12 Mars, 1943.

Dear Dr. Klatsenbouncer Sponsaque:

If the Thomist did not publish the second part of your thesis, it would be catastrophy quaedam. However, possibly the present editors do not know there is a suite. They keep shifting around. Also, I have not yet sent them the second part, because Dionne has been learning a lot of logic, and before sending it, I want him to go over it again. This we will do promptly enough. You know the way we do things.

I know just how you feel after reading those galleys. My two books will come out as soon as it damn pleases the printers, which means another couple of weeks, I'm afraid. Dante forgot to describe the fate of authors in hell; to read and reread their own works in saecula saeculorum.

I hope you realize your responsibility in writing that review. You will either have to say the whole truth or shut up. I think you should say it. If the Thomist refuses to print it, we will. We have a serious responsibility. Thomism is going completely to the dogs. Parent has ordered the book. I'll help you. Your criticism must be absolutely to the point. You will have to give determinate reasons, and not just take attitudes. Send me your remarks as soon as you can get them down on paper.

Adler wrote me recently. Quote: "I am sending you under separate cover a reprint of an article I have recently written. I hope this doesn't give you vertigo. I almost decided not to send it you because of my affection for you. I really don't want to make you unhappy, and I fear this article of mine will. If you want to throw it in the can in anger and disgut and never mention it to me again, I shall fully understand. I will still think you are wrong, but I also appreciate the weaknesses of the flesh."

Jean, have you still got the outline you made for the chapter I was to write in that Brennan book? If you do, could you send a copy?

Did you ask me how I feel? Swell. Except for my acute trombosis of the scorpax; my titilitis of the upper clavicle just below the semicolon; my hypertension of the duodenal spire. You may well feel sorry. However, the doctor (Dr. Schmalzengruber, specialist in gutsology) says I may survive. The rest of the family is suffering from a slight case of triple pneumonia. Nothing to worry about.

Dr. Pico della Coca-Cola Honorary member of the International Academy for the advancement of Progress.

AQUINAS COLLEGE

69 Ransom Ave., N.E.

Grand Rapids, Michigan

CABINET DU DRAWERS

March 17, 1943.
-Since neither of us is Irish,
no special comment needed; tho
Pat was a saint before he was Irish.

Dear Sir:

You could have knocked me over with a fender when I got such a speedy reply from you. You can still knock me over with a gandamentum in re for answering so promptly. But anything can happen these days.

I wrote the Thomist that you would be sending on the rest of the mess in due time. In answer to my request to include an introductory note on the work being done at Laval, they said that it was contrary to the policy of the magazine (I wasn't sure they had one) to make acknowledgments for doctorate work, but that they would include it on the reprints. So I suppose that is that. I'll send you one of the reprints as just another item to clutter up your library. gather that Herbert Schwartz is writing an answer to Mortimer's article on God for the April issue, which I suspect will be a pretty thorough job of laying him open and making him see that you have to have the faith and be a theologian to understand St. Thomas. I hope Mortimer gets the point before it is too late. Incidentally, I think that quotation from his letter you enclosed to me is a particularly vicious bit. Ineffect, what he is doing is making moral j judgments about you as if you were not rectified with respect to the truth. He ought to apply "weakenesses of the flesh" to himself first and observe what a stinking thing a human being is without grace - it is bad enough with grace. Mortimer must be succumbing wholly to the devil.

Fr. Egan of the The Thomist also wrote and asked if I could have that review of Essays in Thomism done by May 1st. My answer was that I didn't think so, implying that the writing of it was a heavy responsibility and that I wanted to do it when I had a few unbroken days to sit on it. So I shall be glad for any comments you will make, as I want to make the right points sharply. I don't see how I can deal with any particular essay in detail philosophically (Maritain's alone would require a book), but it occurs to me at the moment that I can make very specific points all centering on thomism going to the dogs and illustrate them in terms of the essays written. I'll write you more on this when I get at it seriously. What did you mean by your sentence "You will have to give determinate reasons, and not just take attitudes" -? The review will have to give determinate reasons all right, but the root of the trouble is in their wills - not merely their lack of understanding the tradition and especially St. Thomas - but their desire to express themselves, their phony originalism, their love of phony problems etc. This other side of the picture seems to me precisely what Schwartz is bringing out in the epilogue, and it is that the review should ultimately underline.

Continued best wishes and prayers to all of you, Zoe especially. It might even be twins: . . . Jean hasn't that outline - all she remembers that the problem, whatever it was, started with Descartes, his definition of motion. Better write before the 4¢ goes into effect. Yrs. Flunkowitz

Dear C.D.DeK:

As you may have heard by now, the first part of the thesis has been postponed until the July issue of the Thomist. This delay arose primarily in connection with getting permission from the publishers of the Urban and Russell books to quote them at length. I did not have a copy of the thesis on hand and had to guess at the number of words I was quoting from them when I wrote for permission. Glibly and with unbelievable loss of memory I gave 300 words for each and, on the basis of this estimate, secured the permission, and sent it on to the Thomist. Well, it turned out that I had quoted Krkar Russell to the extent of around 900 words and Urban over 1.500: The Thomist did not dare go ahead and print with such a discrepancy and, since time had expired, the April issue is appearing without it. And yesterday I wrote two sad letters to above publishers middly suggesting I had made a somewhat bad guess. Now I suppose they will have to feel sufficently outraged to the extent of a soothing tariff. And, furthermore, the Thomist decided I had better get permission from for all the other quotations in the stinking first part. Looks as though my hell for writing has already commenced.

Fr. Belleperche has my other copy of the thesis. I have written him to send me the last two sections (Parts III and IV) in case any other unforeseen mess arises. The Thomist asked me to have you send along that part as soon as you could for, even though it will not appear until the October issue, they would like to print it and get it ready before the summer vacation. It occurs to me that I could send them the cargon copy I'll be getting from Fr. B. On the other hand, there may be corrections or emendations that need to be added. Let me know whether you want to have me send my copy or not. I expect to have it fairly soon and, if anything should arise concerning it, I will now have a copy to refer to.

