

## INTRODUCTION Collective Futurology

*Philip McShane*

My Introduction is clearly divided into two parts, a Foreword and an Afterword. The division hardly needs explanation. The Foreword was written at the beginning of the project at the end of 2016. The Afterword was written in March of 2017, and deals helpfully with the measure in which we achieved our goal.

### Foreword

In a recent book, titled *Collective Electrodynamics*, Carver Mead takes to task Richard Feynman for being insufficiently tuned to the achievement of James Clerk Maxwell.<sup>1</sup> My dense first footnote is an indication of my (luminous)<sup>3</sup> reluctance to go further with that topic in the text.<sup>2</sup> To do so would be a foolish

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<sup>1</sup> See Carver A. Mead, *Collective Electrodynamics. Quantum Foundations of Electromagnetism* (Cambridge: MIT Press, 2000) xi–xiv. Mead’s work has not created much of a stir. On February 22<sup>nd</sup> 2013, Mead lectured on the topic “A Bunch of Big Egos are Strangling Science.” Are there parallels in theology? Mead points, in the book, to the fertility of Maxwell’s ideas, and to physics’ present openness. I recall commenting, in *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism*, Collected Works of Bernard Lonergan 18, ed. Philip McShane (Toronto: University of Toronto Press, 2001) 320, note 3, on the relevance of incompleteness theorems: “An essential supplement to clarification here, and indeed throughout contemporary theories of particle physics, is the distinction between primary relativity and secondary determinations in *Insight*, chapter 16, §2.” (*Insight: A Study of Human Understanding*, Collected Works of Bernard Lonergan 3, ed. Frederick E. Crowe and Robert M. Doran [Toronto: University of Toronto Press, 1992]). See further, the next three notes.

<sup>2</sup> I first thought of a meaning for the symbol “( )<sup>3</sup>” when writing of “the discernment of discernments of discernments” in the conclusion of the first essay in *The Redress of Poise*, “The Importance of Lonergan’s

aligning of my effort here with the hope of Lonergan about theologians that would follow his lead: “Well, they have to be able to read with profit a book like Lindsay and Margenau’s *Foundations of Physics*.”<sup>3</sup> At present, very few theologians or philosophers are thus able. What, then, would be my point in going further, or in drawing an odd parallel between the efforts of theology and futurology to deal collectively with the global collective of humanity and Carver Mead’s suggestion that contemporary physics should turn its attention to the concrete collectives that are the phenomena of modern physics?<sup>4</sup>

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Economics for Lonergan Students” (available at: <http://www.philipmcshane.org/website-books>). The symbolism relates to the luminous self-control of meaning required to be at home in what I later wrote of as a geohistorical heuristic (see Question 36, “An Appeal to Fred Lawrence and Other Elders,” available at: <http://www.philipmcshane.org/questions-and-answers>). The issue is to reach a concrete control of such features as “ongoing context, overlapping contexts” etc. which are mentioned by Lonergan in *Method in Theology* and in later works. That heuristic lifts the meaning of *Implementation in Insight* to a new level of control of the 8<sup>th</sup> situation room of functional collaboration. See chapter 12, “The Situation Room: the Stupid View of Wolf Blitzer,” in my *Profit: The Stupid View of President Donald Trump* (Vancouver: Axial Publishing, 2016) (hereafter, *Profit*).

<sup>3</sup> Archive File 89000DTE070, 3 (transcript of question and answer session, Boston College Lonergan Workshop, June 18, 1976); see also his notes for that session. 27920DTE070, 5. These files may be found at the Lonergan Archives website: [www.bernardlonergan.com](http://www.bernardlonergan.com). I would note that the statement was not off-hand: the questions were given to Lonergan in the morning, and the statement is in his notes for answering “how much science need a theologian know?” More on this in the first, second, and fifth articles in this volume.

<sup>4</sup> As I remark in the text, there is no point in developing a parallel here that would mediate concretization both in physics and theology. My emphasis is on the genesis of an ethos of openness and incompleteness. As you shall find, that ethos is a central issue of these articles but the fine point of the challenge is effective implementation effectively indoctrinated.

