

The More General and Difficult Fields of Speculation

Bruce Anderson and Philip McShane

For society to progress towards that or any other goal it must fulfill one condition. It cannot be a titanothore, a beast with a three-ton body and a ten-ounce brain. It must not direct its main effort to the ordinary final product of standard of living but to the overhead final product of cultural implements. It must not glory in its widening, in adding industry to industry, and feeding the soul of man with an abundant demand for labor. It must glory in its deepening, in the pure deepening that adds to aggregate leisure, to liberate many entirely and all increasingly to the field of cultural activities. It must not boast of science on the ground that science fills its belly. It must not glue its nose to the single track of this or that department. It must lift its eyes more and ever more to the more general and more difficult fields of speculation, for it is from them that it has to derive the delicate compound of unity and freedom in which alone progress can be born, struggle, and win through.¹

First and Second Objectifications

A. Bruce Anderson

First Objectification

The text to be assembled comprises two paragraphs on pages 20 to 21 of *For a New Political Economy*. The first paragraph begins: "But we are not there yet. And for society to progress towards that or any other goal it must fulfil one condition. It cannot be a titanothore, a beast with a three-ton body and a ten-ounce brain."² The second paragraph ends: "That was titanothore's attitude to brain, and titanothore is extinct."³

¹ Bernard Lonergan, *For a New Political Economy*, Volume 21, Collected Works of Bernard Lonergan, ed. Philip McShane, (Toronto: University of Toronto Press, 1998), 20.

² CWL 21, 20.

³ *Ibid.*, 21.

What follows is an attempt to “sift the text from [my] own ‘world view,’ see how [I] agree (or not) with some good in it.”⁴ “[My] first move... [is] a pretty spontaneous ramble round the Assembled, e.g., do I take a fancy to this and where is it going? ... So [I] arrive at an [un]tidy first version of a first objectification with a second objectification tailing along.”⁵

Every time I read these two paragraphs I am struck by the shifts Lonergan makes from his preceding axiomatic accounts of DA’ and DA” and effective zero, to his quick historical sketch of transformations in the content and organization of the economic rhythms, to his speculations about future transformations, and concluding with his blunt warnings about what society must do, and must not do, to make any sort of progress. Otherwise, the alternative is extinction. The text seethes with frustration, anger, and urgency.

I like how Lonergan emphasizes that “the cultural overhead and the deepening that releases man to leisure and culture”⁶ are essential parts of the rhythm of economic transformations. This is so different from the overarching concerns of establishment economist—increasing the number of jobs, the value of shares, and the GDP so we have “more cheap pleasures and amusements.”⁷ Lonergan’s position is so much larger. He stresses that society

must not direct its main effort to the ordinary final product of standard of living but to the overhead final product of cultural implements. It must glory in the deepening, in the pure deepening that adds to aggregate leisure, to liberate many entirely and all increasingly to the field of cultural activities... It must lift its eyes more and more and ever more to the more general and more difficult fields of speculation, for it is from them that it has to derive the delicate compound of unity and freedom in which alone progress can be born, struggle through, and win through.⁸

I cannot imagine a contemporary economist saying anything like this!

Recent events provide ample evidence to support Lonergan’s claims that progress does not lie in dictatorships, chaos, bureaucracies, “some highest

⁴ Philip McShane, “Exercise,” email message to author, May 12, 2020.

⁵ James Duffy, “McShane and Dialectic Exercises,” email message to author, June 4, 2020. I quote from the attachment “June Group Letter.docx,” written by McShane.

⁶ CWL 21, 21.

⁷ Ibid., 21.

⁸ Ibid., 20.

common factor of culture,” or “accept[ing] the physical sciences but not bother[ing] about their higher integration.”⁹ In today’s news world we read about the egregious actions of dictators in Russia, China, North Korea and wannabe dictators in the United States, Turkey, and Brazil. Our government, military, business, and university bureaucracies are incapable of handling the array of problems they face. Social media has come to signify a common culture. And the uncritical use of digital technologies promotes surveillance and sales. Our university students are increasingly taking up computer science, accounting, and finance and neglecting the arts. Here I recall Lonergan’s statement on art. “That exploration is extremely important in our age, when philosophers for at least two centuries, through doctrines on politics, economics, education, and through ever further doctrines, have been trying to remake man, and have done not a little to make human life unlivable.”¹⁰

“So are we in trouble here? Are we in deep trouble here?”¹¹ muses McShane at the beginning of his essay on ‘Trade Turnover and the Quantity Theory of Money.’¹²

Yes.

I don’t really have any idea what Lonergan meant by the text immediately preceding the sentence “But we are not there yet.”¹³ That text reads:

Nor is it impossible that further developments in science should make small units self-sufficient on an ultramodern standard of living to eliminate commerce and industry, to transform agriculture into a superchemistry, to clear away finance and even money, to make

⁹ *Ibid.*, 21.

¹⁰ Bernard Lonergan, *Topics in Education*, Volume 10, Collected Works of Bernard Lonergan, ed. R. Doran and F. Crowe, (Toronto: University of Toronto Press, 1993), 232.

¹¹ “The trouble that I am talking about is the trouble we are in if you are not up to the effort to puzzle out the monetary circulation that goes with trade, the change in monetary circulation that goes with change in trade.” Philip McShane, *Beyond Establishment Economics* (Halifax, NS: Axial Press, 2002), 237–238.

¹² Philip McShane, “Trade Turnover and the Quantity Theory of Money,” in Bruce Anderson and Philip McShane, *Beyond Establishment Economics* (Halifax: Axial Press, 2002), 237–254 at 237.

