

## The Pedagogy of Trading Between Nations

The sounds of two violins (*fiddles*, she corrected herself) had a way of moving alongside each other, then suddenly drawing apart and crisscrossing back and forth (there was probably a musical term for this), and the mandolin and the guitar made a kind of steady enclosure for them. The songs had names like ‘Innishmore’ and ‘Loch Ossian’ and ‘Leixlip’ – which sounded like ‘leaks leap’ and had to be explained to the guests (it was a town in Ireland that meant ‘salmon leap’).<sup>1</sup>

It seems appropriate for me to tackle the problem of teaching Lonergan’s view of the shift in elementary economics required to studying economies open to each other. It is just over sixty years since he sent me his final efforts to deal with the full topic, yet there has been no serious effort<sup>2</sup> since to make his effort pedagogically available in a seeding seething sense. I write now even thus, faultily, of his two efforts of chapters 13 and 19 of *For a New Political Economy*,<sup>3</sup> and also of my first effort of chapter 4 of *Economics for Everyone*.<sup>4</sup> That being salmon-leap type-cast to you, it seems sensible for me, before tackling the teaching task directly, to write of this problem of a forward-leaning introductory pedagogy in the Prologue in a manner that aims to help the “interventionist”<sup>5</sup> task of a successful pedagogy of Lonergan’s broader meaning. But I

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<sup>1</sup> Jean Hanff Korrelitz, *You Should Have Known*, Faber and Faber pb, 2015, 412–13. What, you may ask, you may yet-well ask, has this novel to do with superposed circuits? The question is best asked on a second or seventh reading, when you realize a little something about a novel reading beyond our times. Eventually seize the fiddle sixties notes below of the sixties. In note 87 there are suggestion about seizing Korrelitz’s novel in a freshness of future fantasy.

<sup>2</sup> What I mean by serious in its full sense emerges in your psyche as you dance on beyond this little essay, ideally dancing into a life in your own Interior Lighthouse. Don’t be discouraged by my listing some of my own interesting sign-posts to that life. Here you are, quoting a previous listing of mine: [HOW 13](#) “The Interior Lighthouse” introduced the topic, Interior Lighthouse, under that title. [Disputing Quests 12](#), “The Interior Lighthouse II” continued the reflection, as did [Disputing Quests 13](#), “The Interior Lighthouse Zero.” Those essays were followed by [Interpretation 4](#), “The Interior Lighthouse III,” [Interpretation 16](#), “The Interior Lighthouse IV: Twenty Seventh Lea,” and [Interpretation 17](#), “The Interior Lighthouse V: Interpreting God.” The topic, however, goes back to [Process: Introducing Themselves to Young \(Christian\) Minds](#) (1989) and the broad challenge is made explicit in the five essays, [Prehumous 4–8](#), on “Foundational Prayer.” It is the heart of the matter in my book, *The Allure of the Compelling Genius of History*. The overall drive is towards an effective appreciation of the need for a contemplative ingestion of Insight if we are to arrive at a sub-population competent “Tower-wise” “to be a resolute and effective intervention in the historical process” (CWL 18, 306).

<sup>3</sup> Chapter 19 was part of his finished typescript of 1944. Chapter 13 was a treatment of the topic he found in his notes in the winter of 1968 and sent to me: I returned it eventually to the Toronto Archives.

<sup>4</sup> There are readable introductory rambles at the beginning of this chapter but the end part, which treats of the stuff of his later view of superpositions, is too compact.

<sup>5</sup> *Phenomenology and Logic*, CWL 18, 306. I put the word in quotation marks, though it occurs in the text simply in the phrase “resolute and effective intervention.” The problem that Lonergan is dealing with

would suggest that you feel free to go directly to the teaching effort of mine that is Part Two, returning at your leisure to leap upstream to musing over the broader problem, a musing vital to the deep transformation of culture that was envisaged by Lonergan, even in his early writings.<sup>6</sup> That vital depth, at all events, is not an elementary problem, and we return to it in Part Three, an Epilogue whose meaning climbs out of the first two parts. On you go then, perhaps, comfortably, in a mix of comfort and discomfort, to read student-style<sup>7</sup> the elementary climb I offer to that strangely named topic of Part Two, “Superposed Circuits.”

## 1. Prologue

There are layers of problems to be dealt with, by you and me here, by history in its here and indeed there, afterwords.<sup>8</sup> I am thinking especially—and obviously I wish you to come along with me here—of our axial neurodynamic reality as infertile soil for the seed of culturally transformative whatting, fermenting screw-ups of long-term history. A primitive fertile soil has been—might I suggest to your neurodynamic intaking now—stoned and concretized through a long Axial Empiring.

“I wish you to come along with me here,” “crisscrossing back and forth”: not just a vague velleity of mine, but me daftly deliberative of “a resolute and effective intervention in this historical process,”<sup>9</sup> not just me now now but you, finding the fiddle-pace that is a coming-along, a comehither, to and from the Innishmore<sup>10</sup> of your *moi intime*.<sup>11</sup> How can I get you into that

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agonizingly in the final two chapters of the book is the problem, respectively, of ontic and phyletic intervention, “implementation” (*Insight*, 416, end), “fruit to be borne” (*Method in Theology*, 1972, 355).

<sup>6</sup> I am thinking especially of his 1934 *Essay in Fundamental Sociology*, available in Michael Shute, *Lonergan’s Early Economic Research. Texts and Commentaries*, University of Toronto Press, 2010, 16–44.

<sup>7</sup> See the text at note 1: “. . . a way of moving alongside each other, then suddenly drawing apart and crisscrossing back and forth . . .” I cannot hope that I could get you to do the full back and forth that would be a serious psychic ingesting of “The Nun’s Story” (see note 23 below). That would involve you in pushing ahead in mathematical physics as I sketch that push in the [Website Articles 7 and 8](#): course notes of mine preparatory to the lectures of 1959-60. There is the “drawing apart” involved there: private detailed exercises, and the crisscrossing of class questions. Our problem is to battle (see note 18 below) our axial bent towards *haute vulgarization*. (See CWL 6, 121, 155.)

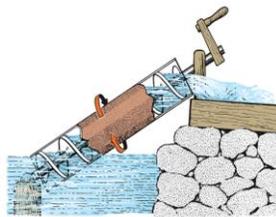
<sup>8</sup> The topic is huge: humanity’s wine of infinite hope has been brutally watered down in the negative Anthropocene (see [Openers of the Positive Anthropocene](#) and my essay “*Insight* and the Trivialization of History,” *Divyadaan: A Journal of Philosophy and Education*, vol. 28, no. 1 [2017] 105–32). Find an image of history, be it volumes of Toynbee or a simple dynamic image of the earth with time-axis from the center. Then pause, flex your fiddle poise, and play, with my tune, the short sentence, “To such images, then, let us give the name of mysteries” (*Insight*, 571, lines 9–10).

<sup>9</sup> *Phenomenology and Logic*, CWL 18, 306.

<sup>10</sup> Literally, your “big standing in the water” (proto-Celtic *enistī*, “in the water”). I add a curious image here to help in thinking of your standing in the waters of axial culture. It represents Archimedes brilliant invention of a way of screwing up water. This little essay is a piece of my pointing of how to screw up our culture: slooowly.

new come-along mode? “It’s only words, and words are all I have ...” but perhaps if I could add the voice of Sir Barry Gibb of the Bee Gees in Vegas, November 1997? Would it help to tune your thinking of, say, Island-plough outreach,<sup>12</sup> by cauling you with Ashley Eriksson’s recent *Island Song*:

Come along with me  
to a town beside the sea  
We can wander through the forest  
And do so as we please  
Come along with me  
To a cliff under a tree  
Where we can gaze upon the water  
As an everlasting dream<sup>13</sup>



<sup>11</sup> I am pointing to Lonergan’s posing of the problem of development, our “coatings in an onion” (*Insight*, 495) reaching and retching in “life unlivable” (*Topics in Education*, CWL 10, 232), needing gentle humour to hold heart “in the tranquility of darkness, in the solitude of loneliness” (*Insight*, 648). Might we begin to rescue and rescrew so that, ontically and phyletically “we can gaze upon the water / As an everlasting dream.” We? Each of us, in “a habitat” (*Insight*, 498, line 11) that yet contains the universe (*ibid.*, line 15ff) singing to us. “I have a universe inside me / Where I can go and spirit guides me” (I quote from the first song of Sinead O’Connor’s *Faith and Courage* CD Warner/Chapel Music, 2000. The thirteen songs of the CD guide my final 14<sup>th</sup> chapter (152–235), “Communications: An Outreach to Lonergan Students,” of [Lonergan’s Standard Model of Effective Global Inquiry](#). The chapter adds a context to our struggle, as indeed does the book. The first chapter, “Gödel’s Incompleteness Theorem” (2–67) can certainly help along. It is an answer to the last question Lonergan asked me, “What is going on in Gödel’s Theorem?” It gives you a chance form some humbling hilarious gentle fiddling, not finding, I suspect, how a proposition can tell you that it’s not provable.