Might I have better luck, lift us to “fruit to be borne,”<sup>5</sup> if I appealed to Lonergan’s own suggestion, at the end of *Insight*, for a collective effort to deal creatively with the collective that is humanity? I do so appeal here; we do so appeal here; but we appeal by a stumbling effort to follow Lonergan’s solution to the central problem of *Insight* identified by him there as a little known *X*,<sup>6</sup> identified, eleven and a half years after he completed *Insight*, as functional collaboration.

My team of five, a number suggested by the reverend editor, Julio Teixeira, followed my guidelines in structuring the collaboration. That structuring is pretty apparent from the table of contents: the team of five is to move through the final five specialties. What is meant by “move through” is something that you must poise over, contemplatively (see note 23 below), as you follow our struggle. What is important to recognize, cognize, neuromolecularize, is that the moving is a struggling start, a seeding. I think now of two texts from the writings of Lonergan that could help you here, two texts separated by almost precisely nine years. The first text is from *Insight*, written in the summer of 1953. It comes from the massively dense *The Sketch*:

Thirdly, there are pure formulations. They proceed from the immanent sources of meaning to determinate differentiations of the protean notion of being. Such differentiations may be either the

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<sup>5</sup> *Method in Theology* (New York: Herder and Herder, 1972) 355. The central issue stares us in the face in the phrase of the next line, “they fail to mature.” That last chapter of *Method* dangles over the hope of Jesus and Lonergan, “may they all be one” (*ibid.*, 367). Imagine—thus stretching for molecular openness—picking up the 8 occurrences of “situation” on page 358 there, and thus reaching for meeting “an ever deeper crisis in the situation” (*ibid.*, 358) that clouds humanity in its 2020–2050 vision.

<sup>6</sup> “Still, what is cosmopolis? Like every other object of human intelligence, it is in the first instance an *X*” (*Insight* 263). But note that it is only an effectively whatted *X* if you stand with a positive leaning into what I call an *Amendment A* of all global constitutions (see *Profit*, 85): an existential YES to the question: “Do you view humanity as possibly maturing—in some serious way—or just messing along between good and evil, whatever you think they are?”

contents of single judgments or the contexts constituted by more or less coherent aggregates of judgments. In either case they are pure formulations if they proceed from an interpreter that grasps the universal viewpoint and if they are addressed to an audience that similarly grasps the universal viewpoint.<sup>7</sup>

The second text is from July 16, 1962, with 31 months to go before Lonergan “gets a certain grasp of science and is led on to certain points in the world of interiority.”<sup>8</sup> It was a grasp that pushed him to burst forth in a creative page that ended with his vibrant scribble—the underlinings are his and were double, “vital, intelligent, reasonable, responsible, mine and catholic.”<sup>9</sup>

Moreover, the world of community, by the systematic exigence, goes into the world of theory. And one can say the world of community is the medium, the mediation, by which one proceeds to the world of theory. Both of them together lead one back into interiority, and interiority is the ground of method.

#### *The Genetic Circle*

That circle – the systematic exigence, the critical exigence, and the methodological exigence – is also a genetic process. One lives first of all in the world of community and then learns a bit of science and then reflects, is driven towards interiority to understand precisely what one is doing in science and how it stands to one’s operations in the world of community. And that genetic process does not occur once. It occurs over and over again. One gets a certain grasp of science and is led on to certain points in the world of interiority. One finds that one has not got hold of everything, gets hold of something more, and so on. It is a process of spiraling upwards to an ever fuller view. That circle – systematic, critical,

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<sup>7</sup> *Insight* 602.