¹³ CWL 21, *For a New Political Economy*, 20.

economic solidarity a memory, and power over nature the only difference between high civilization and primitive gardening.¹⁴

However, I have no doubt that “for society to progress towards that or any other goal”¹⁵ we must know how an economy works, and is working. I certainly agree with McShane

that, whatever the political or global orientation of a nation, or what might be called an economic unit, there is needed at the heart of its reflections and culture a clear view on how any economic unit works. Without such clarity political maneuverings about tax, trade, equality, progress, culture, values, whatever, are maneuverings in the economic dark.¹⁶

“That was titanothore’s attitude to brain, and titanothore is extinct.”¹⁷

Second Objectification

Broadly speaking my aim here is to scratch the surface and draw attention to certain aspects of “the view that would result from developing what I regard as positions and by reversing what I regard as counterpositions.”¹⁸

My inspiration for the following assessment is the beginning of Lonergan’s paragraph on page 21 where he writes:

To conclude: all the functions of the primary and secondary rhythms are integral to the universal process. That consists not merely in widening, in deepening for more widening, and both for more cheap pleasures and amusements. The cultural overhead and the deepening that releases man to leisure and culture are also essential parts—parts too easily overlooked—in the world rhythm of economic transformations.¹⁹

But what exactly are “all the functions of the primary and secondary rhythms”? What precisely are “the *essential parts* ... in the world rhythm of economic transformations”? I am unable to adequately tackle those

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ *Beyond Establishment Economics*, 193.

¹⁷ CWL 21, *For a New Political Economy*, 21.

¹⁸ For more on this topic see Bernard Lonergan, *Method in Theology* (London: Darton, Longman & Todd, 1971), 250; CWL 14, 234–35.

¹⁹ CWL 21, *For a New Political Economy*, 21.

questions. But I am able to take a stab at identifying important functions and parts—some of them essential—that would be accepted as part of the standard model. And that is what follows.

On a few occasions I have indicated what I regard as a position on economic science and what I regard as counterpositions.²⁰ For instance, in *Beyond Establishment Economics*, I presented Lonergan's key diagram (the 'baseball' diagram, for others the 'five-square' diagram) of the primary and secondary economic rhythms, plus his identification of the basic economic variables, his explanation of the pure cycle, his identification of the norms required to properly run an economy, and his explanation of the superposed circuits as the standard model. I went on to contrast the standard model with the counterpositions expressed by Gregory Mankiw in his first-year economics textbook. Although I did not explicitly work to reverse those counterpositions, my intention was to set up a comparison between Lonergan's scientific economics and Mankiw's economics to reveal the flaws in Mankiw's view. Chapters six to nine identify the position and counterpositions on an array of topics and issues. A selection of excerpts offers a glimpse of my stance and the view that would be developed.

Take chapter six. Lonergan's key diagram would replace Mankiw's diagram of monetary circulation between households and firms. Two distinct types of demand—surplus demand and basic demand—would replace Mankiw's notion of supply and demand that covers all types of goods and services regardless of their function in an economy. The question 'How does an economy work?' would be the key focus of economists rather than 'How can we ensure GDP grows in the long run? How can we avoid recessions in

²⁰ Bruce Anderson and Philip McShane, *Beyond Establishment Economics*. Bruce Anderson, "Basic Economic Variables," *Journal of Macrodynamical Analysis*, 2 (2002), 37–60. Bruce Anderson, "Economics As If Local Community Mattered," *Catholic Rural Life*, (Spring 2004), 16–19. Bruce Anderson, "Foreign Trade in The Light of Circulation Analysis," *Journal of Macrodynamical Analysis*, 1 (2001), 9–31. Bruce Anderson, "Trade and the Failure of Economic Theory," *Catholic Rural Life Magazine*, 45 (Fall 2002), 8–12. Bruce Anderson and Philip McShane, *Grounding Behaviour in Law and Economics, Legislation in Context*, ed. L. Wintgens, (London: Ashgate Press, 2007), 157–169. Bruce Anderson, "Comments on the World Trade Organization's Ten Benefits of Trade," *The Lonergan Review*, 2, (2010). Bruce Anderson, "The Fifth Functional Specialty and Foundations for Corporate Law and Governance Policies," *Seeding Global Collaboration*, ed P. Brown and J. Duffy, (Vancouver: Axial Publishing, 2016), 115–128. Bruce Anderson and Michael Shute, "Forward," in Terrance Quinn and John Benton, *Economics Actually*, (Toronto: Island House Press, 2020), vi–vii.

the short-run?' The economic variables identified by Loneragan would be measured and the results and their implications communicated in papers and textbooks, and Mankiw's non-empirical analysis would be rejected. An empirical ethos would define economics; theories would have to be verified. And theories, of course, would cover what actually happens. The dynamic productive process would be taken for granted as an important focus of economists, not a side issue. In a properly run economy, innovation would be understood as the most significant destabilizing factor of an economy, not price fluctuations due to changes in aggregate demand or supply. Economies would be understood in terms of recurring cycles and phases—steady-state, surplus expansion, and basic expansion—rather than aberrant fluctuations to be smoothed out and eradicated. In short, the position to be developed would draw on real analysis, unlike contemporary counterpositions relying on pseudo-analysis.

Let's briefly turn to chapter seven. The key financial problem for economists would be to find a stable and permanent solution to the monetary requirements of a surplus expansion and to work out how to finance a basic expansion, not how to get money from savers to investors. Economists would seek a viable solution to this problem in light of the cyclic nature of economies and recognize that savings alone is inadequate to finance a surplus expansion, for instance. Society would redistribute the increase in income to businesses in a surplus expansion and to poorer people in a basic expansion, and not use interest rates as the means to keep variations in production in step with the amount of money in circulation. The issue concerning the velocity of money would be understood in terms of how rapidly the transfer of money can effect the transfer of goods and services, not how often money is exchanged. Money would be considered a medium of exchange and a unit of accounting bridging a time interval between buying and selling, not as a store of value. McShane develops this position and defines money as a measure of the economic activity of an economy.²¹

Regarding trade, examined in chapter eight, the position to be developed includes grasping how trade destabilizes the circuits, knowing why trade does not necessarily make everyone better off, and affirming that the doctrine of comparative advantage breaks down when surplus goods are traded for basic goods.

The position to be developed in light of chapter nine would include understanding how government spending and taxation effect the basic and surplus monetary circuits.

²¹ *Beyond Establishment Economics*, 145.

On another occasion, in an article I wrote for *Catholic Rural Life* magazine,²² I explored McShane's assertion that economics should be *locally oriented, empirically rich, and normatively focused*.²³ I will mention the highlights. If economics were *locally oriented*, economists would focus on the operations of ordinary business, not the GDP; economic textbooks would be written about the economies of towns, cities, districts, counties, provinces, and not be restricted to national economies. Bankers would have the care of their communities in mind, not maxing out their personal incomes and share value. And economics would be about micro- and meso-autonomy, not dominated by central controls.