<sup>12</sup> Chapter 2, “Flows and Surges,” is a “come along with me, to an Island by the sea,” and indeed into a tavern where a lady who breeds horses gets the bright idea of getting spade behind a horse, thus inventing the plough. To which the local banker, a drinking companion, responds, “I’ll have to give you credit for that.” On that lost meaning of credit and the need for a psychic and moral lift to banking, recall Schumpeter (*Business Cycles: A Theoretical, Historical, and Statistical Analysis of the Capitalist Process*, McGraw Hill, 1939, volume I, 116, 118), “the banker should know, and be able to judge, what his credit is used for .... To realize this is to understand what banking means .... Bankers are only worth their salt if they make themselves thoroughly unpopular with governments, politicians and the public. This does not matter in time of intact capitalism. I the times of decadent capitalism this piece of machinery is likely to be put out of gear by legislation.” Nor does Marxism offer a better road, an eloquent mistake of Ian Angus, *Facing the Anthropocene. Fossil Capitalism and the Crisis of the Earth System*, Monthly Review Press, New York, 2016. My main pointing all along is towards your holding out gallantly for a full concrete heuristic: the holding out is helped by satire and humour (*Insight*, 647–9) about wise bankers. “It listens with sincere respect to the Stoic description of the Wise Man, and then requests an introduction” (*ibid.*, 649).

<sup>13</sup> From the Album (2018) “Adventure Time. Come Along with Me.”

Or what if I led you to pause over a versing of the past, of Thomas' contemporary, Dogen's "moment in the rose-garden"?<sup>14</sup> Something might happen<sup>15</sup> to you here that did not happen when you paused previously over the meaning of *For a New Political Economy* or, for that matter, *Insight's* "world and human life".

To what indeed shall I liken  
The world and human life?  
Ah, the shadow of the moon,  
When it touches in the dewdrop  
The beak of the waterfowl.<sup>16</sup>

The way—and life and truth<sup>17</sup>—forward for humanity is an apokataphatic way, a road not travelled. And if I wish effectively—is not that the heart of normative pointing?—to come hither you, I must come strategically closer to the kataphatic poise that is so sadly alien to axial pseudo-thinking, to the neuromolecules of your superego.<sup>18</sup> An existential gap, a cliff under the tree, blocks your gaze from seizing the pilgrim wisps of an everlasting dream of a human life in the world. To what shall I compare the world and human life? Lonergan strangely suggests: to doing economics, to doing physics. The strange suggesting has so far broken or bridged very few axial psyches.<sup>19</sup> For him, doing economics, doing physics, was an effort of his "to do something with regard to the dialectic of history."<sup>20</sup> I quote there from his final high-flying fiddling—"his bow hand loose in the wrist"<sup>21</sup>—with existentialism, the year of the publication of *Insight*, and note 19 to the text here fills out his challenge for you to fiddle on and on. But here I take a simpler kataphatic turn that is connected with both his climbs. The issue is getting a "statistically-

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<sup>14</sup> T. S. Eliot, *Four Quartets: Burnt Norton*.

<sup>15</sup> Think, perhaps in dread (*Phenomenology and Logic*, CWL 18, 284–88) of a happening, of which my Webster says, "a theatrical performance of unrelated and bizarre or ludicrous actions, often spontaneous and with some participation by the audience." How related are the performances—both musing on words and "smiles" (*Ibid.*, 95)—of Barry Gibb in the Vegas of 1997 and Bernard Lonergan in Boston forty years earlier?

<sup>16</sup> The translation of a verse of Dogen, the Japanese Zen Master (1200–1253), quoted in Heinrich Dumolin, *Zen Buddhism: A History*. Volume 2: Japan. New York, Macmillan, 1990, 72. The original, scripted in English, is: *Yo no naka wa / nani ne tatoen / mizutori no / hashi furu tsuyu ni / yaadora tsukikage*.

<sup>17</sup> In *The Allure of the Compelling Genius of History*, the 20 chapters parallel the chapters of *Insight*, weaving into chapters 9–16 *Method in Theology's* 8 functional chapters. Chapter 17, "Remembering the Future," breaks forward from that weaving to nudge us towards a freshened view of the genesis of "Dialectic" (see note 88 on that view). The three section headings of *Insight* chapter 17 are replaced by the titles, The Way, The Trowth, The Life. The Trowth? I use throughout *The Allure of the Compelling Genius of History*, the Scottish-English version of the New Testament.

<sup>18</sup> See [Humus 2](#): "Vis Cogitativa: Contemporary Defective Patterns of Anticipation" and [Humus 6](#): "Repatterning the SuperEgos' Molecular Religiosity."

<sup>19</sup> Thirty-five years ago I wrote a Lonergan *Festschrift* essay titled, "Features of Generalized Empirical Method: A Bridge Too Far," *Creativity and Method*, edited by Matthew Lamb (Marquette University Press, 1984), 543–571. It is accurate still, but not at all close to my present pointing. That is the problem of life-long detecting that I offer to you. It is an ontic and phyletic climb that is to haunt the evolutionary sports of millennia to come. See the essay to follow, [Æcornomics 3](#): "A Common Quest Manifesto."

<sup>20</sup> *Phenomenology and Logic*, 306.

<sup>21</sup> See the quotation at note 1.

effective” some of you to seed the shift from possible to Bell-curve probable in Lonergan’s teetering *Insight*-claim, “modern science has made it possible to distinguish very sharply between preliminary description and scientific explanation.”<sup>22</sup> The shift to probability is, for me now, the Poisson-slim nudging of my contrasting of “The None’s Story”<sup>23</sup> with The Nun’s Story in the *Vignette* series.

Might there be some few of ye readers ready to eccentric yourselves? Might you be one? “Those few do not have the support of a surrounding culture: we must needs reach mistily for something I dare call Futurology, a global poise of mass and mien that slowly drops the muddles of chit-chat.”<sup>24</sup> I quote thus my compacting of the problem at the beginning of “The None’s Story,” encouraging that Poisson-few—you among them?—to take my Nun Story seriously, to find for yourself a lantern in the mist. I wrote about that nun in my class of mathematical physics of sixty years ago, and the manner in which Lonergan’s possible blossomed into her actuality. There was, indeed, a physics poise in the class that clashed with the global poise, a poise that led one to exercise one’s way and truth and life to the slow blossoming of the intimacy of explanation: its invasion, when it is genuine and generous, of the *moi intime*.<sup>25</sup>

But we need to break a way now to that genuineness by paralleling the introductory pointings of a good course in elementary physics with pointings regarding and guarding the struggle to turn Lonergan’s advanced pointings in economics into the humble stumblings of a student climb, one played out for your neighbour.<sup>26</sup>

## 2. Superposed Circuits

My beginning paragraph ended by pointing you here, “to read student-style the elementary climb I offer” to our topic. But please note that the elementary climb finds us three quarter’s way through a first—quite inadequate—course in economics. I must presume that you have struggled with some equivalent of the first three chapters of *Economics for Everyone*. Recall the ending there to chapter three. The daughter of the plough-inventor is standing on the shore watching another island’s canoe passing and remarks, “wouldn’t it be nice to share our ploughs with these folks? But we would need something larger than a canoe.”<sup>27</sup>

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<sup>22</sup> *Insight*, 511. The final words of the fifteenth chapter on “Elements of Metaphysics.”

<sup>23</sup> The title of *Vignette 20* in a series of 24 short essays that weave round our aesthetic challenge of being scientific. See also the essays *Bridgepoise 3 and 10*: “Liberal Arts: the Core of Future Science,” Parts I and II. I was not at all as tuned then to truncation’s haunting that core as I have become since. The nun’s story, introduced in page 2 of *Vignette 5*, “Going On to Intervene,” tells of a religious in my class on mathematical physics of 1959-60 who was tuned to the challenges of the slow climb to explanation.