It appears at present moment as though the army will get serious about me at the end of May, scil., the end of the school year. I have now been put in temporary deferment, and it expires then. This being the case, I shall have to get busy on the "Essays in Thomism" review. If you do have the time, but it would have to be fairly soon, I would like to get your reaction and comment to at least three of the essays, namely Maritain, Pegis, and Adler. At the present, I think my introductory points will center on the inexitable fallacy there is in Approximating even planning and publishing anything such as "Essays in Thomism" since it is bound to make St. Thomas an end in the wrong way - making him a source and principle in a way he was not even aware of himself. The

whole approach and procedure is wrong. What can essays in thomism mean? Either a mere presentation of the thought of St. Thomas (in which case it would be better to read him himself). Or adherence to "thomistic principles" (but there aren't any really, since principles come from God either naturally, as in human reason, or supernaturally in revelation). Or adherence to "thomistic philosophy" (which is not proper to philosophy itself; St. Thomas never adhered to "aristotelian" philosophy; he only refers to the Philosopher because of the truth, etc. etc.). Or as a tribute to the "genius" of St. Thomas (vain and, surreptitiously or not, idolatrous).

There is a right sense of following St. Thomas but since I don't think they observe it I shall make the point later. Now it seems to me that two things happen: either they make St. Thomas an end and simply repeat him over less intelligently or, what is worse, they profess him as an end (still wrong) but as a matter of fact exploit him as a means to express themselves. It is this latter thing that I think Maritain, Pegis, and Adler do, with their false problems and phony distinctions. Now I think all three of them should be hit hard in their philosophical analysis, and since I want to do this as well and as simply as possible, anything you can do to help would be most appreciated and necessary. Obviously, any one of them would take a book to refute, but I am sure that each can also be dealt with in a simple manner, showing at least for any who want to see that they really don't understand St. Thomas and Aristotle (which would be a telling blow on top of the first one made).

For example, Maritain: I shall have to read this perhaps over and over, since it is so obscure and full of phony distinctions. Maritain writes philosophy like a frustrated poet. Does Maritain really admit contingency? ("chance" is due to the "interference" of independent sets of causes" etc.) The chart on page 32 makes no sense to me. It just isn't thomistic or aristotelian; it's his own way of dealing with necessity and contingency.

Pegis: 111 Constantly trying to make a stupid question seem important. His complete lack of understanding Plato or Aristotle; hence also of St. Thomas. What's all this fuss about "existential metaphysics" that the Greeks are supposed to have missed? All this phony stuff evidently stems from Gilson which these Torontoites have lapped up. And the fallacy of "Christian" philosophy. And Adler, after paying lip service to St. Thomas, throws him out as a theologian and proceeds to wreck the order of the Summa.

The task of writing a review of this and most of the rest seems almost impossible. I mean, the degeneracy of the whole thing has got to be brought out and, at the same time, analytically, philosophically. And also, too, with relative brevity and clarity. Hence if you can help me any, at least by way of suggesting outline of procedure, major fallacies, etc., I shall be most grateful. Most of the stuff in the book should receive the right kind of lashing, not only their explicit thought and abortiv "thomism", but their self-idolatry as well.

What new De Koninck is there? My best to all. Tell M. le Parent, I'll pay up soon for the last two JST books, but he better consult you befor sending more in case I go in the army.

J.

Dear Jacob Uxorque:

The second part of your thesis has not yet been forwarded to the Thomist, but will be shortly, as soon as we get through with the exams here. Hold your own copy, because some slight changes will be suggested. Nothing substantial though.

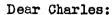
Your review will not do. You must make the whole thing converge around the definition of casual and fortuitous events. Their cause, chance and fortune, are is indeterminate. That is the whole point. Then the important question: are all chance events reducible to a determinate cause intrinsic to the universe? Is so, then they are but relatively casual, and there would be no particular questic about how God knows them. As to the initial paragraph of M.article:its position is purely suarezian. But I'll show you this in a note I'll send you one of these days. Right now I haven't the time. Did you know that that artic is but the translation of the one which appeared in the Angelicum several years ago? I'm sending you a copy of the French text.

My book Ego Sapientia is ready. Parent will send you a copy. It's a second print. The first was so bad, we refusit. That explains the delay. As to the Bien Commun, Father Belperch is already busy on a translation, but I'm sure he would appreciate Jean's help. I have so far not been informed of any reaction to the book. There will ther be none, or it will be violent. Did you read the Cardinal's preface carefully?

I'm having the secretary keep pushing your letter under my nose to bother my conscience and compel me to answer it as soon as possible.

Affectionately

Scromp Boltz.



Thanks very much for sending me your "de la primatte du bien commun". I have not yet read it directly myself, but Jean has been doing so faithfully and has read, in her marvelously free rendition from French, many of the passages to me. Thank heavens we can get some things like this instead of most of the stuff we have. You have recognized the practical need of the time in publishing something on the common good. I think there is also a practical need in its being published in English to insure the reading it should have in this country. Jean has suggested she would like to translate it and, if I am around, I could assist her. She knows Mr. Sheed well of Sheed & Ward and perhaps it could be published through them. Or perhaps the Thomist would went to publish it. This, of course, depends on you and your publisher. You could best translate it yourself, but it may be a question of time. If you think the idea is worth anything at all, let us know. Jean could do it during the summer and send it on to you for revision.

No further word on my draft status, the temporary deferment of which expires today. I am very likely to hear something very soon now. I hope I can still teach the summer session here, as we have quite a program laid out, with Schwartz coming and two Dominicans, Frs. Arneault and Donovan. How did you like Herbert's article in the Thomist? I thought it was masterfully done, thoroughly objective and to the precise point. Your article on the Blessed Virgin was timely; I have had occasion to refer people to it (three or four priests and a monsighor) already.

Have you sent the rest of "The Problem of Meaning" to the Thomist? I now have my carbon copy of it back from Fr. Belleperche. Any suggestions or remarks with respect to the last section? I have not looked it over as yet. Undoubtedly, after a couple years there may be things I would want to change; still too much alteration, especially if you have sent it in orvif you want me to send in my carbon copy, as the Thomist wants it fairly soon.