If economics were *empirically rich*, economics would be scientific, and not misshaped by social, philosophical, moral, ecological, or psychological factors. Economists would measure the actual flows of production and money; they would not construct simplified versions of reality, their models. The standard model captured by Lonergan's key diagram would ground thinking about economies and how to keep economies functioning properly. We would take it for granted that there are two main sets or flows of payments in an economy—consumer and capital—and that without making that distinction we are in the field of guesswork and myth. If economics were *empirically rich*, we would have a shot at dealing with poverty and “releasing people to leisure and culture.”

If economics were *normatively focused*, a business would be considered successful if it provided things that people need and did not, in the process, destabilize the monetary circuits of the local economy or any other economy. High incomes, increasing growth, pure profit, and the price of shares would cease to be the measures of success in business. Leisure and culture, rather than work, might become our *raison d'être*, and we would discard the idea that the sole purpose of business is to make a profit. We might even put the people who liberated us from work on the covers of our business magazines instead of the wealthiest men in the world who want to visit outer space. If economics were *normatively focused* we would develop guidelines, norms, and laws to help keep our economies functioning properly. We would condemn and, perhaps, fine or jail directors and officers whose corporations destabilize the monetary circuits by, for instance, speculating on currency rates,

²² Bruce Anderson, “Economics As If Local Community Mattered,” *Catholic Rural Life*, (Spring 2004), 16–19.

²³ Editor's Introduction to *For a New Political Economy*, CWL 21, xxxi.

artificially maintaining a capital expansion, or increasing wages during a capital expansion.²⁴

It seems appropriate to end with Lonergan's strategy for developing what he regards as a position and reversing counterpositions.

A generalization ... will attack at once both the neglect of economic education and the blare of advertisements leading the economically uneducated by the nose; it will give new hope and vigor to local life, and it will undermine the opportunity for speculation corrupting central governments and party politics; it will retire the brain trust but it will make the practical economist as familiar a professional figure as the doctor, the lawyer, or the engineer; it will find a new basis both for finance and for foreign trade. The task will be vast, so vast that only the creative imagination of all individuals in all democracies will be able to construct at once the full conception and the full realization of the new order.²⁵

But as Lonergan stresses on pages 20 and 21,

It demands discipline of mind and will: a keenness of apprehension that is not laid down to this or that provincial routine of familiar ideas not yet has sunk to the jellyfish amorphism of scepticism; a vitality of response to situations that can acknowledge when the old game is done for, that can sacrifice the perquisites of past achievement, that can begin anew without bitterness, that can contribute without anticipating dividends to self-love and self-aggrandizement.²⁶

"But we are not there yet."²⁷

B. Philip McShane

First Objectification

Lonergan's speculation about speculation of 1942, compactly expressed in the *Assembly*, fits into my own speculation about speculation, and does so, even now, in massive pressures of creativity. That speculation of mine is genetic, indeed geohistorical, in the manner made normative by Lonergan for dialectic in chapter 17 of *Insight*. So, my speculation sublates the genetic

²⁴ For more on this topic see *Seeding Global Collaboration*, 121–123.

²⁵ CWL 21, *For a New Political Economy*, 36–37.

²⁶ CWL 21, *For a New Political Economy*, 20–21.

²⁷ CWL 21, *For a New Political Economy*, 20.

sequence of Lonergan's long struggle from the late 1920s to his final major effort expressed in *Method in Theology*.

Here is not the place to even compactly express that genetic sequence, so I merely remind you of two contributions to that sequence that help to tune us in to our task. There is the speculation of the 1934 *Essay on Fundamental Sociology*;²⁸ there is the speculation of Lonergan's June 1954 letter to Fred Crowe.²⁹ In what sense is the speculation of 1942 a halfway house between these two?

We are not interested, for the moment, in the answer but rather in the poise of the question. The poise, my poise, is built on my creative intussusception of the norms explicitly established by Lonergan in his astonishing writing of 1953. The poise requires the geohistorical, or at least the genetic control, made normative in the second paragraph of his second canon of hermeneutics.³⁰ That is the context of "level of the times"³¹ discussion of his 1942 effort. The level of the times demands a genetic geohistorical control of the movements forward in history and destiny, and my nudge to it is succinctly expressed in the title "Method in Theology: From $[1 + 1/n]^{nx}$ to $\{M (W_3)^{0\Phi T}\}^4$."³² The simple element in the nudge is the word

²⁸ I quote from Michael Shute, *Lonergan's Early Economic Writings*, University of Toronto Press, 2010, p.20: the text is a relevant context for the present effort. "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 a fresh intellectual synthesis understanding the new situation created by the old intellectual form and providing a statistically effective form for the new cycle of human action that will bring forth in reality the incompleteness of the later act of intellect by setting it new problems."

²⁹ "The Method of Theology is coming into perspective. For the Trinity: Imago Dei in homine and proceed to the limit as in evaluating $[1 + 1/n]^{nx}$ as n approaches infinity. For the rest: ordo universi. From the viewpoint of theology, it is a manifold of unities developing in relation to one another and in relation to God, i.e., metaphysics as I conceive it but plus transcendent knowledge. From the viewpoint of religious experience, it is the same relations as lived in a development from elementary intersubjectivity (cf. Sullivan's basic concept of interpersonal relations) to intersubjectivity in Christ (cf. the endless Pauline [suv- or] sun-compounds) on the sensitive (external Church, sacraments, sacrifice, liturgy) and intellectual levels (faith, hope, charity). Religious experience : Theology : Dogma :: Potency : Form : Act."

³⁰ CWL 3, *Insight*, 609–10. I regularly refer to this paragraph as simply 60910.

³¹ *Method in Theology*, 350; CWL 14, 323.

³² *Journal of Macrodynamical Analysis*, 10 (2018), 105–135.

From. What is at issue is a genetics, one that contains not just the leads from the 1954 letter, but also, integratively, both the total ontic and phyletic leads of the past and a heuristic prolepsis. The discomfoting nudge is the expression after “to,” which points to my present integrative poise. It has the discomfort of an up-to-date and open standard model. It points to the challenge of the mature version of these exercises, which is to be the refined clashes of mature dialecticians. Such clashes are to be presumed to be within a common standard model that yet is open to genetic shifting.