<sup>24</sup> *Vignette 20*, pp. 1-2.

<sup>25</sup> *Insight*, 495.

<sup>26</sup> This is a key element of screwing up the shallow waters of our “sensate culture ... to employ Professor Sorokin’s phrase” (*Insight*, 766). The “Tower of Able,” the screwing function, is through and through a Leaning Tower, and a spiral, even as I type, something seething in finitude even as you read and move on into the tides of men and women, taken at the sick flood, “a summons to decisiveness at a rather critical moment in the historical process” (*Phenomenology and Logic*, CWL 18, 300).

<sup>27</sup> *Economics for Everyone*, 74.

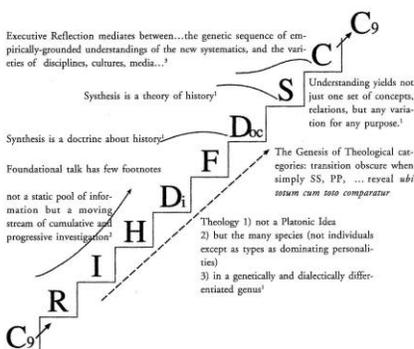
I would have you pause, even briefly, over the “wouldn’t it be nice.”<sup>28</sup> It presents you with a quite odd view of trading that is not a present reality. In a classroom I would add that pause in a conversational exchange that would have us wander wittingly round possible oddities in later millennia, but I would have to halt the wandering before the end of class to get us struggling in a preliminary fashion with a single paragraph of Lonergan’s 1944 presentation of his view on understanding trading. Here you are then: our first pedagogical effort at reading together, reading to gather, to gather ourselves.

The assumption of the closed economy is now dropped. One supposes the existence of a number of economies, each with its redistributive function and its basic and surplus circuits. It will be convenient to assume that transactions between economies take place between their distributive functions; thus goods and services leaving one economy for the benefit of another leave the one as redistributive goods or services and enter the other as redistributive goods or services; similarly payments enter and leave by the redistributive function.<sup>29</sup>

Share now with me a little educative humor. Think of us meeting “the Wise Man, and then requesting an introduction.”<sup>30</sup> Think of the Wise Man typing thus, in 1944, “it will be convenient to assume.” He had typed, perhaps earlier that year or perhaps in 1943, “Transactions between economies will be assumed to take place in the respective redistributive functions.”<sup>31</sup> But the previous year he wrote, “Whether from mental fatigue or from objective impossibility, I do not see that a general study of the interactions of several mechanical structures is possible.”<sup>32</sup>

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<sup>28</sup> The vague velleity becomes a serious thematic in the context of brooding, in this century, about the shift from negative to positive Anthropocene. See [Openers of the Positive Anthropocene](#). The lift can be symbolize in a way that echoes Archimedes achievement of raising water. How might you read the strange word that ends this note? (Recall the mood of the first essay in this series, [Economics 1](#), “That the Word May Be Made Fresh.”)



<sup>29</sup> *For a New Political Economy*, 311. Here, in an invitation to pause over the thrice-repeated word *function*, I come to the central nudge of my essay, a nudge given more robustly in the final pages. It is a fresh and freshening new and difficult Incompleteness Theorem, touching on the meaning of the promise that is money, truncated in that meaning grossly and greedily by axial humanity. What is this promise of money, of exchange, of trade, of credit, of covenant? The question, when lively in a fiddling *Innishmore*, asks the *moi intime* of the ground-breaking of the seed sown by Jeremiah’s musings (31:31–34) about an inner covenant. See further, notes 33, 36, 50, 74 and 76: and, of course, the pointers in the conclusion of this essay.

<sup>30</sup> *Insight*, 649.

<sup>31</sup> *For a New Political Economy*, 197, lines 20–22.

<sup>32</sup> *Ibid.*, 94, lines 9–11.

By *mechanical structure* he meant the structure he had worked out in the previous chapter for a single economy, the stuff of the first three chapters of *Economics for Everyone* right up to that last sentence I quoted.<sup>33</sup> But heavens, can we not now quote back at him his own words in the last paragraph of *Insight*, chapter 5: “The answer is easily reached.”<sup>34</sup> Alas, we cannot. But can we come to see why, and in tandem, to see with astonishing freshness how, for studying trade properly,<sup>35</sup> “it will be convenient to assume”? Further, I must warn you that, even if you feel reasonably comfortable with the first three chapters of *Economics for Everyone*, or with chapters 15–18 of *For a New Political Economy*, our pedagogical effort may freshen startlingly the searching view you previously arrived at with and in them.<sup>36</sup>

Is the answer not easily reached? In the few lines before he typed about fatigue, did he not type to himself the answer? “Capital may migrate from the redistribution are of one nation to that of another; traders in one produce for consumers in another.”<sup>37</sup>

The capital migration seems pretty obvious to us in these days of e-banking. But how are we thinking of the international trading stuff? Are we thinking of large container ships or even floating hotels of tourists? Are we still on the shore with the island native viewing the passing canoe? In the latter simple case, a plough could be loaded in a canoe for the exchange of a piece of gold or shelling. Even then, though, we can ask, what will the exchange do to the local

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<sup>33</sup> I have risen recently to a wildly fresh meaning for the concluding paragraph of my prefatory note to the index of *For a New Political Economy*: “But the prior challenge of the work is to come to grips with the subtleties of the ideal pulsing, so that not only economists and leaders, but also general culture, might come to say with Wordsworth, ‘And now I see with eye serene, the very pulse of the machine’ (She was a phantom of delight).” There are objective rhythms, like a two-lair global water weave (see my *Sane Economics and Fusionism*, Axial Publishing, 2010, chapter three, “Imaging International Credit”), which the global community must seek to nudge into democratic beneficial *Concomitance(s)* (see the index there), fulfilling the dreams of Isaiah 2:2–4 and Jeremiah 31:31–34. The eventual issue is a radiance of luminous promises that is a stretching forward of a glocal covenant.

<sup>34</sup> *Insight*, 195.

<sup>35</sup> The aim is expressed in note 33, but the road there is described in thin sobriety by Lonergan: it “operates on a combination of both the data of sense and the data of consciousness: it does not treat of objects without taking into account the corresponding operations of the subject; it does not treat of the subject’s operations without taking into account the corresponding objects.” (*A Third Collection*, edited by F. E. Crowe, Paulist Press, 1985, 141). There Lonergan calls the strategy “generalized empirical method,” but it is the empirical method of the future: know what you’re doing and who’s doing it and aim at telling it like it is to your audience. I pass over the challenge of that here: it lifts towards a genetics of “understanding the object” (*Method in Theology*, 156) meshed with a functional sublation of the paragraph *Insight* 609–10. Perhaps the kindergarten norm could help your musings: “when teaching children geometry or poetry you are teaching children children.”

<sup>36</sup> Perhaps—you may honestly muse now—you had and have no concern with procedures and assumptions: you wish us to search without a view on the searching. Perhaps, you may honestly grumble, you are growing in an irritation expressed in “get to the point”? Perhaps you might offer me a therapy, like *You Should Have Known*? What I know is that there is a global need for some strange shock therapy about therapy, about reading, about learning, about living. On we go now – are you not too curious to just quit?! ...

<sup>37</sup> *For a New Political Economy*, 94, lines 5–7. Re-read the quotation and think in terms of the previous footnote, then go on to ask what might be meant by migration, by redistribution, by producing? Might I trouble you, trickily, by suggesting that the meanings needed are meanings of superposed circuits that are the circuits of your troubled minding?

economy on either island? And can we not arrive at reasonable answers?<sup>38</sup> So much, then, for Lonergan's mental fatigue in his 38<sup>th</sup> year. Indeed, off he went, fatigued or not, and typed the two pretty bright sections 46 and 47 of his 1942 effort, on "Mechanisms of the Favorable Balance of Trade" and "Deficit Government Spending."

I am not going to get us into those two sections for the moment.<sup>39</sup> My interest is in our two-way pedagogical attitude.<sup>40</sup> We want to get a decent preliminary grip on the topic of trade, or of superposed circuits, one that includes a luminous lacking grip on our gripping.<sup>41</sup> For that reason I invited the pause over the paragraph from Lonergan quoted above. Does it not convey a sense of a different fuller control of meaning and self-meaning than he had two years before, when he typed "it will be convenient to assume"? What is that control? It is densely displayed and hidden in section 16, "Superposed Circuits."