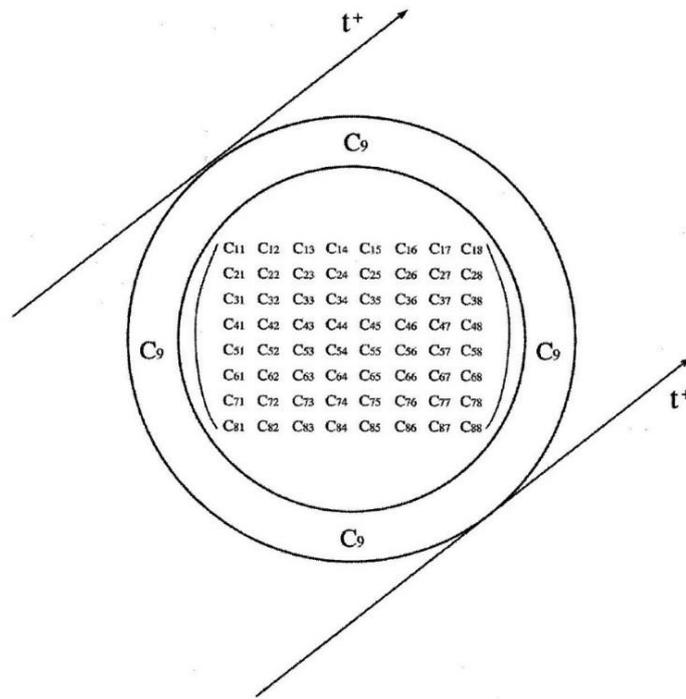
<sup>8</sup> I am quoting from the latter part of the piece cited immediately in the text.

<sup>9</sup> I present what is called “the discovery page” in Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas* (Vancouver: Axial Publishing, 2010) 160.

and methodological exigence – does not occur just once. It occurs over and over again in the self-correcting process of learning.<sup>10</sup>

How, you could profitably ask, might he have diagrammed the genetic circle, or the prior dialogue about weaving round a pure formulation? But space does not permit me to wander around that problem here. Rather I leap to the diagrams which I have been using for over three decades to do what he asks about structuring sufficiently an imaging.

The one diagram that I would have you focus on as you face into this book is the diagram reproduced elsewhere many times, a diagram focused on dialogue.



<sup>10</sup> “Knowing, Believing, Interiority,” in *Early Works on Theological Method I*, Collected Works of Bernard Lonergan 22, ed. Robert M. Doran and Robert C. Croken (Toronto: University of Toronto Press, 2010) 140. This chapter presents the lectures of the second Monday of the 1962 Regis College Institute on Method in Theology.

Such diagramming as this is, I know, quite distasteful to many. That distaste is a far-reaching topic, so I restrict myself to a brief comment of Lonergan. “If we want to have a comprehensive grasp of everything in a unified whole, we shall have to construct a diagram in which are symbolically represented all the various elements of the question along with all the connections between them.”<sup>11</sup> The center of the diagram represents the 64 types of two-some address that are to occur in the Tower of Able,<sup>12</sup> an address that is to be abundantly self-luminous and Bell-Curve efficient in the positive Anthropocene Age.<sup>13</sup>

What of our five collaborators in this space of early months of 2017: millennia, perhaps, prior to that time? They are represented elementarily by the five by five sub-matrix at the bottom right of the diagram, crossed by the line from C<sub>44</sub> to C<sub>88</sub>, which line can be taken as representing the five, Pat, James, Meghan, myself and Terry, talking to themselves alone, but also as a struggling group, in the named heuristic fullness represented

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<sup>11</sup> *The Ontological and Psychological Constitution of Christ*, Collected Works of Bernard Lonergan 7, ed. Michael G. Shields, Frederick E. Crowe, and Robert M. Doran, trans. Michael G. Shields (Toronto: University of Toronto Press, 2002) 151.

<sup>12</sup> “The Tower of Able” is imaged on page 161 in Lambert and McShane, *Bernard Lonergan: His Life and Leading Ideas* (Vancouver: Axial Publishing, 2010).

<sup>13</sup> The Anthropocene Age is gradually being accepted as designating the period beginning when human influence effected evolutionary dynamics: usually thought of as beginning 12,000 years ago, but variously designated by different authors. The terms *negative* and *positive* are mine. You may well relate them to “the two times of the temporal subject” of Bernard Lonergan, *The Triune God: Systematics*, Collected Works of Bernard Lonergan 12, ed. Robert M. Doran and H. Daniel Monsour (Toronto: University of Toronto Press, 2007) 403–9, or to the stages of meaning in *Method of Theology* 85–99. In the latter case a refined consideration would rescue the three stages from their descriptiveness, identify evolutionary sports of the third stage, and move the third stage into a more distant future.