Perhaps it helps to have us pause over the meaning of the operation named in the sentence, “*Comparison* examines the completed assembly to seek out affinities and opposition.”³³ Comparison with what? With the accepted up-to-date standard model. The question is, where does, in the present case, that text of 1942 **fit into** the full geohistorical genetics? I boldfaced *fit into* because it points to the dominant creative challenge of the fifth section of *Method* chapter 10, at times to be massively difficult, at times to be radically beyond the lift of our eyes and ayes. So we now pause in the text. “It must lift its eyes more and ever more to the more general and difficult fields of speculation, for it is from them that it has to derive the delicate compound of unity and freedom in which alone progress can be born, struggle, and win through.” What Lonergan does here is raise, however slimly, the issue of the “cultural overhead” of the positive Anthropocene age. “Difficult fields”? What of the difficult field of all fields, “some horizon coincident with the limits of all there is of the universe of being? If we answer the question affirmatively, if we say that some horizon is the field, then how can that horizon be determined?”³⁴ “Progress can be born, struggle, win through” only with and within a communal *specula*,³⁵ a watch tower, a tower of able, able to care for the stalk and the stalking of history. Not “some highest common factor of culture,”³⁶ such as holds captive the slums³⁷ of present global directives, but a what-mastery “vitality of response to situations that can acknowledge when the old game is done for,”³⁸ with an

³³ *Method in Theology*, 250; CWL 14, 235.

³⁴ CWL 18, *Phenomenology and Logic*, 310.

³⁵ Latin for *watchtower*.

³⁶ CWL 21, *For a New Political Economy*, 21.

³⁷ See Lonergan’s comments on slums in CWL 10, *Topics in Education*, 253, and enlarge the meaning, in the context of that final chapter on History: “a place where there congregate the failures of our industrial society.” Might such a place be the academy, “which is the real catch.” *Ibid.*, 236.

³⁸ CWL 21, *For a New Political Economy*, 21 line 3.

acknowledgement that speculates grindingly and gloriously forward about “the totality of human subjects in their concrete living,”³⁹ in a manner that is a “statistically effective form”⁴⁰ of “a resolute and effective intervention in this historical process,”⁴¹ which at present is “feeding the soul of man with an abundant demand for labor.”⁴²

Second Objectification

The effective meaning of “fitting in” is the challenge that we all face: fitting in “the view that would result from developing”⁴³ the *Assembly*; fitting that view effectively into our geohistorical reality “at a rather critical moment in the historical process.”⁴⁴

Not all of us, indeed few of us, have intussuscepted the Standard Model heuristics into which the *Assembly* brilliantly nudges us. And, alas, not many are poised psychically to read authentically and creatively — “scrutinizing the self-scrutinizing self”⁴⁵ in a game of solitaire. But is that not what these exercises are about? Most of us make no claim to be mature dialecticians; indeed, most of us are struggling beginners. We need company that “proceeds by cajoling or forcing attention and not by explaining the intended goal,”⁴⁶ knowing to some degree from our slum experiences that “there is room for a measure of bluntness at this stage.”⁴⁷ How many of us have even a vague grip on the powerful and remote *Assembly* of our present exercise, much less an inkling of how it is weaved or to be weaved into the full genetic control of the future?⁴⁸ What is this speculation that Lonergan had in mind

³⁹ CWL 18, 309.

⁴⁰ “Essay in Fundamental Sociology,” 20.

⁴¹ CWL 18, 306.

⁴² CWL 21, *For a New Political Economy*, 20.

⁴³ *Method in Theology*, 250, line 26; CWL 14, 235, line 2. The crisis here, the crisis in the entire world of Lonergan studies, is the meaning of *development*. See further note 48 below.

⁴⁴ CWL 18, *Phenomenology and Logic*, 300.

⁴⁵ *Method in Theology*, 167; CWL 14, 158.

⁴⁶ CWL 3, *Insight*, 423, line 4.

⁴⁷ Frederick Crowe, “The Exigent Mind,” *Spirit as Inquiry. Essays in Honor of Bernard Lonergan S.J.* (New York: Herder and Herder, 1964), 27. LOL: Lonergan’s nomos of bluntness is what we are facing in these exercises!

⁴⁸ My efforts in this zone go back way beyond the *FuSe* seminars at the beginning of this century to struggles with developmental biology in the mid-sixties and with the meaning, within a genetic context, of *pure formulations*. There

then, that matured shockingly for him in 1965, a speculation that “must glory in its deepening, in the pure deepening that adds to aggregate leisure, to liberate many entirely and all increasingly to the field of cultural activities?”⁴⁹ This is the massive speculation of a future dazzlingly harmonious murmuration of watchtower folk, lifting the air under the wings of all W-enzymes. This is metaphysics blossoming into engineering, maturing fully—depending on you—sometime before the tenth millennium.

What is this craziness, this lift of air that later humans are to be heirs to? Might my favorite recent backup diagrams help? There is the murmuration image of the Tower folk’s psychodynamics way beyond “the exaltation of the practical, the supremacy of the state, the cult of the class, that stands above all their claims, that cuts them down to size.”⁵⁰ There is the astonishing psychic poise of Archimedes, not content with raising water by a bucket brigade carrying it up a slope. There is the third sad image that refers to the raise of culture of which Lonergan wrote over decades, represented so well by our Assembly text. It is a sad image because its present group reality is a huge convention of tinkering round the bottom half, and a contagiously ignored darkness regarding the top-half’s “overhead final product of cultural implements.”⁵¹ Here you have them, all three images creatively together for the first time. What are you to make of them? What are they to make of you? If they don’t suit your worldview, what do you have image-wise instead that