There is the hidden element, related to the "objective impossibility" which he opposes to "mental fatigue." It is less hidden in his repetition of "statistically" in his 1934 view of cycles of intelligent control.<sup>42</sup> It is altogether less hidden when he writes, in the early 1950s, of non-systematic processes.<sup>43</sup>

But now we face the core of our two-way pedagogical effort: the two pages of dense typology. We have a nice ambiguity there, have we not? The ambiguity is there in *typology's* meaning as "a study of types": then a beginning of our effort requires the lift of type that is possible for us, one that was unavailable to the typing Lonergan.

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<sup>38</sup> Is my trickery revealing itself to you, a trickery to which I turn in the next note? The reasonable answer here is, not an elementary grip on the superposed economic circuits, but a suspicion that the present goings-on of truncated and frustrated axial humanity is the Aesop's' story of the Ant and the Gracehoper transposed way beyond its telling by James Joyce. See [Ant's Story](#) on the challenge of our Axial Ant Age.

<sup>39</sup> Indeed, my intention is not to "really really," lovingly, (see the quotation that concludes this essay) even get into the present topic of surplus exports. The precise pedagogy shall come in later essays of this series. This first class, simply put, is to do something that I found unnecessary in teaching honours mathematical physics: tuning the learners to the character of the climb. I expect Poisson success, and perhaps it is a further nudge to recall the key illustration of such a statistical distribution: deaths in the Prussian army through mule kicks. So, in mulishly kick contemporary ass, but in present sad ineffectualness. Perhaps you are the rare Graceful exception?

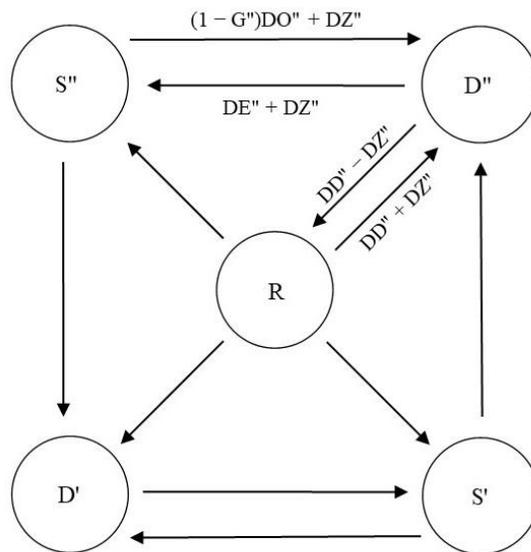
<sup>40</sup> "A way of moving alongside one another" (*You Should Have Known*, 413: see note 1). But hold to the deep aesthetics of Rilke: "love consists in this: that two solitudes guard and bind and greet each other." This is not the Tao of the world of hurried contemporary ass.

<sup>41</sup> The grip is an apokataphatic world of the material of the *moi intime* way beyond the apophatic wisdom of Lao-tzu: "Not to value the teacher, / Nor to love the material, / Though it seems clever, betrays great bewilderment. / This is called the essential and the secret" (*Tao Te Ching*, book 1, chapter xxvii).

<sup>42</sup> "But what is progress? It is a matter of intellect. Intellect is understanding of sensible data. It is the guiding form, statistically effective, of human action transforming the sensible data of life. Finally, it is the fresh intellectual synthesis understanding the new situation created by the old intellectual form and providing a statistically effective form for the next cycle of human action that will bring forth in reality the incompleteness of the later act of intellect by setting it new problems" (*Essay in Fundamental Sociology*, available in Michael Shute, *Lonergan's Early Economic Research: Texts and Commentaries* [University of Toronto Press, 2010], at page 20).

<sup>43</sup> See *Insight*, the index under *Nonsystematic*.

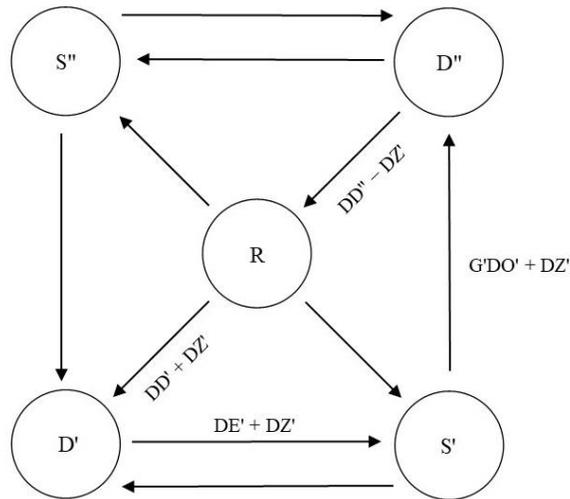
The normal typological shift or trick, a salmon leap<sup>44</sup> of Lonergan, is to think, in clear initial meanings,<sup>45</sup> beyond the previous chapters in which the circuits “involved no regular flow through the redistribution function.”<sup>46</sup> Our trick adds the typing trick of diagramming. Let me add in the two diagrams that are relevant to our getting to grips with the first page of *For a New Political Economy*, chapter 19: they diagram the four equations at the end of that page in a conveniently split fashion.



<sup>44</sup> It is oddly helpful to think of Lonergan in terms of salmon leaps. I would hope that you have witnessed the magnificence of that fish’s integral body-soar against the power of a down-stream: it is a reality of British Columbia’s rivers. Bernard Lonergan swam against a terrible stream of truncated religiosity, one with little respect for the yearning for a serious effective science of human progress. The yearning is expressed densely in his *Essay on Fundamental Sociology* quoted in note 42. Few glimpse the remoteness of “The Dominant Context of Lonergan’s Life,” as I titled chapter 10 of Pierrot Lambert and Philip McShane, *Lonergan. His Life and Leading Ideas* (Axial Publishing, 2010). A ten-page 1935 letter to a superior reproduced there (144–54) gives a flavor of his yearnings: it was a letter the superior found disturbing.

<sup>45</sup> I have been haunted foggily by this problem since my transition from graduate work in mathematics and physics to the settled ways of philosophy in 1956. Fortunately a wise old professor led me to the Lonergan of the *Verbum* articles (now CWL 2) and I stumbled on in the right direction. But it was more than fifty years later—when I was writing *The Allure of the Compelling Genius of History*—that I read, with global seriousness, note 5 of *Insight 567* as it cauled a pause over the text: “An accurate statement of initial meanings would be much more complex”. The text—“it’s only words, and words are all I have”—is feebly geared to stir the readers’ neuromolecules of fourteen words: “Not only are words themselves sensible but also their initial meaning commonly is sensible.” For further initial meaning of initial meaning’s story see note 91.

<sup>46</sup> *For a New Political Economy*, 309.



Let us now tackle *For a New Political Economy*, page 308, with a pedagogical energy “analogous to the phenomena”<sup>47</sup> analogous to learning physics from a graduate text.<sup>48</sup> What can we do? We can benefit from the analogy, cut down our ambitions, and hope to get a decent first or tenth impression from as many readings. Picking up on the footnote, we can soak in, or rather fiddle along in, the fact that there are more than double summations of velocities and accelerations involved.<sup>49</sup> Still, however, like our previous reading in Lonergan’s graduate text, or in my own pop-version of it, we are not entirely lost when we read, “in our general account of the monetary circulation, two circuits, a basic and a surplus, were distinguished.” Indeed, was that not the core of the fundamental exercise (iii–v) of the [Preface](#) to the third edition of *Economics for Everyone*? The exercise led us, basically, to the double lines of the diagram on page 63 of the same book.<sup>50</sup> Neither of the two are flows through the redistribution function.<sup>51</sup>

<sup>47</sup> *Ibid.*, 308.

<sup>48</sup> I have to hand that old text I wrote of in the Prologue, Joos’ *Theoretical Physics*. It would be unfair to take as parallel page 308 there, but I could decently take page 108, where the text turns to the “Angular Momentum of a System of Particles.” An undergraduate text properly pedagogged would weave the reading around illustrations and exercises. Here we are straightaway plunged into equations with double summations, velocities, and accelerations.