I have been working off and on on the review on "Essays in Thomism" writing independent reviews of most of the articles. Now that the school year here has ended, I shall get to work more seriously on it. I have a draft on the Maritain article that I am going to write here for you, and if you have the time I wish you would let me know whether it covers the matter adequately. The opening paragraph may have to be changed to fit in wherever it appears in the article itself. Here is the way it runs now:

The essay of M. Maritain, entitled "Reflections on Necessity and Contingency" appears to be based upon St. Thomas and to offer an explanation of necessity and contingency. Actually, neither occurs. The

V

references to St. Thos. on the matter are not adequate, and what references are used are not employed with the understanding of the matter that they have in St. Thos. The essay fails by way of explanation, since contingency, at least as understood of things below man, is not clearly distinguished from necessity and is, in fact, denied to exist in any real way.

This can be seen from the opening remarks of the essay: (opening paragraph on bee, rose etc.)

But if the event takes place the way M. Maritain describes it, the event simply cannot help taking place and therefore in no way is contingent. For since the bee or rose is not a free agent, everything which befalls them is determined. But that which is determined in the manner M. Maritain describes it cannot then not be. And since the contingency is that which really can not be, as M. Maritain himself says, therefore this event is not contingent. The corollary which follows in the opening paragraph confirms the denial of objective contingency in this event. For a divine intellect, knowing absolutely "all the ingredients of which the world is made" would understand this event as an "infallibly or necessarily determined event." And so when the problem is thus stated, there can be only one answer to the question: how can we call this event contingent? This answer is that it is impossible for it to be contingent.

Nothing which follows in the essay changes this initial point. The complicated and confusing distinctions which do follow, aside from being unrelated to any exposition of St. Thomas, only reiterate the impossibility of events in nature being contingent in any real sense of the term. Since the essay as a whole suffers from the an initial comfusion on contingency itself, and since comment in a review must be limited in extent, it will be necessary to deal with this point alone, indicating particularly in what way it departs from Aristotle and St. Thos.

The contingent is defined in general as that which can not be as distinguished from the necessary which is that which cannot not be.

M. Maritain also employs these definitions. However, he adds: "in other words, a thing is necessary when it cannot be prevented, contingent when it can be prevented." This addition, however, is extrinsic and misleading, as St. Thomas points out in the Per. I, 1. 14, n. 8 in commenting on the Stoics who likewise explained the necessary and the contingent. Such an explanation is "ab extrinseco et quasi per accidens: non enim idea aliquid est necessarium, quia non habet impedimentum, sed quia est necessarium, ideo impedimentum habere non potest." Similarly it is extrinsic to contingency that it can be prevented.

Again, St. Thomas: "Secundum etiam quod quidam definieriunt esse necessarium, quod non habet impedimentum; contingens vero sicut frequenter, quod potest impedire in paucioribus. Sed hoc irrationabile est. Necessarium dicitur quod in sui natura habet quod non possit non esse; contingens autem ut frequenter, quod possit non esse. Natura enim non parat impedimentum ei quod non potest non esse; quia esset superfluum." (Phy. II, 1. 8, n. 4)

As St. Thomas makes clear in Per. I, 1. 13, n. 9, there are three kinds of contingent events: those which happen ut in paucioribus (chance & fortune). those which se habent ad utrumlibet (choice), and those which arise ut in pluribus (the normal). M. Maritain, in one place in his essay, also seems to be making this threefold distinction of contingency. Having distinguished the contingency of the free agent in the beginning of the essay, he later gives examples of what would appear to be the other two kinds. But the explanation of these examples show again that any contingency apart from choice is in reality denied. Thus, he calls a bird falling from the nest "a purely fortuitous or chance event" and his explanation of it is that it is "due simply to the interference of a number of independent sets of causes." What does this mean? If there are "independent sets of causes" then everything in such series of causes is determined to happen and, if so determined, must come to pass. But then how could there be "interference"? Certainlybnot in virtue of anything in the independent sets of causes themselves. Consequently, the "interference" (for M. Maritain, the essence of contingency) can only be extrinsic to such independent sets of causes and to the event itself. But if contingency occurs only by such "interference" then such contingency would always be violence. Therefore, the event itself is not properly nor naturally nor intrinsically contingent, is not M. Maritain's real difficulty here in supposing that contingency can be explained as though it were determinate and fully intelligible? Yet if contingency means that which can not be, can we, in explaining it, say determinately what it is due to? M. Maritain seems to want contingency determinately happening with an "interference" occurring to save the appearance of contingency, although even the "interference" must also be determined. This ignores the essential indetermination that must be present in any contingency.

Mar a Brah

That contingency, for M. Maritain, remains extrinsic to physical things and events and therefore does not exist below the level of free agents is made clear in the following statement: (first two sentences of last par. on p. 29)....Thus his contingency only applies either in the sense that a free agent could interfere with these determined series of events or that there could have been different original determinations in the beginning of the world. In the one case, the contingency of physical nature, if possible, is violence; in the other, it is only a logical possibility.

All of this is quite opposed to what the case really is and to the teaching of St. Thomas, which M. Maritain professes to follow. To say that things occur contingently - whether ut in pluribus or ut in paucioribus - if it is to be significant at all, must mean that at any given instant concerning particular things, what comes to pass need not come to pass - and this from the very nature of things at that instant. When a certain bee visits a certain rose at a certain instant of time, this is an event not wholly determined to pass at any time prior to it. It is true that not everything is contingent about the event (for example, bees by their nature must gather nectar from flowers). But that this bee visit this rose at this time is an event not wholly determined by the EXEMENT antecedents nor by the rose or bee themselves. The causes of the bee visiting the rose at 2:10 are indeterminate since at any time prior a real potency exists for it not visiting the rose then. Wherein arises this objective element of indetermination as to what happens?