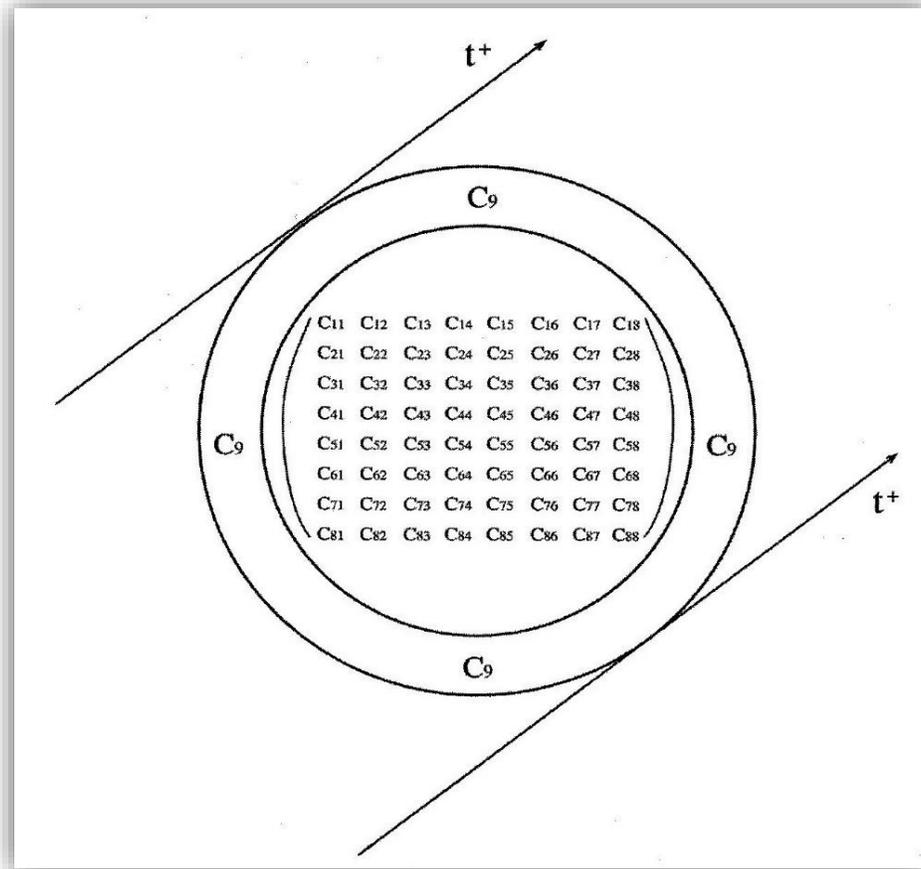
was the difficult climb, at the beginning of the second decade of this century, with the problem of the treatise on the mystical body left dangling in *Insight* 763, line 29ff. The solution appeared in *The Road to Religious Reality*, (Axial Publishing, 2012). So one arrives at a context for “fitting in” any suggested Assembly in the genetic sequence of what I may call *The Sunflower*. “One arrives,” “one can go on.” *Method in Theology*, 287, line 19; CWL 14, 269, line 9. But where is this one, who is this one? There is the disgrace of dodging Lonergan’s speculative challenge of *Insight* 609–10. The colorful scholarly puttering is continued by the so-called Lonergan experts. There is no “bewilderment and dismay when they find that instead of singly following the bent of their genius, their aptitudes, and their acquired skills, they are to collaborate in the light of common but abstruse principles.” *Insight*, 604, lines 4–7. Have I said enough to undermine this “arrogance of omnicompetent common sense” (CWL 17, *Philosophical and Theological papers, 1965–1980*, “Questionnaire in Philosophy: Response,” 370) in my recent *Interpretation from A to Z*? It seems not. There seems no suspicion that “the old game is done for.” CWL 21, *For a New Political Economy*, 21, line 3.

⁴⁹ CWL 21, *For a New Political Economy*, 20.

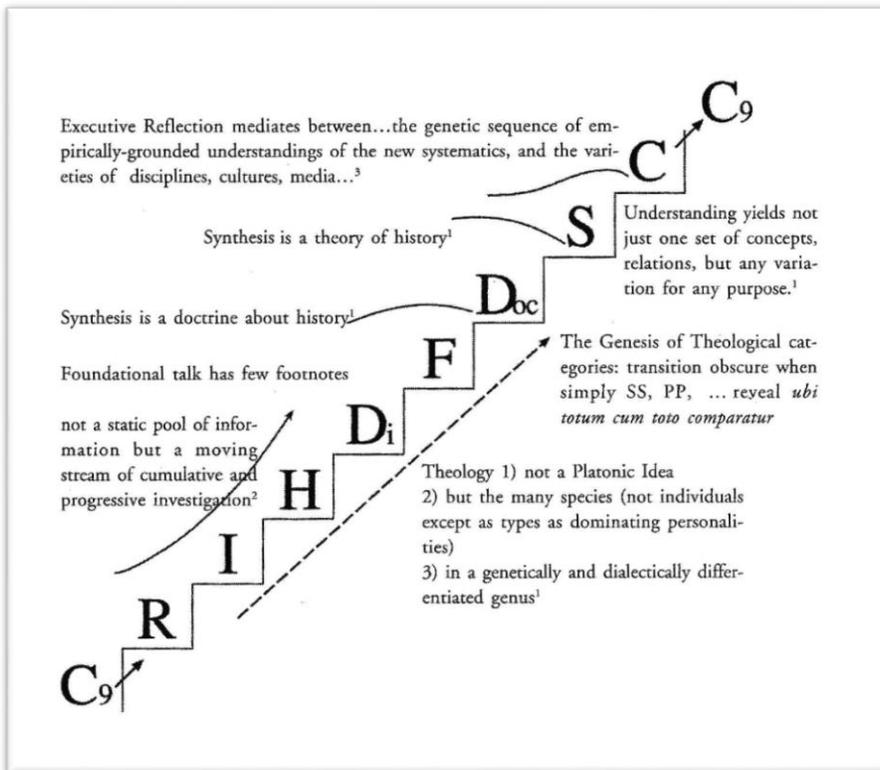
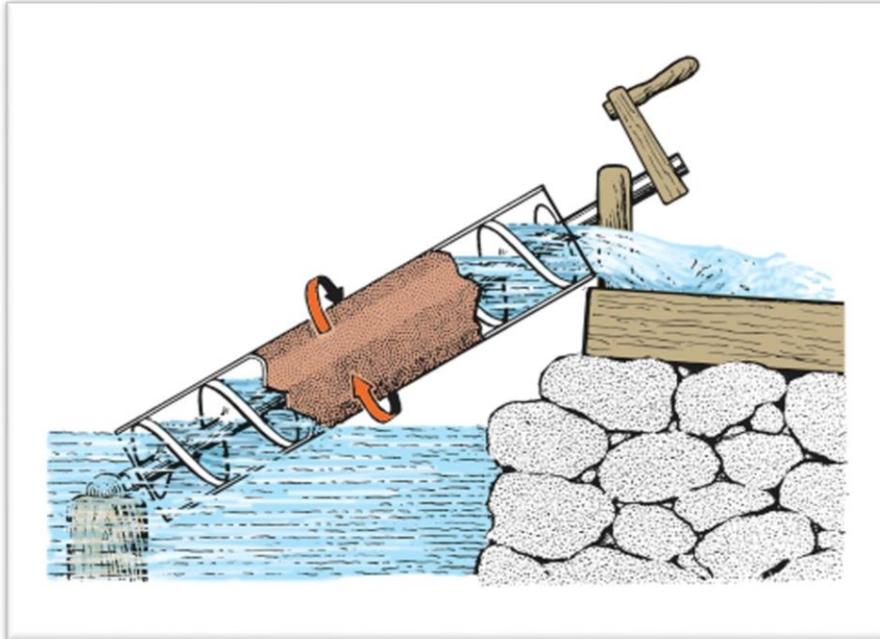
⁵⁰ CWL 3, *Insight*, 263, lines 7–9.