<sup>49</sup> Might you pick up on the footnote: later? There is no need for pagination references either to the economics as presented by Lonergan in *CWL* 15 and 21 or my own effort in *Economics for Everyone*. In teaching individuals in a slow and casual manner, I have found that I test their patience by showing the details, e.g., of handling intermediate goods, like the entry of paper into the flow of milk from farm to retailer. Try diagramming that spread of paper: parceling, invoices, money-bills, milk-cartons.

<sup>50</sup> But now pause to think about all these lines between functions. Are they fictions? Are the circles in the diagrams groups of people? Are you still thinking of ships coming into ports, buses crossing borders, passenger and goods trains on tracks?

<sup>51</sup> The questions of the previous note remain yours, remain exercises to be done. I recall an exercise I gave to the group of 1977 students: look out the window at passing cars. What flow was each car in: surplus or basic

So, might we not have asked, “Are these the only monetary flow-circuits possible in the dynamics of economics?” Might we not try a few flows? The key to trying is that you need an ‘in’ and ‘out’ from the center circle, and the trials, if you work at the task, give you more than the two Lonergan suggests. Think, for instance, of a double flow from R to D'. Did he, we can wonder, mess around to settle on the two suggested with their respective terms? “To discover such terms is a lengthy and painful process of trial and error.”<sup>52</sup>

In the hunt, of course, one has to bear, to bare diagrammatically, in mind, what the hunt is trying to get into a system: “sets of phenomena, notably the favorable and unfavorable balance of foreign trade, deficit government spending, and the payment of public debts by taxation.”<sup>53</sup> The more one has messed with those sets, the higher the chance of hitting on suitable flows. Think of Lonergan’s messings of 1942. They obviously poised him for the leap to the more general that, oh yes, “makes a new beginning.”<sup>54</sup> Indeed, “a more general level of thought normally involves not only an enlargement but also a re-adaptation of the whole existing structure,”<sup>55</sup> a re-adaptation resisted not only by a commonsensically informed reader but alas by the experts,<sup>56</sup> who just cannot acknowledge a “vast enlargement of the theoretical horizon.”<sup>57</sup>

The four footnotes ending the previous paragraph give you relevant distractions from our task, and need attention and self-attention on further readings,<sup>58</sup> but let us move along with our

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flow, or even somehow redistributive in its function? Etc. etc. At this stage you should be rightly suspicious that I am not getting down to the business of turning out a pedagogy of trade. That is a challenge for later Economic Essays. The challenge in this odd essay is to get simmering in the reader “Molecules of Description and Explanation,” to recall the title of my [Cantower 4](#) of July 2002. Candice Pert was leading me then, and the suspicion fermented—in my meetings with Clara Schumann, Elizabeth Barrett Browning, Nadia Boulanger, and those two great Georges of the 19<sup>th</sup> century that were not kings of England but queens of expressiveness—that women seemed more tuned to integral response than men. Might the odd simile, ‘women are like apples, men like oranges,’ be true? Might Molly Bloom be onto something in her wonderful non-stop bedspread at about six pages from the end of Joyce’s *Ulysses*: “I don’t care what anybody says it’d be much better for the world to be governed by the women in it.” But truncated masculinity eats into axial woman.

<sup>52</sup> *For a New Political Economy*, 112. The passage goes on: “To justify them, one cannot reproduce the tedious blind efforts that led to them; one can appeal only to the success, great or small, with which they serve to account systematically for the phenomena under investigation. Hence it is only fair to issue at once a warning that the reader will have to work through pages in which the parts are assembled, before he will be able to see a whole and pass and equitable judgment on it.”

<sup>53</sup> *Ibid.*, 308.

<sup>54</sup> *Ibid.*, 7.

<sup>55</sup> *Ibid.*, 6.

<sup>56</sup> See notes 74 and 80 below.

<sup>57</sup> *For a New Political Economy*, 6.

<sup>58</sup> It has, perhaps, dawned on you at this stage of the reading—I repeat myself cheekily and cheerily—that you are not going to find a neat simplification here of Lonergan’s perspective on international trade. I shall, indeed, tackle pedagogical pointers to his economic work in essays to follow, and would welcome suggestions and queries. I have been presenting Lonergan’s view since 1977, when I did two broad sweeps for audiences in the summer, focusing on what is now Part Three of *For a New Political Economy*. In the Autumn I helped Lonergan towards finding his approach for his lectures on that same 1944 manuscript. He did the same broad sweeping, modifying the presentation over six years (see the neat sketching of that by Charles Hefling Jr., CWL 15, *Macroeconomic Dynamics: An Essay in Circulation Analysis*, xvi-xvii). Those efforts, and other done by various disciples, have had no effect on the stale and destructive world of present economics. The shift, alas, is quite beyond the imaginations of the present global community and this adds a central stumbling

elementary pedagogy by focusing on the circulation of DZ" given by this diagram. Why the double primes of DZ"? Because it is obviously a flow to and from the area we name *surplus demand function*. Did your trials show you the different circuit that you get if the flow is completed by going, so to speak, south instead of horizontal? And did you find out slowly why that circuit was not a realistic candidate for successful hunting? On we go, perhaps having been intrigued, for an hour or a day, by those two previous question marks. We are interested in understanding effectively this one of two trial-results of Lonergan's hunt, trusting that he knew where he was heading. The flow—which for simplicity he considers a steady pulse, DZ" every month or six months or whatever—does a round of the surplus area of the economy. "Does a round": we are here reading selectively the last three paragraphs of section 16, having no bother in dealing with one of two foursomes. The horizontal flows are money going, first to surplus demand and then back to surplus supply. We can let our imagination wander and be wonderful. "One may move in either direction, for one may ask where the money goes or where it is coming from."<sup>59</sup> I suggest, as "a way of moving alongside each other,"<sup>60</sup> that it is not only necessary to let our imaginations thus flow but also to turn the flow of imagination and wonder on itself, on ourselves. Do we find ourselves, or find ourselves not finding ourselves nor even looking, truncated "coatings in an onion"<sup>61</sup> zoning us away from *moi*, to recall refreshingly Miss Piggy. But can we bridge a little gap, take a little step, catch the axial refuse and refuge that "refuses even to face,"<sup>62</sup> our little next step, so that we begin the long ontic and phyletic jig-dance towards an economic self-knowledge "that can be reached by man only at the summit of a long ascent."<sup>63</sup>

What is that little step over the tree-cliff in and at your frail version of *The Tree of Man*, in and at your moon-shadow of *The Aunt's Story*?<sup>64</sup> It is a little humbling basic step "of self-

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block to the crises cries associated with the Anthropocene mess. My recent efforts are to stir imaginations towards glimpsing effectively—that word needs psychic ingestion!—the need for a shockingly new science of engineering beneficially the flow of exchanges, a control of flows I have paralleled with global hydrodynamics (see my *Sane Economics and Fusionism*, Axial Publishing, 2010, ch. 3, "Imaging International Credit"). This little essay wiggles around towards intimating the full shocking cultural shift that is to be symbiotically *Concomitant* (see my index entry in *For a New Political Economy*) to an ever-new self-luminous promising of global exchanges. Flex your imagination fiercely to think of Lonergan's analysis as something like swimming pool hydrodynamics held in an open concrete suggestive heuristic by Lonergan. We need to get that swimming pool dynamics into the economics classes of grades 11 and 12. On the shambles of undergraduate economics, see *The Allure of the Compelling Genius of History*, chapter 3," The Canons of Economic Meaning."

<sup>59</sup> *For a New Political Economy*, 309, lines 33–34.

<sup>60</sup> *You Should Have Known*, 413, as in note 1 above, weaved round the final note's reference to page. *Suggest?*

A gently seeding rising in Poisson density to seething autosuggestion about, in and about, the mechanical covenant of history's aggregate of a trillion promises of money going and coming? Sniff the trail into the future as you halt, in later daze, over the notes in the sixties below? The old joke may help you: if you remember the sixties, you weren't there. Are you there now, ready to start a 2020 vision? Or will people in a later millennium muse about the twenties of this one and tell your ghost *You Should Have Known?*

<sup>61</sup> *Insight*, 495.

<sup>62</sup> *Ibid.*, 495.

<sup>63</sup> *Ibid.*, 558.