From the nature of things themselves, since they are composites of prime matter and form. Prime matter itself is pure potency whose indetermination is never exhausted by form. It is such a combination of pure indetermination and determination which gives both the necessity and contingency peculiarly characteristic of a material, mobile universe. As St. Thomas says, with respect to Aristotle: "Assignat enim rationem possibilitatis et contingentiae, in his quidem quae sunt a nobis ex eo quod sumus consiliativi, in aliis autem ex eo quod materia est in potentia at utrumque oppositorum." (Per I, 1. 14 n. 8)

If there is any difficulty in admitting the existence of contingency in the order of nature, perhaps it really arises only in relation to divine providence. For since divine providence cannot fail, it would seem that things in themselves could not remain indetermined with respect to what is to happen. Yet there is no more real difficulty here than in the relation of providence to the contingency of the free will. For the causality of God and the angels with respect to the material universe is precisely parallel to the causality of God in relation; to the free will; in each the intrinsic contingency remains. In fact, it is befitting that contingency belong to the order of providence: "Ad divinam igitur providentiam pertinet non solum quod faciat hoc ens, sed quod det ei contingentiam vel necessitatem." (Meta. VI, 1. 3, n. 1220).

Nor does God's knowledge suffer thereby. The visit of the bee to that rose at that particular instant would fnot appear to God's providential knowledge "as an infallibly or necessarily determined event." He does not know as one who surveys all the factors involved in the world or in comprehending the initial placements of all the historical series, for, given the objective indetermination and obscurity proper to matter, no intellect could foresee the development of things and events in their particularity since there is no such determination nor intelligibility existent. God knows as t creator and in the light of eternity. In this perspective, he knows infallibly what will happen. But what He knows infallibly to happen need not be determined by necessity. What takes place infallibly is not the same as what takes place necessarily. For just as the will moves infallibly with grace, though not necessarily, so events of themselves take place infallibly in the providential order, yet happen contingently. And in this way we depend even more upon God when we realize and recognize the contingency so intimately connected with ourselves and with a material universe. For it is only in the providential ordering we shall find the determination that by nature is lacking in ourselves and in things.

As St. Thomas explains: "Sicut autem differentiae entis possibile et necessarium; et ideo ex ipsa voluntate divina originantur necessitas et contingentia in rebus et distinctio utriusque secundum rationem proximorum causarum ad effectus enim quos voluit necessarios esse, disposuit causas necessarias; ad effectus autem, quos voluit esse contingentes, ordinavit causas contingenter agentes, idest potentes deficere. Et secundum harum conditionem causarum effectus dicuntur vel necessarii vel contingentes, quamvis omnes dependeant a voluntate divina, sicut a prima causa, quae transcendit ordinem necessitas et contingentiae." (Per. I, 1. 14, n. 22).

.... (over)

Even in writing this over to you, I have changed it somewhat. It can also be smoothed out and reduced somewhat in length. But would you say the right points are being made and that it is put in a manner that expresses it best? Anything important omitted or something falsely put or not clear? I think Maritain's real difficulty is 1) thinking contingency can be explained determinately and clearly - which point can be made sharper - 2) and denying it really to exist because of apparent difficulties in relation to the providential order, which is why the last point is made. The general difficulty is, of course, his not understanding Aristotle & St. Thos in the Physics and Per., but I think the two reasons I give help to explain why he does not, or maybe does not even want to.

If you have time to write me anything on this in the next week or ten days, address it here - 224 Union Ave. S. E. After June 5th, I do not think we shall be in this apartment, in which case addressing me at Aquinas College or at my old home address - 706 Madison Ave. S. E. (Given the contingency of my present circumstances, we are thinking of moving into part of the college which can be converted into something in the way of an apartment. Will let you know what happens on this later).

The best to you and all the De Konincks.

Critzenheimer.

Saving your comment actions of which was given last right.

July 1, 1943.

Dear Jamba:-The Skeham of the Thomast wrate a eaugle days ago that he had not received the second part I " the Problem of Maning." Can your suit it as soon as possible? The first part is to appear in July. Thanks for your letter of a week or so ago. Lam not dainly anything bear on the present, When summer schools proceeds very weel, were of I have to track metaphysics at 9:10 a.m. Theraut & Charleen have arrived, with Kulure giving excuere courses in theology to priests, to sestion and to some lay students. But your Still no purther word on the army situation. I hope all proceeds were with you but and the serious

asure

in A. Daminic,

Jack

Fuday

Dear Charles: I hank you for Ego Saprentin. I eine the first part much better in the French than in the English We have had some difficulties here trying to teach people doctive on The Blessed Vrigir because we are in such a bad statt of miser - most of us do not really bout to learn, especially about ours elves and unless we are in a true state of misere it is impossible to really teach in learn anything. come up and take my license expires. I have played with the idea of writing for the thesis; on the relation of Plato's Cratylus to the Periherm. It would be the whole prieture of which Jack's thesis is only a part. Or, another thought was a theris on definitions i. e. dialectrical, symbolie, analdgreial, muro caf, etc. what do you think? much down to all of you in many

because the Blessed Viigni really whate the why did you refer to Herbert as " an Oneview for "?

AOUINAS COLLEGE 69 Ransom Ave., N.E. Grand Rapids, Michigan July 19 Dear Charles -How that "The Problem of Meaning" has made an againfed appearance, do I have to supply haval, with a certain number of coffices? Ar. Shehan, and of the editors, wrote that I could get some bound copies of the whole thing after it appears, and that he would hard the teppe until he heard from me Is this recessary as a requirement? Have you purt in the emeliting section get? all gas week, though moderal and busy. Matalice is due to arrive some time this week, having finished the burger the summer selsion has her the usual pasitable one for your but to your and au the De finness. Man later your in St. Dominie,

Wear Marmaduke: Just a note. How are gan etc? I sum to near that Laval has printed about murything from anstate & At. I mas Have your done the Posteriar analytics with an without the St. Thomas enni chang? Either would do. If they have, some such me two copies, beling for some ties copies, beling for same, etc.? I want to study the Past. and augully of I we some time this year, and I shall I se from as an instrument of Supring at it. How are you to.? I thank produce have to expose my muselsed thepique to a board of deapty dollars another this In with jursuant to the future markers of my carrer. I opine (as Ross says trustalle says) that I have some a 50-50 chance of passing.

