic censor with whom another part of you is secretly in league"(63). He parallels the deer's finding proper course with "the break out of innate capacity which marks all true lyric activity"(69), of the poet "forever at the ready, always in good linguistic shape, limber and fit to go intelligently with the impulse"(81), of "a kind of pre-verbal register to which the poetic voice had to be tuned"(112). Dylan "Thomas's poems retained a turning, humming resonance, something that seemed to be generated less by the movement of the iambic pentameter than by the circulation of the blood"(133), part of "any poet's undermusic" 134), "a kind of veteran knowledge". Elizabeth "Bishop creates the delightful illusion of access to a pristine, pre-linguistic state"(168). We are dealing, evidently, with a conversion incarnated in the good poet, including Heaney. But what is that conversion, what is it of? Do you notice that we, and Heaney, are forced by the "final chapter" of p. 250 - mentioned below - to go beyond metaphor to the enlarged control of meaning suggested by "the first word of metaphysics"(see *Cantower V*, section 2). See also *A Brief History of Tongue* on the fuller heuristics of "the tongues of poets redressing our poise"(122).

Papal election, till smoke comes out?

Now if our Lonergan scholar had been Lonergan, we know (nominally) what he would come up with: pages 286-7 and environs fit nicely in his last chapter. But what about Rama, or Candace, or Julien or Seamus? Do any of them know the others' slopes? But we can get a glimpse of their last chapters, or their struggles towards it: there is Rama's concluding chapter of *Phantoms*; there is the struggle of Candace in her final chapter on Truth and health; Julien's view would come best from his other writings. Seamus would have to take time off to discover and thematize the self who wrote the books *Government of the Tongue* and *The Redress of Poetry*, and perhaps in one of the rounds he would get a fresh sense of Plato's doubts about the poets.

And what about Mishe? What might you come up with as fundamental progress? What might you understand - and that, of course, is the troublesome word - as the invariant bases of progress?

By now, perhaps, you have a better fantasy of our axial fragmentation, our in-built incompetence? There is a psycho-neurodynamics that governs the tongue, an estimative capacity-for-performance and for-reception, a longing of molecule and mind for an anastomotic echo of our musical all, a longing to see and be seized by the sea and the music of the spheres.⁴⁹ Should we not reach, in Lonergan's new pragmatism, towards generating a dialectic community whose estimative sense is luminous in mutual self-mediations beyond present fantasy?

I turn now briefly to the other illustration of dialectic effort, this one of a serious effort to come to grips with the challenge of "The Structure". Terry Tekippe helps immediately by bringing us back to read with him, through 35 pages, the first half of page 250. *This* is the sort of honest unpacking that needs to be done of the doctrinal writing that is the best of *Method in Theology*. It would be silly of me to offer criticisms or modifications of that detail. I stick, rather, to my own topic of the second half of

⁴⁹The reference is to the reflections of Kavanagh on Shakespeare's *Pericles* quoted and commented on in *Lack in the Beingstalk*, chapter 2, section 5. The final note there draws attention to anastomosis (*ana-* again; *stomein*, to provide with a mouth) in James Joyce. "Using the device of *anastomosis*, Joyce attempts, in the last chapter of his last work, to bridge all the great ontological chasms" (Margot Norris, "The Last Chapter of *Finnegans Wake*. Stephen Finds His Mother", *James Joyce Quarterly* (25) 1987-8, 11).

page 250. Had Terry Tekippe pushed on to another 35 pages on this it would, indeed, have given us something to chew on.

Finally, then, I get back to “The Sketch” in this context and to the character of the massive project of elderhood that refined it functionally into eight tasks. The sketch is on the road to canons, to chapter eighteen’s skimpy failure, to the lift of the question, “What, THEN, is being”, to a larger heuristics of longing.⁵⁰ Certainly, one can do research regarding papal infallibility. But as one mounts up through the specialties, one slopes into the meanings of fallibility and infallibility for levels of “the Zombie”⁵¹, for levels of intentional being and groups of human beings, for the range of histories of human searchings for light and truth and guidelines and goodness. The mounting concretions towards and through the “events”⁵² of human progress move, not towards the program of the middle of the page, but towards its discomfiting selves-encounter and conclusion: the final naked revelation of the core orientations of the global recollective elders. The goal of dialectic is to reach the best of remote high-planned THEN-meaning-cores and -scores, and that refined set is to become the intussuscepted lift-off zone for the fantasy of foundational elders. And another millennium’s re-cycling search, lifted by those categorical and cogitative fantasies, would repent up feeling and bones⁵³ in and round the tower to new levels of “intelligently controlled performance of the tasks set by a world order in which the problem of evil is not suppressed but transcended”.⁵⁴

⁵⁰A worthwhile context here is Charles C.Hefling Jr, “On Understanding Salvation History”, *Lonergan’s Hermeneutics. Its Development and Application*, Ben Meyer and Sean McEvenue (eds), The Catholic University of America Press, 1989, 221-75, 294-99.

⁵¹See the index of Phantoms.

⁵²*Method in Theology*, 250.