<sup>64</sup> I refer here to two novels by Patrick White that could nudge a man like Stan Parker or a woman like Theodora Goodman to sense a slimly possible genetic growth that is to be Bell-curve normative in later

scrutiny and self-appraisal,”<sup>65</sup> a scrutiny and appraisal of the core of the onion of inquiry, the shocking shell of pedagogy, the neatly dodged assumption of serious science. It is to read freshly and not “without tears”<sup>66</sup>—thus moving towards aggregating new diagrams and images of the climb of the What of Man, out of the [Ant’s Story](#)—a suggestion of the 45-year-old Lonergan, poised then to begin the failed nudge of *Insight*. “Our basic assumption is that science is understanding, that only secondarily and in virtue of self-scrutiny and self-appraisal is scientific understanding expressed in definitions, postulates, deductions.”<sup>67</sup>

Might we try a little of this self-scrutiny of our wonder-onyeon<sup>68</sup> “regarding the flow of empirical consciousness as the materials for its operation”<sup>69</sup> that flowed round the flows round the five circles of surplus superposition? So, I lead you to pick up again your fiddling where we led off our venture in this section: how now are we thinking of the international trading stuff? Are we thinking of large container ships or even floating hotels of tourists? Are we still on the shore with the island native viewing the passing canoe?<sup>70</sup>

Well, you muse, did you not lead me away from the shore and the ships to a difficult grappling with imaged circles and lines? Are we not getting somewhere towards a *Praxisweltanschauung* on the “mysteries”<sup>71</sup> of international trade? We share these questions, but

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millennia. If you follow through in these times, building your Interior Lighthouse, you had best tune into the spirit guiding of Theodora in modernity’s advisings: “Of course, you will not be taken in by any of this, do you hear? But you will submit. It is part of the deference one pays to those who prescribe the reasonable life. They are admirable people really, though limited.” (*The Aunt’s Story*, near its end: the precise reference escapes me). Submit? A tricky juggling like the cunning of the unjust steward.

<sup>65</sup> See the full text at note 67.

<sup>66</sup> The reference (*The Ontological and Psychological Constitution of Christ*, CWL 7, 151) carries you into the key central text of Lonergan regarding reaching for images, including strange complex pseudo-words such as I cooked up in [Æconomics 1](#). The book, of course, could carry you into the meanings of *submit* and *cunning* in the pilgrim man Jesus. A further carrier towards such meaning is my *The Allure of the Compelling Genius of History. Teaching Young Humans Humanity and Hope*, Axial Publishing, 2015.

<sup>67</sup> *Collection*, “A Note on Geometrical Possibility,” CWL 4, 93–94.

<sup>68</sup> “It remains that a word be said on total development.” (*Insight*, 494: the beginning of a section 7.4 on “Human Development.” A word? Ten pages of words from Lonergan. Might we put in his might the words of the Gibbs brothers that pianoed around in that other ’68, notably in the *Ed Sullivan Show*? “You think that I don’t even mean, / A single word I say. / It’s only words, and words are all I have, to take / Your heart away”.

<sup>69</sup> *Insight*, 407: end of section 4, “Experiential Objectivity”. Should I add more of Lonergan’s words, leading up to ...? “[T]he given is defined, not by appealing to sensitive process, but by the pure desire regarding the flow of empirical consciousness as the material for its operations”. Indeed! But what, then mouth we mean by *given*? “Us then. Finn, again! Take. Bussoftlhee, mememormee! Till thousandsthee. Lps. The keys to. Given!” The near end, and beginning, of Joyce’s *Finnegans Wake*. So, in ’69 the Lp was given, led by “Words”: *The Best of the Bee Gees*. Might we now begin to sing the other lines of that song, but freshly, hopefully, interventionally, “This world has lost its glory, let’s start a brand new story now, my love.” It is a matter of guarding and re-guarding the flow of empirical consciousness, in all, democratically. See further, note 93.

<sup>70</sup> The question has radiant depths, climbing beyond the sixties, climbing into the mibox imaged in the website book, *Wealth of Self and Wealth of Nations. Self-Axis of the Great Ascent*, page 41. For relevant enlargements of its meaning, see [Vignette 22](#), “Mibox”.

<sup>71</sup> Look back now on those diagrams, or any other images, of superposed circuit. Is it not startling to weave them into the perspective Lonergan suggests, “to such images, then, let us give the name of mystery”? (*Insight*, 571, lines 9–10).

now I pose my own frightful question, whether we “distort these mysteries into myths.”<sup>72</sup> And with that question “we are brought to the profound disillusionment of modern man and to the focal point of his horror.”<sup>73</sup> But we teeter, shrouded in illusions in this deathbed scene of the negative Anthropocene, before nature’s invitation to effective disillusionment.

Heavens, what has that to do with our little exercise? It is an exercise in good normative economics, is it not? : still, stilly, it can be as sick as parallel exercises in bad economics.<sup>74</sup>

Our little exercise was in continuity with a serious exercising struggle through the first three chapters of *Economics for Everyone*, a pop-version of the climb of chapters 15–18 of *For a New Political Economy*. Unless you are a strange evolutionary sport, the adequate exercising was just not done: a wall and pall of culture enslaves your neuromolecules, hastening in you an onionskin that poses as science.<sup>75</sup> There is no parallel to the nun’s story of physics in modern humanities, including the higher humanity lurking in religious loneliness.<sup>76</sup> Can this be true of you, even if you took me seriously in our venture into the diagrams of page 11? What, ask yourself, was your mental move along the lines of flow in and out of circles? Yes, I invited you away from visions of container ships and bond markets, but where did you go, where did you land?

These questions I leave to you now, the equivalent of exercises in the Nun’s Story that we shall cope with fleetingly in the next class of the Epilogue.<sup>77</sup> But now, I point you to those

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<sup>72</sup> *Insight*, 571, line 37. Opposed to this is “involvement in the mysteries” (*ibid.*, line 36), a topic of my five essays in *Divyadaan: Journal of Philosophy and Education*, vol. 30, no. 1 (2019), where R. Whitson’s *The Coming Convergence of World Religions* is lifted, more elementarily, into this new context, a lift neatly symbolized by the switch to the word *Converging*. It is to be the active self-luminous leaning into an absolutely supernatural fully humane cosmic future. Then the limp “theology possesses” of *Insight* 766 (line 29) will be a radiant heuristic and imaged control of the ongoing genesis of mysterious meaning, smelting the remnants of our present mythic vomit.

<sup>73</sup> *Ibid.*, 572.

<sup>74</sup> Bad economics and its exercises on our topic are illustrated in note 80. There are two centuries of such exercising warping even those with suspicions about the stuff, like Joan Robinson and Alfred Eichner. I sweep through the madness of some present erudite practitioners in “Finding an Effective Economist. A Central Theological Challenge,” *Divyadaan: Journal of Philosophy and Education*, vol. 30, no. 1 (2019), 97–128. Broader pointings towards the concrete normative context are given in Philip McShane, *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*, Axial Publishing, 2002.

<sup>75</sup> The pose and poise is shared by front line economists. A disconcerting illustration is the work of Thomas Piketty. My comments on his *Capital in the Twenty First Century* are book-length (*Piketty’s Plight and the Global Future*, Axial Publishing, 2014) so perhaps it is neatest to leave with you a broad pointer from Lonergan for further musing about the pretend-science of economics and its vague generalities. The economic community, and the apparently creative Piketty, carry on “by staying on the same level of generality and by making up for lost ground by going into the more particular fields of statistics, history, and a more refined analysis of psychological motivation and of the integration of decisions to exchange” (*For a New Political Economy*, 7).

<sup>76</sup> This is an extreme tricky zone of future functional reflection. There is the context of my five essays in *Divyadaan* vol. 30, no. 1 (2019) that is not unexpected: that involving members of world religions that need to rise to a kataphatic poise, a move towards an Interior Lighthouse. But there are the apparently non-religious in various degrees of distress regarding layers of shenanigans that are part of axial religiosity. There are obvious layers of religious money-dealings that need laundering, but might I suggest a musing about the blundering that surrounds the joyous dynamics of sexuality?