There is Basishike offerings the. I may try

of the army lugle should call me, I may try

of the army lugle should call me, "Estap in

a formy musthusiastic review of "Estap in

in a lung musthusiastic review of form o et to me some fainted orgestions, you might as a send with them production it brisiter. How the ?! in a to Wind got it? te at chicken for dinner tonigar and ate sele. I dange anadorsally. I ful like a ige, fetterfel havines. (John)

I shall teach botto, Ethics, thistory (Readings) in He may have all fine as six students (well array may that many men students). Our failety likewise has awardled. Still, I might us well do this as lung. Will with four a serious letter anon, though, so to spak, scilicit. Your secretary weste enral pears ago i me pay to write. havis nel'este funt, Dionne, Balin etc.? Jame de. P. Pinelage Alaysins Mckett.

P. S. I am iving turgererity (until my status were up) it 106 Madison ugain. You can dever men me here ar at the callege, altho Frint know why tame watery thes P.S.—

AQUINAS COLLEGE

. 69 Ransom Ave., N.E.

Grand Rapids, Michigan

Ocx. 2, 1943

Duan Charles -

Much to the surprise of weryone (including me) the army considered me physically fit and so, by the grace of many law Ihan enjoying a three much furanch. I shall noter setime service on the 14th " review on "Essays we thrown, but I was not press them, as far as fair mount, to publish it. the my reason I am the eng to puish it at us is that I park date - theme at least something by way from articles. I have house nothing further for the thimse with respect to the second part In the desir, apparently it is not to be resting haurium to runing them to send offin 50 eaplies of the completed thing when and herana it appears. my colores, but after that waysoling Alqueds m' when I go as what I to. Affect so there are puttings afore me That it is a making in the famine to order. My tearling Gridnely noeds as rest und an puspetime.

Best Rominian pretings to sel of your munder me builts a pager herasumady. And I shall write your masionady - want it her surprising to find but from where ?!

Section I, Mayursa RIU(I) Mayorn, ga. May 19, 1944

Dear auson:

A few words, at least, to let you know I am still surviving the impact of being an enlisted man in this American army. I have been with this present outfit for about the past two months, contributing magnificently by way of general clerical work in the squadron headquarters. Not, incidentally, work calculated to exalt one, yet I suppose I should be thankful I am not holding down a fox-hole somewhere. I shall probably be here for an indefinite while. . . I also write editorials and a column for the air base newspaper one day a week, giving me a chance at times to make doctrinal points even if, perforce, somewhat disguised.

I have been very fortunate in meeting and knowing the chaplain attached here, a Fr. Thomas Hanlon from Chicago and now in the Air Corps branch of the service as a captain. He is very Irish, very warm in a friendly way, and wonderfully (while still lightly) concerned over the spiritual needs of the men under his care. One evening a week we have a small group which meets to discuss doctrine in terms of reading and understanding scripture, which is very good for all of us. . . . I have also become, as it were, an organist, playing both for the masses out here at the base chapel as well as for the mission church in town. I thust this doesn't affect your aesthetic taste too much! But I am even learning to chant, when the occasion arises.

The situation thus being generally what it is, I have had Jean come down here to stay with me. We have a room in town, which is nice as rooms ago, suffering only in that Posttively No Cooking Allowed Absolutely, etc., and that we have to share the bathroom with another couple (not, of course, simultaneously, although it verges on that at times.) This feature adds a Flemish touch in an otherwise very southern atmosphere. In a town of 17,000, we are probably lucky to have a room that is so near the center of town and I am also fortunate in being able to go in every night, leaving here shortly after five and noth having to return until about 8 in the morning. The addition of this civilian luster to the military life is not displeasing.

How are you? etc. And Zoe. And all the others? I'll miss Quebec more than ever now that I am in a sweltering, non-Catholic state. It is already as hot as blazes here. We've been wearing summer clothing since the middle of March. How did your trip to Mexico turn out? That sounded very good. Why don't you write some time, or have I owed you a letter? The world is everything which is the case. I am in an outfit where advancements or ratings appear frozen and I'll probably remain in this rigid state for the duration, although, again, I may be among those frolicking in Europe or the South Pacific. How is l'abbe Parent? Do you still eat blood sausage without marmalade? I miss teaching but, providentially, I think I see why I am needing army life and why St. Thomas so often uses the army as an example of the common good, order, discipline, etc.

Although the army remains, for the most part, a collection of badly brought up American individualists. The world is not everything which is not the case.

I am supposed to be engaged in active duty, so I had better brush off for now. Jean sends her best to all of you.

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Dear Embrosia: -

Hayeres R. J. U. (4). Mayeres, ga. May 26.

i enjoyed in state to est you of four have naining the biolography of "The mount of Mianing " In Egen has writers the home i vain gen far a bibliography, and I don't know where the earlan copies is how. If appears that the three parts of the theris mice be maished in book Am, etthough La ppear you know ties, I'l vice to have written anower 4th part of I had the time with hat it appear this way. I red treatise on the symonice and the little ought to be written by concern as the real resolution, Ill ghis on youther much as wend here, I have just juice the Intelligence group of must a matron, which some beder than suspict it is. But it may was be somthing in time.

De ferincers.

face, is eleved,

HEADQUARTERS OFFICE OF THE CHAPLAIN DALE MABRY FIELD TALLAHASSEE, FLORIDA

CABINET DU SEWING MACHINE

Oct. 10, 1945. St. Louis Betrand O.P.

Cher mon Charles,

We proceed at once to the first objection, scil., the Questionnaire from the N.C.W.C. I admit directly it is more or less a farce, although I never foresaw it would be the necessary stick of dynamite to get a few words out of you. Anyway, I had af furlough last month and whilst in Washington (in fact in the company of Natalie) I dropped down to the N.C.W.C. place partly out of curiosity which led me to the morbidity of making an application for teaching through the place.

I have heard from Fr. O'Donnell (wish I could remember him; all I know is I must have met him at that obscure river in Canada where you were loafing one summer). He wrote me a very nice letter. And just previously, as you know, Fr. Belleperche had written along identical lines for Detroit, saying all I had to do was to write the dean there (whom I know well) for an offer. Faced with this sudden outpouring, I am not doing anything immediately. I have just recently answered Fr. O(Donnell's letter and, without committing myself definitely. I let him know that I would like to come to St. Thomas. I suggested holding it for a couple months. The reason for this is primarily that I am still defending Uncle Sam and do not see any prospect for discharge until at least winter, perhaps later. At the end of a couple months, I may know about when I will be a free man again and whether, for example, I would be out in time to go, say, to St. Paul by the end of February, when a term starts. From all this you may gather that if anything at all satisfactory works out, I would go to St. Thomas rather than Detroit, for all the evident reasons, although there are some secondary advantages at Detroit (though outweighed, so to speak, jesuitically). Finally, something else might turn up so I did not see anything to gain in deciding too hastily. . . . But I had been thinking of St. Thomas anyway before all this started. and I appreciate what you have done there for me.