⁵¹ CWL 21, *For a New Political Economy*, 20.

would poise your formal comprehension of our ball park in secure self-luminosity? "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."⁵²



⁵² CWL 7, *The Ontological and Psychological Constitution of Christ*, 151.



1. Bernard Lonergan, from unpublished notes of the early sixties available in the Toronto Lonergan center, Batch B, 8, 6, V.
2. Bernard Lonergan, "Christology Today: Methodological Reflections," *A Third Collection*, ed. Frederick E. Crowe, S.J. (Mahwah, NJ, Paulist Press, 1985), 82.
3. Philip McShane, "Systematics, Communications, Actual Contexts," *Lonergan Workshop*, vol. 6, ed. Frederick Lawrence (Chico, CA: Scholars Press, 1986), 151.

Third Objectifications

A. Bruce Anderson

Taking McShane's and my own objectifications as the assembled materials, my aim here is to "go round again to sniff out foundational progress ... or in the language of normal science—how does it lift the standard model?"⁵³

I begin with McShane's objectifications, his speculation on speculation. How does he lift the standard model? My short answer is that he identifies the key requirements of the standard model heuristics.

McShane opens by stating that "Lonergan's speculation about speculation of 1942 ... fits into [his] own speculations about speculation."⁵⁴ He stresses that his speculation is "genetic, indeed geohistorical, in the manner made normative by Lonergan for dialectic in chapter 17 of *Insight*."⁵⁵ "So," he declares "my speculation sublates the genetic sequence of Lonergan's long struggle from the late 1920s to his final major effort expressed in *Method in Theology*."⁵⁶ This is quite a remarkable statement, but it is a kind of teaser, an explanation to be left for another time and place.

Rather, he pushes readers to notice various demands of the standard model heuristics. I will try to identify them. One, "[t]he poise requires the geohistorical, or at least the genetic control, made normative in the second paragraph of Lonergan's second canon of hermeneutics."⁵⁷ According to McShane that is the context of the 'level of the times' discussion of Lonergan's 1942 effort. The level of the times demands a genetic geohistorical control of the movements forward in history and destiny... expressed in the title "Method in Theology: From $[1+1/n]^n$ to $\{M(W_3)^{\Theta T}\}^4$."⁵⁸ This is to be part of an up-to-date and open standard model. It follows that in the present context the key question is, Where do the two paragraphs that the two of us are assembling *fit into* the full geohistorical genetics? This *fitting into*, he states, "points to the dominant creative challenge of the fifth section of *Method* chapter 10."⁵⁹ For McShane "[t]he effective meaning of *fitting in* is the challenge ... fitting in 'the view that would result from developing' the Assembly; fitting that view effectively into our geohistorical reality ..."⁶⁰

⁵³ Philip McShane, "Exercise," email message to author, May 12, 2020.

⁵⁴ McShane, p. 140 above.

⁵⁵ McShane, pp. 140–142.

⁵⁶ McShane, p. 141.

⁵⁷ McShane, p. 141.

⁵⁸ McShane, p. 141–143.

⁵⁹ McShane, p. 142.

⁶⁰ McShane, p. 143.

Two, McShane pushes us into what he considers the heart of dialectics—the operations that an up-to-date standard model of Dialectic demands. He pushes us to define the meaning of *Comparison* in chapter 10, section 5 of *Method in Theology*. He quotes Lonergan: “*Comparison* examines the completed assembly to seek out affinities and oppositions.” So far so good, then McShane goes on to ask, “Comparison with what?” His answer: “With the accepted up-to-date standard model.” Of course, in order to identify affinities and oppositions you need some sort of ground and criteria!

Three, “[t]here is the murmuration image of the Tower folks psychodynamics way beyond ‘the exaltation of the practical, the supremacy of the state, the cult of the class, that stands above all their claims, that cuts them down to size.’”⁶¹ Here McShane identifies the crucial role of functional specialization in the standard model heuristics by pointing to “the structure of a ‘statistically effective form’ of the speculation of 1942 and 1934 that radiates from Lonergan’s later conception of Policy, Planning, and Executive Reflection and the street value ...”⁶² that is “the betterment of the unity of action of man.”⁶³ He stresses that this work must be effective; progress requires “an acknowledgement that speculates grindingly and gloriously forward about “the totality of human subjects and their concrete living,”⁶⁴ in a manner that is a “statistically effective form”⁶⁵ of a “resolute and effective intervention in this historical process ...”⁶⁶ The matrices diagram and the stairway diagram at the end of his second objectification also draw attention to the demand for functional specialization.

Four, McShane declares “[t]here is the astonishing psychic poise of Archimedes, not content with raising water by a bucket-chain carrying it up a slope.”⁶⁷ The point, presumably, is that the standard model heuristics demands something akin to the creative speculation and drive of Archimedes and, I dare say, the inspiration of McShane.

Five, “[i]f we want to have a comprehensive grasp of everything in a unified whole, then we shall have to construct a diagram in which are

⁶¹ McShane, p. 144, quoting Lonergan *Insight*, CWL3, *Insight*, 263.