<sup>77</sup> The next class refers here to the continuation of my pedagogical ramble around Lonergan’s dense presentations on economics. Charles Hefling Jn. wrote of Lonergan in his Editor’s Preface to *CWL* 15,

exercises by repeating the sound nudge of Lonergan. “Our basic assumption is that science is understanding, that only secondarily and in virtue of self-scrutiny and self-appraisal is scientific understanding expressed in definitions, postulates, deductions.”<sup>78</sup> I ask you to venture into a foggy zone of self-scrutiny and self-appraisal: if you like, getting yourself together, *Assembling yourself*.<sup>79</sup> Further I would note that your self is not some lone ranger, and so what you assemble is, right down to the *moi intime*, accompanied by a culture, a crippling culture, for example, represented by Mankiw and his *Principles of Economics*: there is no place there for our little exercises, nor for self-scrutiny, nor for self-appraisal.<sup>80</sup>

## Epilogue

The little exercises, properly done, point us to the distant future. The **properly done** is our giant topic here. We are pushed, by our bestest molecular mindbends, a push beyond the poise of the first lines of *Insight*'s 17<sup>th</sup> chapter on Dialectic: we are to luminously leave the philosophers and economists behind, going quite beyond the fact that “Hegel has obliged them not only to account for their own views but also but also to explain contrary convictions and opinions.”<sup>81</sup> We are to leave present philosophers and economists and journalists and novelists behind, as well as the operative destructive poises and opinions that caul them into the continuing horror of modernity.

Did you pause for a few days,<sup>82</sup> like my beginners class in physics, to find just where you stood and understood in the neurotwirl of your minding? Did you tune in, mindfully and psychically, to “knowledge of all that is lacking.”<sup>83</sup> I suspect not: that is a heart-rapping part of the horror of modernity. Might you poise to deliberate on repentance?<sup>84</sup>

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*Macroeconomic Dynamics: An Essay in Circulation Analysis* (p. xix), “towards the end of his life he wrote in a spare and lapidary style that makes every word count.” I aim in another direction of making ‘every word count’. Later generations, mehopes, will push towards the counting words being made flesh.

<sup>78</sup> *Collection*, “A Note of Geometrical Possibility,” CWL 4, 93–4.

<sup>79</sup> *Assembly* (the last word of *Method in Theology*, 1972, p. 249) is the selective lifting of a “Leixlip” from the past that is the topic of the text quoted in different typeface here, after note 84. I am thinking here of ontic self-exposure: a blunt discomforting task, pivoting, in the third objectification of the end of page 250, on the face-off of *You Should Have Known*.

<sup>80</sup> A detailed challenge of the horrid irrelevance of Mankiw is given in Bruce Anderson and Philip McShane, *Beyond Establishment Economics. No Thank You, Mankiw* (Axial Publishing, 2002). Chapter 9, “Gains from Trade?” is directly on our topic. Mankiw’s ungrounded hair-brained view that “trade allows all countries to achieve great prosperity” (*Principles of Macroeconomics*, 55) is given an initial critical context there. However, we do not tackle, in that book, the task I turn to in this essay. Nor does Michael Shute in his ground-breaking, *Lonergan’s Discovery of the Science of Economics*, University of Toronto Press, 2010, help in this difficult zone: his book aims at a broader critical perspective.

<sup>81</sup> *Insight*, 553.

<sup>82</sup> This is, you must even now experience, a quite unrealistic invitation to quite new rhythms of life. But might you at least stretch your superego-boxed-up a little to see the insanitary insanity of the patterns of our employments?

<sup>83</sup> *Ibid.*, 559, line 24.

<sup>84</sup> Again, the unrealistic invitation, but now focused as something very definite to experience: reading a single page of *Insight* with decent seriousness: page 722, whose first line sings to you of embracing the universe’s

This morning I wrote as follows to what I might regard as an elite sub-community. But it is a relevant Leixlip for them, and a singing and signing of distant hope for you, but also perhaps a *happening* of consequence?

### **A note on going on from 1833 to 2020\***

\*1833 are the last sixteen lines of *Method* (1972); 2020 is a matter of visioning global temperature increases recently estimated.

I realize, through various correspondences, that the baton-exchange from dialectic to foundations is pretty vague for some. So a few jottings may help. Think first of a mature standard-model “on going on.” My illustration is my recent interpretation—the essay is on my website, Article 11, “[Interpreting a Fragment of Lonergan](#)”—of *CWL* 15, 12–14: I reverse the accepted sustained “conclusion that has given rise to the division” (line 3, p. 14) of micro- and macro- in economics and its texts. Microeconomics is a “misadventure” (section 20, *CWL* 15). Popularly put, a mistaken horizon in the sea-field (*CWL* 18, 199; 306): a ship’s-captain is nuts to think that he is doing nicely watching the weather in his horizon.

Let us think of my reversal of the counterposition (end of 1833, as I am doing 1833 alone here, and indeed talking popularly,  $C_9$ ): but now think of the effective cycle from interpretation (FS2) that swings my “fragment” and its conclusion into “*Assembly*” (end-word of *Method* 249). I skip the top-250 stuff. **You** have to do (lines 20–29 of 1833) a dialectic **refined** positioning—including bio-ing—about microeconomics in your ongoing story, where possibly you are drifting regarding and guarding microeconomics. You are to become discomforting if your colleagues are “micro-fanatics”. [I write of 1833 but note the short-term cultural shift  $C_9$  poise of mine above: you lean into involvement with those in your community who effect or are effected by the counterposition on macro- and micro- economics]. The hope is for an 1833 supreme-court ruling that is unanimous here: the cycle and its structure aims, in its brilliant Lonergan-designed twists, at a Poisson-stats for non-unanimity.

SO: the baton is passed on: foundational people, facing forward, imagining effectively effective imaginings [and notice that that facing faces forward and round, and roundabout ... so you have chats like  $F_{53}$ , gossip of  $F_{22}$ , a mood of delight or dismay in  $C_{ij}$  around the seeding of a new genetics of economic controls].

“But we are not there yet” (*CWL* 21, 20: the whole long paragraph is relevant to “extinct”-[last word in paragraph]-ing non-functional economics, non-functional thinking. Back we go the broader seeding and seething (this brings in *Method* 250, line 3, *Completion*). It is our present state: *Assembly* is of the present negative-Anthropocene mess, to which microeconomics is a solid contributor, be it the microeconomics of War or wells or Wall St. Then, yes, we are in the website [Opens of the Positive Anthropocene](#): we are pushed and pushing to tuning into FS,

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order, and whose final line of which ends with a vital pointing to “that order’s dynamic joy and zeal.” The gentle pointing between invites repentance 6 times (lines 3, 10, 17, 22, 28, 32).

and we are in the zone of delight and dismay of, e.g., the book *Sustainability and Peaceful Coexistence for the Anthropocene* that is a key topic there: we need a psychic lift to roundabout our presence in our local culture, a very difficult psychic lift in various “*Grenzsituationen*” (CWL 18, 239: see, further, the index under *Drifting*) in which we are accustomed to drift busily as thinkers of the type given by the story hidden in paragraph 2 of *Method* chapter 1. Perhaps we could rise out of the drift-would to get [Openers of the Positive Anthropocene](#) viral?

The hope is that they might pause and deliberate effectively towards fiddling forward<sup>85</sup> themselves and you all to suck seed in reading the full sentence, indeed the full section, from which the previous six words are quoted. “Most of all, what is lacking is knowledge of all that is lacking, and only gradually is that knowledge acquired.”<sup>86</sup>

But haunting my essay is a novel enterprise quite beyond all of us in this century. Perhaps some of you have tuned into that, sensing something strange in the skirl and twirl of my initial quotation from the novel *You Should Have Known*.<sup>87</sup> Curiously, I also finished that novel today, and with a lift of perspective that transforms<sup>88</sup> my reading of *Insight*’s seventeenth chapter from which I have been quoting in this Epilogue. Thinking in terms of my 1959–60 lectures in

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<sup>85</sup> The fiddling forward is, of course, to be the massively orchestral business symbolized by my word,  $W_3$ , or more fully by  $\{M(W_3)^{0\Phi T}\}^4$ .

<sup>86</sup> *Insight*, 559, lines 24–5.