I wrote a review for The Thomist during the hot, sweltering, humid summer of Florida. Don Sturzo's "Inner Laws of Society." I did not do it with a great deal of relish due to 1) Florida and 2) Sturzoian style. At one point I thought of describing the book as "moth-eaten" which would have been literally true as Florida moths were devouring the book so rapidly that I had to force my humid brain to sweat out something which, complicated by this so-called two year sabbatical leave, required a certain amount of effort.

HEADQUARTERS OFFICE OF THE CHAPLAIN

DALE MABRY FIELD TALLAHASSEE, FLORIDA

Page 46.

I tried to point out the good in the book, but rested the review otherwise on two critical points: 1) the primacy of the common good, (denied by Sturzo), and 2) the relation of sociology to other disciplines, particularly to theology. If the review is published, I trust you will find the common good thing adequate for the purpose there as I gather you have been engaged in some disputing about it with including, among others, my ancient enemy, Pere Eschmann.

Why I should write you such a long letter as this when I get such miserable tid-bits from you, I just don't know. But, as has been well pointed out before, the world is everything which is so base.

The chaplain (whose assistant I am) is a Jesuit.

I am grateful that for the past year and more I have been able to serve as a chaplain's assistant otherwise, within current army air force procedures and methods, I might have gone stark, raving mad. As it is, through a combination of things, notably humidity, I have learned a little humility.

How are you all now? I never have any idea of the number. Does Thomas still remember me and my faultless French? Et Artur, et Dominique, et Godeleva? (I never could spell that). And dear Zoe who understood me (and my stomach) as few if any ever have. . . . I suppose you are still around too.

I hope to get to Quebec - possibly next summer if I can make proper use of G.I. bill of rights provisions. After this much time in Florida, I deserve a Quebec outing.

Jean is fine. For a while she worked out here in the ordnance office and did more military service than I did. Now she is currently engaged as housekeeper for the priest in town and, somewhat strange to say, is becoming a cook. She made saurbraten (I'll translate that for you sometime) the other night which was very good. On the other hand, she made some buscuits one night and the table actually collapsed and fell apart. The flesh was indeed willing but the buscuits were not weak.

I haven't seen snow for two years. A young Franciscan at St. Bonaventure's wrote something on semantics secundum Scotus and arrives at a position contrary. . . I was really shocked to hear of the death of Fr. Hammang.

Love to all of you.

Lack

Tuesday of Holy Week

Dear Zauberflote,

This is only to add a footnote or two to your visit here and to welcome you back to wuebec. How I can welcome you back to Quebec, I don't quite see, but it sounded nice so I thought I would say it.

We enjoyed all the time you were here, even when you ate dinner down here. We still have dogs in the ice box. You seem to be degenerating into a normal eater.

The talk you gave at the seminary on the angels was one of the best I ever heard you give, and I thought I would say so simply and appreciatively, without adding anything that could possibly detract from it. For instance, I could say it was due in large measure to your having had dinner with us, but I shall not say this. Nor would I even suggest that by a happy sequence of chance events somehow an excellent talk appeared. No, I shall not say such things. For it really was not a bad talk. I do not mean to imply that I had expected a bad talk. No, I would not say such a thing. Really, it could have been worse. I just thought I would tell you this simply.

Sometime, perhaps in the dim future, I would appreciate your dropping me just a few lines on suggestions you might have for the course in modern philosophy here. You know something of the set-up here. The students taking the course would have to have completed Intro. to Meta. I am bearing in mind points you made in your talk on Phil. and the Common Citizen, and I would like to give them the most useful course in modern philosophy possible. I think the general point is to take only two or three modern philosophers and do them well and thoroughly. The students should be developed to read them critically and relate them to the present situation. My present impression is to take, say, Descartes - Hume - Kant; remember that a course in Marxism is to follow it. and I should think Hegel would fit in better in the course on Marxism. Such students in these courses would be a bit better than the usual lot and interested enough to elect the course. Hence, anything you can suggest by way of approach, content, and number & species of philosophers to realize as useful a course as possible in modern philosophy, I shall appreciate knowing. the course in advance logic (two semesters) should be based solidly on the Posterior Analytics, nicht wahr? (German).

It was very good to see you again, Charles. Please give our love to Zoe (does she remember me? I was the one who beat her in ping pong). Love and prayers.

in St. Dominic,

May 28, 1947 Wednesday in Pentecost

Dear Charles,

I would appreciate any suggestions you could make on the following matter, if you have the time.

There are four departments of social science at this college: history, political science, sociology, economics. At the present time, a student can choose twelve hours (four courses) in one or any of these fields.

This unsatisfactory arrangement was the starting point for a plan I suggested a while back proposing that four "basic courses " in each of these fields be given and that these four introductory courses be required specifically of all students. (This is related to the talk I suggested you give to the faculty when you were here, as you probably remember).

My real purpose in proposing the plan was to relate these subjects more to philosophy and particularly to theology (by way of using the truths of the Faith to manifest the intelligibility of each field - and thus, quite simply, make the college more a Catholic liberal arts college).

I now find myself directing a committee of eight men - two from each of the departments, plus the head of the religion department - to try to work out what such basic, introductory courses would consist in. I should say that only two or three of the total are disposed to see the program and likewise that two or three are quite indisposed to develop such a program.

My immediate job is to present a rather broad outline for the subject matter of these courses. And I would appreciate some aid and comment from you on such an outline. The matter is very important, and I want to do all I can to realize such a program, which will not be an easy job, all things considered. So I will be grateful if you can make any suggestions somewhere within the next month (note time element; you don't have anything to do between spring session and summer session anyhow!)