⁵³The primary context here is *Insight* 700[722]. Add the context of “the bridge of bones”, “Features of Generalized Empirical Method”, *Creativity and Method*, M.Lamb (ed), Marquette University Press, Milwaukee, 1983, 549-50.

⁵⁴*Insight*, 724[745].

1.6 “I wanted real Adventures to happen to myself”⁵⁵

The *per se* adventures of the foundations person are internal, luminous exercises in cogitative (*cogitativa*: perhaps we should stay with the word ‘estimative’) fantasy freshened cyclically, as we have glimpsed, by dialectic reachings, but here sloping upwards in a core THEN enlightenment that shifts Proust’s remembering of tea and me and thee into “Remembering the Future”.⁵⁶ That is the differentiation of **implementation** that is proper to this specialty, but its fruit is to cycle through all the specialties, mediating the cyclic refreshing of their own proper implementational structures.⁵⁷ Here we may pause over the present and the future of this reach for *The Redress of Poise*.⁵⁸

First let us think of Lonergan’s fantasy. I have recalled already Fred Lawrence’s remark during one of the gatherings of the collaborators in *Searchings for Cultural Foundations*, about Lonergan not having the opportunity to fantasize, and my comment there on his basic scholarly orientation.⁵⁹ So, I could claim that Lonergan’s categorical expression - basically the general categories listed on pages 286-7 of *Method in Theology*, supplemented by my suggested listing of (10), functional specialization, and my stress on the “one can go on” of the paragraph following the list - would find a convenient place as part of his “final chapter” in his dialectic book. Knowing something of his creative reading and his

⁵⁵An Encounter, 2.

⁵⁶This quotation opens up the massively complex and rich topic of linguistic de-colonization. The quote is the title of the chapter on J.M.Synge in Declan Kiberd, *Inventing Ireland. The Literature of the Modern Nation*, Harvard University Press, 1995, 166-188. The book is rich on the topic of such colonization and de-colonization. The de-colonization that I envisage includes shifts away from Scotus and from the western counterparts of Panini. We are back to the issue of the real parts of speech and of the adequate heuristic of the progressive government of the tongue.

⁵⁷“The use of the general theological categories occurs in any of the eight functional specialties” (*Method in Theology*, 292).

⁵⁸My effort is split: core poise and related slopes are topics of the next *Cantower*. Here the reflection is broader and the expression impossible succinct.

⁵⁹See *Cantower I*, section 4.

kindly eye ("...better than was the reality"⁶⁰), I suspect that his second final chapter, in the scenario I envisaged above, would be a subtle improvement on his first version. But this, at first sight, would seem to locate him as a dialectician, would it not? And that, indeed, is close to the view I presented in the first **Cantower**.

What one must do is go back to the student of the 1920s, to his climb up through logic and Newman and Dawson and Economics and need I go on?⁶¹ He could reach in fantasy for the second time of the temporal subject, of new patterns of leisure, of psychic force sweeping human bodies to joy and courage, of some reality to the symbol of lion and lamb resting together. But let us be more prosaic: is not the vision of the book *Insight* a fantasy? More prosaically still, there is his invitation to revisit the past - with *his* categories! - that he issues in his chapter on doctrines. And so on. Finally, there is the task being envisaged in these **Cantowers**: might it really be beyond present fantasy, so that it joins his perspective on economics and economic democracy as something beyond even his disciples, something of a distant century?

My final categorical suggestion may, at present, reach only the few: my general categorical directions are for the many: (1) accept a general principle of collaboration, "Be Sensable"; (2) go with the 8-fold division of labour that present needs press us to globally; (3) accept, too, the pressure towards the "first word of metaphysics". But my concluding categorical suggestion here is, read with fuller contemplative and estimative earnestness your own loneliness: and that reading may well be helped by tackling *Insight* chapter 12 "over" the seven bridges I described.⁶²

My own efforts, in the twelve **Cantowers** of 2003, is to read towards a fuller crossing of "The Bridge of Size". I am at present in a fresh startled state about Lonergan's quiet claim regarding questions about Space and Time: "they form a natural bridge over which we may advance from our

⁶⁰*Method in Theology*, 251.

⁶¹Michael Shute is preparing a work on this background of Lonergan to appear from University of Toronto Press in 2004: *The Catholic Marx. The Early Economic Writings of Bernard Lonergan*.

⁶²See McShane "Features of Generalized Empirical Method", *Creativity and Method*, edited by M. Lamb, Marquette University Press, Milwaukee, 1983.

examination of science to an examination of common sense”.⁶³

Is this not a shocking and disturbing and embarrassing doctrine? Dare I repeat again that other doctrine, Lonergan proverb? “Doctrines that are embarrassing will not be mentioned in polite company.”⁶⁴

The awkward question is Mishe’s, yours: what would your version of the last chapter of your “page 250” book say? I would hope that I have persuaded you to go with the second of my categories: try the division of labour, even out of the low motive of not being left behind. But there are, I know, some of you crazy enough to try more. You want real adventures to happen to you. “Why should we honour those who die in battle: a man [or, surely, J B Y, a woman?!] can show as reckless a courage entering into the abyss of hem[r]self.”⁶⁵