<sup>87</sup> There is a sense in which this present essay is a pointer to the fermenting forward of even such popular writing as this good novel is, but only a pointer: we move next to face the fuller context of that pointing in the next essay, “A Common Quest Manifesto,” but I do not intend tackling the bundle of problems that surround present fiction. I recall now hovering over the false core of detective novels thirty years ago in “The Quest for Sherlock Holmes” (section 1.5 of the website book, *Process: Introducing Themselves to Young (Christian) Minds*). But coming to grips with the full foggy pall of truncation over all brands of literature and literary studies is a massive future quest of “resolute and effective intervention in this historical process” (*Phenomenology and Logic*, 306). Korelitz’s novel is a well-presented truncated story of a therapist discovering the failings of her therapy and self-therapy. The heroine, Grace—who might that be in the full phyletic story?—is bound and tongue-tied. How do we begin to rise to the freshening madness of the sixties?—I am recalling my notes above of that ‘decade.’ Might you begin the self-therapy that would lead to effective authentic nescience, sniffing round the seeds of a luminous transformation of your captivity in initial meanings (see notes 45 and 91)?

<sup>88</sup> Here I pause over what seems to me to be the key to transform your reach, the yearning of your *moi intime*, for the happenings of the ontic and phyletic answer to “the problem of general history, which is the real catch,” (*Topics in Education*, CWL 10, 236): catch, indeed, in both senses. It is to take seriously the invitation to heart-hold to “understanding the object” (*Method in Theology*, 156) in the fulsome concrete Sonflower genetic heuristic that is pleaded for at the pinnacle of chapter seventeen of *Insight*: the paragraph at the turn of the pages 609–10. That is the Dionysian spark that is to lift us eloquently beyond Nietzsche’s “Genealogy of Morals” in a darkly lightsome grip on “the invariant structure” of “the good of order found in the whole universe.” My quotations here invite you to read *round* CWL 10, pp. 40–41—yes round, like *Finnegans Wake*’s “away a lone a last a loved a long the (628) / riverrun past Eve and Adam” (3)—thus, round the two pages 4041 of *Topics in Education*: “relevant to a division of men and (41) / “the Dionysian” (40). The Dionysian is the “personal relations” of the third line of the word-spread of *Method in Theology* that points to a new twirling Han Dynasty (see *The Allure of the Compelling Genius of History*, the back cover, XX, 230). “For ‘tis they are the stormies. Ho hang! Hang ho! And the clash of our cries as we spring to be free.” (*Finnegans Wake*, 627).

physics, I surmised ponderously that the transformation<sup>89</sup> is the stuff of graduate work in a later time; parallel stuff in physics would have been beyond the graduates to whom I lectured that year. What, then, to do here in conclusion? Best, it seems to me, to simply leave you with a further spread of exercises around the novel enterprise of future centuries, when there will be an increasingly luminous and self-luminous ethos not only in literary studies but in any literary involvement.<sup>90</sup> But can it be true, even now, that *You Should Have Known* that we were entrapped in initial meanings, however sophisticated?<sup>91</sup> Might I cunningly say that the heroine of that novel, the therapist Grace, was handicapped by molecularized disorientations battling self-therapy? So I take a flight of non-fantasy when I add that the Therapist Grace is similarly handicapped and thus point you gently—a broad possibility of lifting you out of myth to mystery—to a fresh reading of the Epilogue to *Insight*.

But the immediate pointing now, for the next class, is towards simply reading the word *function* even as the surrounding culture of reading invites you inwardly to slide on by bye. Start

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<sup>89</sup> *Transformation* is a word of mathematicians, and the parallel to the complex signing there brings me to the problem of the linguistics of what I write of in the next note. Recall my brief suggestive ramblings of [Æconomics 1](#), “That the Word Be Made Fresh.”

<sup>90</sup> We are obviously thus involved here now: here now, **now here, no-where**, all **boldfaced** nudges for you, in you, as we end, nudges to alert that the reading most likely was not a **bold-faced within** reading, a mibox stirring (see [Wealth of Self and Wealth of Nations: Self-Axis of the Great Ascent](#), chapter 5: “The Inside-Out of Radical Existentialism”; see also note 70 above.). But even if not that, was it perchance luminously held in the broad beyond-initial meaning of *word*? Had you taken flight with the likes of me on a higher soaring than Helen Keller to seek a luminous self-sign of the meaning of this common signing? Words of that journey are on pages 31ff of my little book, *A Brief History of Tongue: From Big Bang to Coloured Wholes* (Axial Publishing, 1998), and later in the book there are the Big Words at the end of chapter four, “A Rolling Stone Gathers *Nomos*,” pages 108–110: a single word on each page of text. The chapter ends with Lonergan remarking “there are windows to be opened and fresh air to be let in.” Might he have sung, “gimme gimme air”? Was he not thus thinking in 1969, when *The Rolling Stones* put words into his might: “The floods is threat’ning / My very life today / Gimme, gimme shelter / Or I’m gonna fade away”. I have put larger words into his might, like those ending that 4<sup>th</sup> chapter, diagrams of superposed circuits, like the single central word  $W_3$ , one version of which is in note 28. We need to put it into the psyches of all glocal circuits. By now you should have a sense of there being layers of superposed circuits, miboxing future global thinking into  $W_3$ , perhaps even raising you to finding your self in a finitude where “God is not an object” (*Method in Theology*, 341, line 2).

<sup>91</sup> Recall note 45 above. How far have you moved since on the road to self-luminosity of nescience? My forty-month old grandson Matthew is eloquent in the word “transformer,” cousin to the words that lead to notes 88 and 89. You may well be eloquent about the transformations of culture involved in Lonergan’s “stages of meaning” (*Method in Theology*, chapter 3) or involved in the needed lift out of the axial period, or out of the truncated slice of the negative Anthropocene age: you can, thus, sense that a slogan such as “From Greed to Green” speaks volumes. But the volumes generally, with the touch up of *haute* vulgarized science, remain as complexified, even richly aesthetic, initial meanings. Still, is that not enough to help us from greed to green, to dodge extinction? Answering that question decently “is a vast task. It means thinking out afresh our ideas of markets, prices, international trade, investment, return on capital. Above all it means thinking out afresh our ideas on economic directives and controls” (*For a New Political Economy*, 105), on and in the super-superposed circuits of minding. AND: “we are not there yet” (*ibid.*, 20). Stumble through the long ‘paging’ paragraph which begins thus, and arrives at, for you, an initial meaning of its final claim. “Nor will it suffice to have some highest common factor of culture, to accept the physical sciences but not bother about their higher integration on the plea that that is too difficult, too obscure, too unsettled, too remote. That was titanothore’s attitude to brain, and titanothore is extinct” (*ibid.*, 21).

with the index of *Insight*, but home in there on the Epilogue's two occurrence of *function* (759, lines 10, 12), and be baffled about how you function in the reading. Move back to find the nominal claim of yourself "a unity of a function of variable content,"<sup>92</sup> that can begin to come to grips, suckseeding, with the indexed pointers to *Function* and *Functional* in *For a New Political Economy*. You find yourself in a stochastic showering of initial meanings, whose initiating context is the index entries under *Concomitance*. Concomitance is what the credit-bright fiddling is all about: accompaniment, a company meant in luminous rhythmic functionality.<sup>93</sup> What is happening here? Is not **what** happening here, promising a Leixlip? But quietly, patiently, gently, with distant phyletic hope against ontic hopelessness, despair. "O despair! / I nodded – still to tease."<sup>94</sup>

Grace was not going to think about what had just *happened*, not tonight at least. That she had arrived at his house as a neighbor and left – for the moment – as a person he 'really really' liked meant that some Rubicon has clearly been reached, if not crossed. But it was so . . . well, 'gentle' was the word that came to her first.<sup>95</sup>

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<sup>92</sup> *Insight*, 393.

<sup>93</sup> We are back, or freshly forward, with the lonely yearning mood of the sixties—both the 20<sup>th</sup> century decade and the notes above—and I suppose "it remains that a word be said" (*Insight*, 494) about glocal joy and genuineness. And indeed Lonergan has that word, *tension*, as he writes of the challenge of a creature with a "habitat" (*Insight*, 498, line 11) molecularizing, as Sinead O'Connor sings (see note 11), "a universe inside me" (*Insight*, 498, the lines following line 11, but mesh them into the climb to the final words, mentioned in note 84 above, of *Insight* 722). Then there is a helpful meshing of the X of Cosmopolis (*ibid.*, 263) with the *happening* of a hiddenly good performer breaking out to **transform** an audience in an X-Factor show. (See *The Allure of the Compelling Genius of History*, 225ff.)

<sup>94</sup> Thomas Hardy, *A Trampwoman's Tragedy*, verse 8.

<sup>95</sup> *You Should Have Known*, 416.