I expect to construct this initial, general, brief outline on the following major points:

- I. Preliminary definition and understanding of the particular social science and its subject matter; brief comparison with the other social sciences.
- II. Relation of the particular social science to philosophy (particularly to the major principles of ethics and politics). Brief consideration of how the particular social science is a concretion of philosophical principles; mutual beneficial relation of each to the other.



- 2 -

III. Relation of the particular social science to theology and the truths of the Faith; how the Faith is the rule or directing principle of these social sciences in the sense of theology in its sapiential role; how a person with a grasp of theology can give more intelligibility to any of the social sciences; illustration of how students can realize Catholic principles in these sciences . . . etc. Section III is the real reason for the plan.

IV. A broad "survey" of the field for the introductory student, manifesting II and III more, as well as giving a scientific, initial grasp of each field. (This section is to be developed by each department concerned).

Although each of the sciences differs more or less, I think a general outline can be made for all of them at once. It is to be a guide for working out gradually an outline for each basic course. What Iwould specifically appreciate from you is suggestions as to what such a general inclusive outline should contain - or a rough draft of such an outline yourself. I am going to try and make it an outline of only two or three pages, if that can be done. It will then be developed in committee meetings.

How are you?

One other item while I am about it, and as long as you are having the privilege of hearing from me. You remember my wife, Jean. Can you recall what her academic status is at Laval? She departed there around June of 1942 with the courses completed for a licentiate; she had yet to write a thesis (on English philosophers) and pask her oral comprehensive. It might be advisable (and again it might not) for her to finish that off. She remarked that there was something like a five year deadline on when one could finish that up. Is that correct? If so, that would expire sometime this year, and might eliminate the whole thing. Anyhow, could you let me know in a few pungent sentences what the situation is in case anything might be done? I realize it would mean a trip to Laval for her. That might be a possibility a year from this summer. Would that be too late? Would anything be too late? What is it to be late? Is it better to be late than later? What have you been doing lately?

Please remember me to dear Zoe. But don't bother to remember me to Charles. In some respects, he reminds me of you, and I occasionally confuse the two. You really aren't such a bad sort when one considers you, in dem Grund - but Charles - --! And say hello to De Koninck for me too; I remember him so well as one who liked blood sausage smeared with marmalade.

I forget who you are now, but anyway,

Ever thine.

facot

College of St. Thomas

St. Paul 1, Minnesota

DEPARTMENT OF PHILOSOPHY

May 15, 1949

Dear Charles,

You may recall me. I was a youth whom you knew a decade ago whilst pursuing avidly the concept of non-being and its transcendentals. How is Zoe - to raise a matter of vital and primary interest? And all the children (to use this phrase as the direct opposite of the null class?) Even, how are you?

As you know by now, we were able to get the next meeting of the Am. Cath. Phl. Ass. to take place here at St. Paul next year - April 11 & 12, 1950. Through Ray, who sow you in Washington, I have learned that you are not unapproachable (to speak rhetorically) to the extent you could be prevailed upon 1) to attend the meeting here next year, and 2) to give a paper at one of the sessions. As the local chairman for the convention here next year, I have just written Fr. Hart on a matter or two pertaining to the convention next year and I also included the laudatory desirability (though not expressed quite that way) of having you on the program. This is to warn you that such a gesture may not be not forthcoming.

The College next year is also planning regular convocations and, in connection with this, each department is assigned at least one convocation to propagate its view-of-the-world. We are given a convocation date of April 14 (Friday of the week of the convention) to propagate, and so far as I know in relation to the devious movements of the College Administration, you can be our speaker for us at that convocation, thus tying in a lecture with the convention, and perhaps others round about.

Jean and I would not be altogether opposed to your staying with us any or all of the time you are here for the convention and/or the succeeding convocation lecture. I hasten to add that we have recently moved out of the "hut", hence the shudder you are momentarily experiencing can be eliminated. We have an upper duplex now with (comparatively speaking) ample room only one short block from the college campus. Why not take this occasion to perfect yourself?

You are no doubt not unaware of recent correspondence with Msgr. Parent concerning the desirability of Jean's securing her master's degree (probably in the letters). I hope something can be worked out, as she has been teaching about one course a year at St. Catherine's and they would prefer her having a master's.

Love from both of us to all of you,

College of St. Thomas

St. Paul 1, Minnesota

DEPARTMENT OF PHILOSOPHY

June 20, 1949

Dear Charles,

Thanks for your letter about Jean, the degree, and her translating the first seven lessons of the Perihermeneias with the addition of an introduction. She took out today my Leonine edition of the Summa, methodically proceeded to work, and very shortly after succumbed to the afternoon heat by falling on the bed like a stricken ox. However, I do not think this will be the usual procedure. As a matter of fact, she is in good shape to do this translation as she has been teaching a course in Virgil at St. Catherine's and has thus warmed up her Latin considerably. She will write shortly to Andre for a couple further details.

The following paragraph is confidential and (as we Frenchspeaking people say) entre nous. As I suppose you know, I have not gone along too well with the president here. The chief issue between us has been the type of teacher to secure in the Philosophy Department. He has concluded that I would consider only a Laval trained man, which is not really the case, but I have insisted upon taking men who were capable of teaching the type of courses we have set up here. As acting chairman, I have rather consistently vetoed his suggestions; and he, as president, mine. (I should say I have been rather tactless in my procedure). When Fr. B. Flynn returned, it was assumed he would become chairman, but you know what happened to that. Not so long ago, the president called in the three laymen (Ray, Fred Flynn, and myself) and announced: 1) he had hoped to have a priest as head of the department (with which I agree), and 2) until one is found, he was instituting a rotational chairmanship and that as of next September Ray would be acting chairman. My objection to this is not so much the principle involved (although I think rotational chairmanships will tend to take away control of the department from philosophers) as it is the arbitrary way in which it was done, and the fact I have done considerable extra work as an acting chairman with me a full teaching load, no extra compensation, and no acknowledgment of gratitude. (Incidentally, Fr. & O'Donnell was not really in favor of this; he has always approved me strongly). If it had not been so late in the year, I think I would have folded my tent and departed. My reason for telling you is that I am seriously thinking of leavig next year (a year from now) and so if you happen to hear of some good opening somewhere, I shall appreciate knowing it. Aside from this issue with the president, everything has gone quite well here and normally I would prefer staying. Events during the coming year will determine the matter definitely. I am so involved with the convention coming here next year as well as with the regional group in philosophy which we have started that there was nothing I could do about it now (although earlier in the year I turned down two other offers, both probably better than here).