⁶² McShane, p. 151.

⁶³ McShane, p. 151, quoting Lonergan, ‘Essay on Fundamental Sociology,’ 43.

⁶⁴ McShane, p. 143, quoting Lonergan, CWL 18, *Phenomenology and Logic*, 309.

⁶⁵ McShane, p. 143, quoting “Essay in Fundamental Sociology,” 20.

⁶⁶ McShane, p. 143, quoting Lonergan, CWL 18, *Phenomenology and Logic*, 309.

⁶⁷ McShane, p. 144.

symbolically represented all the various elements of the question along with all the connections between them.”⁶⁸

Six, the standard model heuristics demands the cultivation of a scientific mentality, a community of people “bitten by theory,”⁶⁹ not “lost in some no man’s land between the world of theory and the world of common sense.”⁷⁰ The core move, McShane claims, is to “take the ‘crucial experiment’”⁷¹ and the demands of method to heart and lay all our cards on the table.

I end with a brief comment on my own objectifications. They do not lift the standard model of economics, if you take Lonergan’s and McShane’s works as expressing the standard model. Rather, the first objectification stresses the need for such a standard model in economics. And the second objectification identifies the key elements comprising that standard model expressed by Lonergan and McShane—the basic variables and norms of the science of economics. My push is neither for greater profits, more jobs, nor welfare, but for correctly understanding how an economy works and is working. The hopeful direction of that push is toward the general acceptance of the science of economics, an up-to-date and open standard model of economics, a standard model where economists and politicians are not “lost in some no man’s land between the world of theory and the world of common sense.”⁷² “But we are not there yet.” And so, the seventh demand of the standard model heuristics is “a vitality of response to situations that can acknowledge that the old game is done for.”⁷³

B. Philip McShane

The “final objectification of horizon” in the maturity envisaged by Lonergan, 42 words to be wound round the 1942 Assembled Speculation and our speculation about it, would be quite a venture in this slum stage of Lonergan culture. It calls to mind, curiously, a recollection from my venture into

⁶⁸ McShane, p. 145, quoting Lonergan, CWL 7, *The Ontological and Psychological Constitution of Christ*, 151.

⁶⁹ McShane, p. 151, quoting Lonergan, “Exegesis and Dogma,” CWL 6, *Philosophical and Theological Papers 1958-1964*, 155.

⁷⁰ McShane, p. 151, quoting Lonergan, “Time and Meaning,” CWL 6, *Philosophical and Theological Papers 1958-1964*, 121.

⁷¹ McShane, p. 152, quoting Lonergan, *Method in Theology* (London: Darton, Longman, and Todd, 1971), 253; CWL 14, 237.

⁷² Lonergan, “Time and Meaning,” CWL 6, *Philosophical and Theological Papers 1958-1964*, 121.

⁷³ Lonergan, CWL 21, *For a New Political Economy*, 21.

Shakespeare in the mid-1940s, when I was mightily impressed with the speech from which I took the Frontispiece of my most recent book: "I'll so offend to make offense a skill / Redeeming time when men think least I will."⁷⁴ Might we think, creatively, of that piece as strangely twined into this final objectification by Lonergan? Think of his fingers swinging without a pause through the offensive 42-letter sentence that sublates the problem-poise of Kuhn and Planck,⁷⁵ which is a "statistically effective form"⁷⁶ that redeems time from those who can't "acknowledge when the old game is done"?⁷⁷

My short musing here leaves no room to elaborate. Read on in his next section: yes, he says, this fits the demands of method, indeed "in the style of a crucial experiment"⁷⁸ "that can lead to a new understanding of oneself and one's destiny,"⁷⁹ even if for starters it "is a very foggy procedure."⁸⁰

Let me go on the offensive, a needed measured bluntness, by bringing in the core of the fogginess.

The core is the stale, vague *Weltanschauung* that goes with clinging to "the old game." That core can bring one to bubble round Lonergan's words to find suitable boosts to the old game.⁸¹ The opposite poise is to cling to the words

⁷⁴ Shakespeare, *King Henry IV, Part One*: I. ii. 209-10. The recent book is *Interpretation from A to Z* (Vancouver: Axial Publishing, 2020).

⁷⁵ There is Thomas Kuhn's view "that mistaken ideas that once were dominant are not so much refuted but abandoned." CWL 17, *Philosophical Papers 1965-1980*, "Philosophy and the Religious Phenomenon," 403-4. Earlier in the volume, musing on Kuhn, Lonergan recalls "the black body radiation that Planck was working on." *Ibid.*, 135. There is Planck's well-known remark that Lonergan recalls in *Insight*: "a new scientific position gains general acceptance, not by making opponents change their minds, but by holding its own until old age has retired them from their professorial chairs." CWL 3, 549. Lonergan's position has not held its own: it has been disgustingly shrunken by what might be considered charitably to be a naïve well-meaning invincible ignorance. We are battling, in these exercises, for an initial and initiating acceptance.

⁷⁶ "Essay in Fundamental Sociology," 20.

⁷⁷ CWL 21, *For a New Political Economy*, 21.

⁷⁸ *Method in Theology*, 253; CWL 14, 237.

⁷⁹ *Ibid.*

⁸⁰ *Ibid.*, 251; CWL 14, 235.

⁸¹ I am thinking at present of the manner in which writers focus on the word *conversion* in section 5 of *Method in Theology* chapter 10. The Strange nudge, even of the title—"Method Going Mainstream: Deliberated Backfiring"—of the final part of *Interpretation from A to Z* may help. I quote a single disturbing footnote of that

of Lonergan, as we do in this exercise, in order to sniff, at this “rather critic moment in the historical process,”⁸² the seeding of the structure of a “statistically effective form” of the speculation of 1942 and 1934 that radiates from Lonergan’s later conception of Policy, Planning, Executive Reflection, and the street value that is “the betterment of the unity of action of man.”⁸³ Such a poise, unwelcome by old gamers, was mine as I battled to the basis of the meaning of *Comparison*, which is the core of the unacceptable “fogginess.” The basis of that meaning, now contained by – genetically fitted into – my {**M** (**W₃**)^{0Φ1}}⁴, was worked out from Lonergan’s pointers to me in Oxford in 1967. It became the centerpiece of chapter 11, “Probability-Schedules of Emergence of Schemes,” of the published work *Randomness, Statistics and Emergence*.⁸⁴ That same year of publication Lonergan remarked to me, of one of the papers I wrote for the International Lonergan Gathering in Florida, “It opens up area after area!” Well, neither the book nor the paper did any such opening. Can we attribute scientific dishonesty to those gathering round Lonergan then and now? “They are lost in some no man’s land between the world of theory and the world of common sense.”⁸⁵ They were “never bitten by theory”⁸⁶ but are led by “some highest common factor of culture to accept the physical sciences but not to bother with their higher integration on the plea that that