by  $f(p_i ; c_j ; b_k ; z_l ; u_m ; r_n)$ .<sup>14</sup> What, you might ask, is my place in the diagram, in the operations of the winter months of 2016–2017? Obviously, I am fourth in the flow, but you can also have a shot at thinking of me as weaving in principally with Brown and Duffy, what I think of as a fourth-level gadfly.<sup>15</sup> Then, as you shall notice, after my own effort in the fourth article, I still weave along here but now with, literally, my nose to the ground.<sup>16</sup> What the team is seeking, sought, to achieve is a particular short-term advance in the pure formulation of the heuristics of human progress. We share increasingly but shabbily the incomplete yet brilliant reach of the evolutionary sport, Lonergan, for such a heuristic.

I think now of Maxwell (1830–79), who died a century before Lonergan.

At the time of Maxwell's death, which happened in 1879, before he had completed his forty-ninth year, much yet remained to be done both in this and in other investigations with which his name is associated; and the energies of the next generation were largely spent in extending and refining that conception of electrical and

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<sup>14</sup> This discomfiting symbolization, later integrated into  $W_3$  (see, e.g., Philip McShane, *The Allure of the Compelling Genius of History* [Vancouver: Axial Publishing, 2015] 95) emerged first in my 1975 *Wealth of Self and Wealth of Nations* (New York: Exposition Press, 193) 106. It had not then the subtlety expressed in the semi-colon linkages of the levels, something quite beyond our present culture's grip on that linkage. This book is available at: <http://www.philipmcshane.org/published-books>.

<sup>15</sup> My first attempt at this gadflying was in the mid-1970s, in "Instrumental Acts of Meaning and Fourth-level Functional Specialization," in *The Shaping of the Foundations* (Washington DC: University Press of America, 1976) 97–118. This book is available at: <http://www.philipmcshane.org/published-books>.

<sup>16</sup> Ground, concrete, field. There are puns lurking here, and an ache for fresh meaning haunting the Afterword. "What is good, always is concrete" (*Method in Theology* 27). "The field regards metaphysics as such, but the horizon regards metaphysics as possible-to-me, relevant-to-me." (*Phenomenology and Logic* 199.)

optical phenomena whose origin is correctly indicated in its name of *Maxwell's Theory*.<sup>17</sup>

But that thinking, if you share it with me concretely, reveals significant failures of paralleling. I focus only on one: the solitude of Lonergan's climb as compared to the climb of Maxwell sketched in the chapter that concludes with the previous quotation.<sup>18</sup> Of course, there are significant parallels, like the continuity of the C<sub>9</sub> surround's commitment to general bias.<sup>19</sup> But Maxwell's achievement grounded a flow of elementary technologies not paralleled by any flow from Lonergan's achievement.

I do not wish to move on with this problem of paralleling, except to point to the key question that I posed to the struggling fivesome. That simply asks for a consideration of some effective technological paralleling to occur in the 30 years beginning 2020. Can there be moves made by this little group to effectively challenge the lack of 2020 vision in 2020, so that 2050 sees Lonergan's pointing as more than "pipe-dreaming"?<sup>20</sup> This is posed as a foundational question, somewhat like the naming of the project in that dreadful, entertaining paragraph of *Method*

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<sup>17</sup> Sir Edmund Whittaker, *A History of the Theories of Aether and Electricity, Vol. 1* (New York: Harper 1960) 277–8.

<sup>18</sup> *A History of the Theories of Aether and Electricity*, vol. 1, chapter 8, "Maxwell," 240–78.

<sup>19</sup> I think here immediately of Bernard Le Bovier de Fontenelle (1657–1757) who was a major influence in the acculturation of *haute vulgarization*, but the reality of general bias goes back to Lucy falling out of the tree at the beginning of the Anthropocene Age. Muse over the question "What happened to me?" and lift it into the context of (musing)<sup>3</sup> pointed to in note 2 above.

<sup>20</sup> As a context you may find useful "Moral Theology and the Human Sciences," in *Philosophical and Theological Papers 1965–1980*, Collected Works of Bernard Lonergan 17, ed. Robert C. Croken and Robert M. Doran (Toronto: University of Toronto Press, 2004) 301–12. A centerpiece to the cultural shift is the shift in the meaning of promise, credit, exchange. "What, I believe, is needed in the first place is a pure economic analysis of the exchange process untainted by ideology. Until it is achieved, of course, it will be confidently pronounced to be no more than a pipe dream." (*op. cit.* 311.)