So I come to my final abyssmic suggestion, my central casting, my focal questing, *Die Frage nach der Frage, Shobogenzo, ...*: how best can one - and all - rise, wake, spiralwise to speak the word *BEING* in fuller anastomosis? How should the *Sargawits* of the dark tower slope, adventure, to bring HCE and ALP higher in the beingstalk? I rose, woke, at the odd hour of 3.00 a.m. disturbed by this quest, but my disturbance at 3.30 is about adequate disturbance in the reader. And that, certainly, leads to one answer to the focal question: “Slowly”. THEN must sublute ZEN. Further, the kataphatic must outpace the anaphatic, and we must muscle in on the cosmic teacher mindfilled with the words of Lao-tzu:

”Not to value the teacher,
Nor to love the material,
Though it seems clever, betrays great bewilderment.

⁶³*Insight*, chapter 5, paragraph 1. *Cantower XII* puts this in a fuller context.

⁶⁴*Method in Theology*, 299.

⁶⁵W.B.Yeats, quoted in Richard Ellmann, *Yeats: The Man and the Mask*, Button, New York, 1948, 5.

This is called the essential and the secret.’⁶⁶

It is thirty years since I first used that quotation, in a strange little lecture the day the author of *The Hungry Grass*, Richard Power, died. His book ends with a surge of loneliness, and my topic that night was “Being and Loneliness”. And the answer to our question lies there, in that material teacher, mind-loneliness. There is, as I noted in that talk, a book to be written that would go beyond *Being and Nothingness*, *Being and Time*, *Being and Having*, *Being and Doing*. But the going beyond involved is a going in, home, homesick. And, prosaically, it involves elevating the reading of *Insight* chapter twelve. What, THEN, if we brought the climb suggested in section 1.5 to the fruit of a larger elder foundational community? The community would Then live in precision about the divided human: there is a pure loneliness that is mind-reach.⁶⁷ It is pure in its reach but laced and braced with blood and guts. And it is helpless without its estimative sensAbility. The pure loneliness is pure in its reach but also pure in its root: it is prior to the distinction of me and my computer, me and my book. Its reach certainly includes you and me and computer and book and our willing and all, but it must step forth nervily to reach “my will”, to reach the good as object of my choice.⁶⁸ So, it in me comes to speak of adventure and *Adveniet*, of value and terminal value. And, if one is Christian, one cherishes luminously in kataphatic wonder, the nervy God.

⁶⁶*Tao Te Ching*, Book 1, chapter xxvii.

⁶⁷My reader would, no doubt, wish precision here, but I refuse to go that way in this brief invitation. Obviously, I write of intellect: I pass over the human need for the further split of active and passive components in central loneliness. All I wish to do - what a funny phrase! - is point to a long inner road towards a fresh precision regarding both the notion of value and the nature of oriental aspirations for enlightenment. The last thing I want to do is give rise to new slogans.

⁶⁸This question will be dealt with more fully in section 1 of *Cantower XVIII*, which parallels the discussion of chapter 18 of *Insight*.

1.7 “He came up the hill smiling”⁶⁹

Contemporary elders do not come up the final elderhood hill smiling “on giant stilts” in a heuristics of blooming destiny. The smile, of course, would be luminously dark, dim-imaged, but not cranially tense. A sunflower seed is not tense, distraught, because it is not a smiling yellow, but it has its own underground lifes-mile, before it is stalked million mild and wild towards the sun.

I have evidently leaped here over the slopes involved in the ongoing cultivation and transformation of the forward specialties.⁷⁰ That is worth a further communal decade of struggle. The previous *Cantower*, surely, has given some sense of the distance we are from intussuscepting an estimative genetic sense of the foundational and systematic formulations that ground the superstructure of the enterprise, and the conclusion to the previous section perhaps gives a sense of the road to be traveled to find and found the heuristic discernment of discernments of discernments that would signpost that road adequately.

So it seemed best to conclude our ramble round the becoming slopes of being by noting a major scandal of intelligence, perhaps most of all of Christian intellectualism. It seems that our visioning of the much longer cycling of incline, the Eschaton, has at present just two options: stick with some quaint mythology of everlasting domains or slip into a simple-minded musing about *The Last Three Minutes*. The **Tomega** principle in each our hearts demands more.

Might we come, in this next century, to envisage the end-times of energy and entropy with sufficient heuristic light to integrate into imaginative syntheses, resonant with particular cultures, the patterns of the masts and masks and masterstrokes of Grace, the final frontier,⁷¹ that lace anastomically into the geography of our galactic inner and outer wonderland?

⁶⁹An Encounter, 2.

⁷⁰The Slopes in the later specialties have their own special patterns, a topic we will return to in *Cantower XIV*, when I will points towards the slopes connecting foundations with Manhattan.

⁷¹The title and topic of the final chapter in *The Redress of Poise* is “Grace: The Final Frontier”. The book is available on the Website.

“And even I, looking at the high masts, saw, or imagined,
the geography which had been scantily dosed to me at
school gradually taking substance under my eyes”⁷²

⁷²An Encounter, 3.