section. “I am recalling Lonergan’s appeal to a superior in 1935, when he wrote at the end of a ten-page letter, ‘What on earth is to be done?’ I write here to and about theologians, e.g., who write abundantly on conversions. The writing requires **deliberation**; the conversions involve **deliberation**. Generalized empirical method ‘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 S.J., Paulist Press, 1985, 141; “Religious Knowledge,” *A Third Collection*, vol. 6, Collected Works of Bernard Lonergan, ed. Robert Doran and John Dadosky, Toronto, University of Toronto Press, 2017, 136. Being scientific about **deliberation** is doubly dodged by those conversion-talkers.” *Interpretation from A to Z*, 204, n. 100. A useful context is my earlier essay *Question 36: “An Appeal to Fred Lawrence and Other Elders.”*

⁸² CWL 18, *Phenomenology and Logic*, 300.

⁸³ “Essay in Fundamental Sociology,” 43.

⁸⁴ Gill, Macmillan and Notre Dame, 1970. A second edition will be published in 2021.

⁸⁵ CWL 6, *Philosophical and Theological Papers, 1958–1964*, “Time and Meaning,” 121.

⁸⁶ *Ibid.*, “Exegesis and Dogma,” 155.

is too difficult, too obscure, too unsettled, too remote."⁸⁷ That situation hounded Lonergan into the lonely climb of *Insight*, a book unread by his mainstream followers.

There you have my partial, blunt, offensive identification of the counterposition that has held Lonergan's "speculation" in check, mates, for over sixty years. How might it be reversed? Obviously, the core move is to take the "crucial experiment"⁸⁸ to heart and to hand of cards.⁸⁹ I am offensive, but pleading. I am pleading in the world of "personal relations" of that third Dionysian line of a spread of words that is all too familiar.⁹⁰ Think, please, freshly of the last words of the second line, "the good of order," with the freshness of "scrutinizing the self-scrutinizing self"⁹¹ as that self reads "feeding the soul of man with an abundant demand for labor,"⁹² a demand much sicker now than in the days of Hitler, Mussolini, Stalin, the British Empire, the American Scream.

"Man as insisting on the good of order is Apollonian; but as ready to tear it all down is Dionysian."⁹³ There is a brutal and destructive Apollonian idiocy locked into the psyches of conventional Lonergan students. The central

⁸⁷ CWL 21, *For a New Political Economy*, 21, lines 23–25.

⁸⁸ *Method in Theology*, 253; CWL 14, 237.

⁸⁹ "... at pains not to conceal his tracks, but to lay all his cards on the table." *Method in Theology*, 193; CWL 14, 180.

⁹⁰ I would plead for a Dionysian pause over the quotation at note 93. It is a Dionysian pause and poise that is to be the core life of the theologian of the positive Anthropocene, a life that—see *Questing2020E*, "Foundational Praying"—seeks to move the ethos of humanity from the "chores" Lonergan writes about (*A Second Collection*, 1974, "An Interview with Bernard Lonergan, edited by Philip McShane, 211) to the shores of the "absolutely supernatural" (CWL 3, *Insight*, 747), in which "our inner word of the divine Word is spoken in us intelligently according to the emanation of truth" (CWL 12, *The Triune God: Systematics*, 513) and in a self-explanatoriness that sublates that sixth section of CWL 12 into effective speculation about "Stalking Jesus," the title of chapter Y of *Interpretation from A to Z*. In that book I would note a larger abundance of references to the Dionysian (pp. i, ii, x, 9, 10, 92, 100, 113, 115, 121, 134, 135, 141, 148, 150, 171, 207) than in my book of last year, *The Future: Core Precepts in Supramolecular Method and Nanochemistry* (pp. vi, 15–22).

⁹¹ *Method in Theology* 167; CWL 14, 158.

⁹² CWL 21, *For a New Political Economy* 20, lines 27–28.

⁹³ CWL 10, *Topics in Education*, 40, line 1. Hold to the context of note 90.

problem is the emergence of disturbing “characters of craving”⁹⁴ whose craving is honed by Graceful development.⁹⁵ “Do you know His Kingdom? ‘In the last days the mountain of the house of the Lord shall be prepared in the top of the mountain’”⁹⁶ of speculation, of the *specula* of the Interior Lighthouse.⁹⁷

Nor is it impossible that further developments in science should make small units self-sufficient on an ultramodern standard of living to eliminate commerce and industry, to transform agriculture into a superchemistry, to clear away finance and even money, to make economic solidarity a memory, and power over nature the only difference between high civilization and primitive gardening.⁹⁸

“But we are not there yet. And for society to progress ...”

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⁹⁴ The final section of my fifth article, “Finding an Effective Economist. A central Theological Challenge,” in *Divyadaan: Journal of Philosophy and Education*, vol. 30, no. 1 (2019), 121–25, is titled “Developing Characters of Craving.” The luminous effective development is the core challenge of present and future religious reflection, touched on below in note 97. It tunes into the title-challenge of the *Divyadaan* volume referred to here: “Religious Faith Seeding the Positive Anthropocene Age.”

⁹⁵ Recall note 48 of my second objectification.

⁹⁶ Lonergan’s 1934 “Essay in Fundamental Sociology,” concluding page.

⁹⁷ The most recent compact reference to the reach for the Interior Lighthouse is in note 2 of the Website Essay, *Questing2020B*, “[Interior Castle ; Interior Lighthouse](#).” The ethos towards which it reaches is the effectiveness of the enormous challenge pointed to in note 90 above. I resist a silly temptation to expand here on this contemplative poise that is to emerge in these next millennia.

⁹⁸ CWL 21, *For a New Political Economy*, 20.