287 which says “one can go on.” So the question invites a genetic cyclic flow from a vague story of failed implementation of “Lonergan’s Dream”<sup>21</sup> through the five functional efforts that end in a freshened flow into C<sub>9</sub>. What might be that freshened flow? On we go, into the baton-flow<sup>22</sup> from the first article.

Contemplation of that baton-flow will reveal<sup>23</sup> that the cultural shift of Lonergan’s work is on a quite different level from that of Maxwell, who was merely shifting forward the beginnings of explanation in the most elementary of sciences. Lonergan’s shift is emergent probability’s answer to the challenge of shifting from the negative Anthropocene Age to the positive Anthropocene Age of later millennia.

### Afterword

I had picked the date 2050 in the early stages of our reflections under the influence of Allerton’s work on climate change. The date lurked around various deadlines, crisis points in the global effort to turn back from various types of horrors. Her continued work, as it emerged in the third article, sobered me up considerably: not to mention President Donald Trump’s

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<sup>21</sup> See note 12 above: the image of the Tower is associated with Lonergan’s fullest aspirations.

<sup>22</sup> The image of relay racing is useful, particularly when it is considered concretely—secondary determinations again—for example, in terms of the delicacies of baton-transfer: the weave of dialogues like C<sub>45</sub> that get from the achievement of the end of *Method in Theology* 250 to the further reaches related to *Method in Theology* 286–91.

<sup>23</sup> The word ‘reveal’ may bring to mind the Christian tradition of doctrines and revelation, and rightly so. There is a question here of the identity and the maturity of Christian philosophy. But the more important point is the noting effectively of the kataphatic contemplation involved, whatever one’s religious orientation. I have sketched *Insight’s* positioning in that tradition in *HOW* 13: “The Interior Lighthouse” (available at: <http://www.philipmcschane.org/how>), and further illuminations, especially regarding the nescience involved in that effort, are given in *Disputing Quests* 13, “The Interior Lighthouse Zero.” (This essay is available at: <http://www.philipmcschane.org/disputing-quests>.)

increasing idiocy regarding climate change and arms racing. My own contribution emerged then as a more sober business: not a reach, say, for some Markovian statistics regarding an effective and optimistic direction of the future, but a pause over the sad reality of doctrines, whether of Lonergan or of the concerned ecological community, that remain nominal, disregarded. My pessimism was part of my baton-exchange with Quinn as he moved into the final article of this volume.

So it seems as well now, in concluding this Introduction, to express that pessimism in a positive way, indeed in a positive way that parallels Quinn's effort in the final article in this volume. I add, then, a popular expression of our challenge. It is presented here by appealing to a few pages each of two quite different and, you may well think, two very odd books: a book by Maury Klein on *The Men Who Invented Modern America*,<sup>24</sup> and a novel by John le Carré titled *Absolute Friends*,<sup>25</sup> which curiously deals with a counter-inventiveness.

Mainly I wish to quote first from Klein's short Introduction. Klein's interest was in putting together "a history of both the steam and electric revolution."<sup>26</sup> He writes of the two types of explorer, the scientist and the inventor, and the convergence of these around 1850. "By then both the scientist and the inventor had mostly advanced from gifted amateurs to trained professionals who knew how to build on each other's insights."<sup>27</sup> But let me leap now towards the end of the book and tell a very relevant tale of "Sammy Insull, as Edison always called him"<sup>28</sup>: he was Edison's secretary. It is the tale of his 1894 meeting, during a visit to Brighton England, with Arthur Wright, the

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<sup>24</sup> The full title of Maury Klein's book is *The Power Maker: Steam, Electricity and the Men Who Invented Modern America* (New York: Bloomsbury Press, pb 2009). I would note that it is one of his many books in the general area of the history of American Industry.

<sup>25</sup> New York: Back Bay books, 2003.

<sup>26</sup> Klein, *The Power Maker* xi.

<sup>27</sup> Klein, *The Power Maker* xii.

<sup>28</sup> Klein, *The Power Maker* 396.

inventor there of what Wright called a *demand meter*.<sup>29</sup> “From this chance encounter flowed one of the major epiphanies in Insull’s career. After returning home, he dispatched Ferguson<sup>30</sup> to make a careful study of the meter’s use in Brighton and how it might be adapted to Chicago.”<sup>31</sup>

Is there not some nudging here, regarding history’s separation of science from the invention of progress that echoes Lonergan’s concern about Aristotle’s narrowness<sup>32</sup> and his concern about the invention of Cosmopolis?<sup>33</sup> Might there be a much larger convergence of science and progressive invention seeded two hundred years later, in 2050, lifting “chance encounter” to a startlingly new “control of meaning”?<sup>34</sup>

But my interest in Klein’s introduction twists much more discomfortingly into our global and local lives. “The story of the power revolution offers more than an interpretation of industrial America. It suggests another insight into the most

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<sup>29</sup> Wright’s demand meter added, to the usual electric meters of the time, measures of flux and times of use: advantageous for cost-analysis. Perhaps you might fantasize about the invention, in our higher challenge, of a demand measure, a *nomos*, related to the operations of the eight situation-rooms of functional analysis? Thus, “a rolling stone gathers *nomos*.”

<sup>30</sup> Louis Ferguson was a bright engineer at the Chicago Edison. See Klein, *The Power Maker* 402–14.

<sup>31</sup> Klein, *The Power Maker* 406.

<sup>32</sup> Briefly, *Method in Theology* 3, 24.

<sup>33</sup> *Insight* 263. To be freshly read in the context of the *Afterwords* is the claim on that page, “too universal to be bribed, too impalpable to be forced, too effective to be ignored.”

<sup>34</sup> I am distracted here by the memory of a recent encounter with Paul’s *Letter to Philemon* as presented in a fresh manner, with local realisms, by my wife, Sally, in a series of lectures on Paul. After presenting it thus, she posed the question, a regular poise of N.T. Wright: How transfer its subtlety to our later times? It is a question that can lift one from a naive view of preachings and presentations to the full power of the brilliant paragraph at *Insight* 609–10, recontextualised within functional geohistorical cycling.

elusive riddle of all: What is an American?"<sup>35</sup> Is it not the presence and promise of material abundance?

Industrialization fulfilled that promise on a fabulous scale, thanks to its outpouring of material goods. Even more it defined the American Dream more vigorously than ever before in material terms until increasingly material things became an end in themselves rather than a means to some larger end.<sup>36</sup>

The consequences of a new technology can never be predicted. It enters the world and often begins to change first the way things are done and then the way people look at their world. Above all, it creates new mind-sets imbued with an escalating scale of expectations.<sup>37</sup>

"To a larger extent than most people care to admit, we have become what our technologies made us."<sup>38</sup> Now, might you and I not ask here, about what we are doing about the arena of politics and corporations, about "Fundamental Sociology,"<sup>39</sup> about the technologies of pastoral philosophy and theology?

Here I invite a jump to a few pages of *Absolute Friends*, where Dimitri rants to Mr. Mundy: are you willing, Ms. World or Mr. Mundi, to step in creatively into this chance encounter with me? "From this chance encounter flowed one of the major epiphanies in Insull's career." Might your career take a turn from present negative Anthropocene's Insulation? "Does this urgent message cut any ice with you, Mr. Mundy, or am I conducting a dialogue with myself?"<sup>40</sup>

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<sup>35</sup> Klein, *The Power Maker* xii. Then there is *Absolute Friends* 452: "A gleeful columnist of Germany's powerful right wing press boasted that Gunther Grass was more prescient than he knew when he declared that we are all Americans now."

<sup>36</sup> Klein, *The Power Maker* xii–xiii.

<sup>37</sup> Klein, *The Power Maker* xiii.

<sup>38</sup> Klein, *The Power Maker* xiii

<sup>39</sup> A side-reference here to Lonergan's "Essay in Fundamental Sociology," in Michael Shute, *Lonergan's Early Economic Research* (Toronto: University of Toronto Press, 2010) 15–44.

<sup>40</sup> Le Carré, *Absolute Friends* 327.

“I ask you again: What the fuck do we do to bring sanity and reason back into the political arena, if it was ever there in the first place?”<sup>41</sup> “Do we need a new electorate? The fuck we do. It’s not the people’s fault they can’t see straight. Do we need new politicians? Sure we do, but it’s the electorate that has to find them.”<sup>42</sup>

I am speaking, Mr. Mundy – I am speaking of something even more important to the development of Western society than the ballot box. I am speaking of the deliberate corruption of young minds at their most formative stage. Of the lies that are forced on them from the cradle onwards by corporate or state manipulation, if there is a difference any more between the two, which I begin to doubt. I am speaking of the encroachment of corporate power on every university campus in the first, second and third worlds. I am speaking of educational colonization by means of corporate investment at faculty level, conditional upon the observation of untrue nostrums that are advantageous to the corporate investor, and deleterious for the poor fuck of a student.<sup>43</sup>

So, “one just drifts through life – that is, just does and says and thinks what everyone else is doing and saying and thinking, and everyone else is drifting too.”<sup>44</sup> And while we drift, *The Men*

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<sup>41</sup> Le Carré, *Absolute Friends* 325. Here, perhaps, we reach a high in existential challenging. Is it not a shock to be led to suspect that this is simply a rough re-petitioning of the petition of Lonergan to get moving in the serious metaphysics of generalized empirical method, weaving especially into zones of power, of group control, of military expansion, etc., etc., etc.? Does this need some new slogan like *The Doctrine of Total Immersion*? (See note 55 of Allerton’s article and note 16 of my own article). “Insofar as there is to be a resolute and effective intervention in the historical process, one has to postulate that the existential gap must be closed.” (*Phenomenology and Logic* 306.)

<sup>42</sup> Le Carré, *Absolute Friends* 325

<sup>43</sup> Le Carré, *Absolute Friends* 326.

<sup>44</sup> Bernard Lonergan, “Questionnaire on Philosophy: Response,” in *Philosophical and Theological Papers 1965–1980*, Collected Works of Bernard Lonergan 17, ed. Robert C. Croken and Robert M. Doran (Toronto: University of Toronto Press, 2004) 358.

*Who Invented Modern America* continue to invent it. The answer? “The Counter-University.”<sup>45</sup> “To put it bluntly, until we move onto the level of historical dynamics, we shall face our secularist and atheist opponents as the Red Indians, armed with bows and arrows, faced European muskets.”<sup>46</sup> So?

We offer no doctrinal form for our corporate adversaries to piss on. Like them, we shall be offshore and responsible to nobody. We shall use stealth. We shall be intellectual guerrillas. We shall install ourselves wherever the enemy is encamped, and subvert him from within.<sup>47</sup>

We? Certainly we five have that bent: might we share it with you, Ms. World, Mr. Mundi? Terry Quinn’s article points “Towards the Positive Anthropocene Age: Closing the Gap.” Have I succeeded, here, perhaps at the end of a re-reading of this volume, in “*Enlarging the Significance of the Existential Gap*”?<sup>48</sup>

The difference between the horizon that a man may have and, on the other hand, the field<sup>49</sup> that is defined objectively in terms of the totality of the beings that exist, the difference that we have called *the existential gap*, is not merely a call to the authenticity of the subject in his private existence. It is also a call to authenticity in all subjects, an invitation to understand something about the process of history, and a summons to decisiveness at a rather critical moment in the historical process.<sup>50</sup>

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<sup>45</sup> Le Carré, *Absolute Friends*, 329. Recall the work of Jose Ortega y Gasset, *Mission of the University*, translated with an Introduction by Howard Lee Nostrand, Princeton University Press, 1944, 72.

<sup>46</sup> “Questionnaire on Philosophy: Response” 366.

<sup>47</sup> Le Carré, *Absolute Friends* 329.

<sup>48</sup> This, in its italics, is the title of the first sub-section of chapter 14 “Horizon, History, Philosophy,” *Phenomenology and Logic* 298.

<sup>49</sup> “The field is *the* universe, but my horizon is *my* universe.” (*Phenomenology and Logic* 199.)

<sup>50</sup> *Phenomenology and Logic* 300.