October 26, 1949.

Dear Dr Stinkoff de la Boibière;

Fine, fine. I'll give the convocation talk; I'll read a paper at the convention; I have written to Father Mart; I meditate multilocation; I'm glad Jean has finished what you suppose is the first draft of the translation of the first seven lessons of the Perihermeneias; and I'm also glad that she sent them to André; and likewise glad that she also translated the Latin of Moerbeke and the Greek of Aristotle which, I too, think, should prove most helpful; and I'm even gladderder that you think it would be good for Jean to go on with the translation and get it published as a whole somewhere and some time in the not too distant future; I too imagine it would be very useful.

In short, I'm glad as hell. How are you?

All the bollekes are well, including the original Boezel. The latter greats you.

With a wholly unreasonable amount of affection. I beg to remain,

Yours starkly,

Ach von der Bust

College of St. Thomas

St. Paul 1, Minnesota

DEPARTMENT OF PHILOSOPHY

November 20, 1949.

Dear Doyen du Cabinet:

I was most happy not only to learn that you are so glad about so many things, but to get a notification at all from you. You seem to be assuming what might almost be regarded as civil characteristics; no doubt, advancing age is mellowing you in these respects.

In your burst of enthusiasm (quoddammodo) for giving the convocation talk here Easter week, you neglected to mention anything suggesting a title for the press learned discourse you will give our student body. Knowing you as I do, I realize that a title to your address may only serve to confuse your development and presentation. However, for the sake of appearances, others in the college may prefer the formality of your talk having a title, and I await unbreathlessly this revelation from you so that I can pass it on, which I shall be glad to do, to the Committee on Extraordinary Affairs and Functions.

The dates of the philosophy convention, of which you probably haven't the faintest idea, are April 11, 12, 1950 (April generally comes after March). The date of your convocation address to the College would be on Friday, April 14, at 10:30. Would you want to sandwich in St. Catherine's and the Seminary also? You could give the same talks there as here; no one would guess it would would be the same.

Jean is in the throes of generating a few thin concepts on the introduction for her translation. The difficulty is that she is taking a couple courses in Educational Psychology now at St. Catherine's which not only consumes her time but throws her in such utter confusion she is unable to rivet her attention on anything even remotely suggesting logic. She will throw off this secondary force fever shortly, however, and should then bring forth something in the line of an introduction.

I miss Zoe. I haven't seen her for about ten years (whereas I have seen you!) She always understood me - even down into my popcorn nature. Alas, now that I have an ulcer (which I probably got from you), I have passed those beautiful days. Why don't you bring her along to St. Paul and make your trip here worth while for all of us? Do Tommy, Artur, Dominique remember me? Do you remember me? Will you remember to write the title of your talk someday?

I am about to give four talks on "What is Good Music?" I expect to illustrate at the piano. This is on the radio and may make me as famous as Red Skelton or Groucho Marx. This is the end. J

a contra

Sire

I thought you had written me on November 9 th, under the name of Anthony Chiuminatto, which might have been the trademark of some special brand of ravioli.

I could speak on either of two subjects: (a) "Our condition of subject and the knowledge of good and evil", or (b) "The end of the family and the end of civil society". For I submit, on the enclosed sheet, a list of titles for the first subject.

Tou may choose either one of the two photographs. One of them, however, is perhaps a bit academic, with a slight suggestion of days of plenty. The other was taken in Rome a few weeks ago, but it is not too clear and may not be suitable for printing. If neither of the two proves satisfactory, I might have one especially made — a rather discomforting prospect since it would oblige me to get a hair-cut. some time before next April, whereas I just get one only two months ago.

It was moving to learn how well you have sounded my nature. When it comes to dates, I either forget to them down, misplace or loose the booklet in which I had inscribed them. My trip to Europe was a nightmare. I never knew when to go where. Why? I just told you.

I'm willing to speak at St. Catherine's and at the Deminary, in virtue of the general principle "pecuniae obediunt omnia" (Liber Ecclesiastes, 10. 19). Unfortunately, money does not obey all things. For instance, it does not obey my desire to take Zoé with me to St. Paul.

To you: sleep well. To Jean: progress in thickening concepts.

Baldur von Stinkbom y O'Brien.

College of St. Thomas

St. Paul 1, Minnesota

DEPARTMENT OF PHILOSOPHY

Feast of the Immaculate Conception.

Write, Honorable Sir:

To get the record straight, which you hardly ever do, there is a real person in the cosmos named Anthony Chiuminatto, and I shudder to think if you wrote him under the tempting possibility it was I (note the nominative case).

I am moved, however, to write you to clarify (an impossible ideal) for him two points, which you can communicate soberly to him or non-soberly to me, scil., your precise topic for the convocation and your fee. I sense an overwhelming vote of approval in our student body for the topic "The Candy Woman's Revenge," but for academic purposes I wwould suggest the one on "The End of the Family and the End of Civil Society" (implying, as it does, The End to all Convocations). This, conceivably, fould be shortened a bit in title. If this meets your approval, you might communicate this to A. Examplements Chiuminatto.

Mirsch flugkt twivk scrapf tlemn - pflupf gwigtk - klipft merwengetlopf tlik schmiergmentwallig y habloop-mon!

You might communicate the title, the fee, and perhaps a photograph relatively soon to A. Chiuminatto or myself; it seems the college would like to publicize (why, I don't know) your address, and also put/out a general announcement of all speakers the second semester.

Although the penitential season will just be over, we shall be glad to have you stay with us any or all of the time you are here. You may find it tactful or diplomatic or something to stay at Ireland Hall. I leave this, and other profound metaphysical points to you.

I am currently giving a series of four talks on the radio on "What is Good Music?" I would send you copies of the talks, but I think it is too concrete for you. Then, too, I recall your abominable taste in music before you were privileged to meet me. Have you had the elementary decency to write to Fr. Hart anent your appearance at the **ECREMISTICE** convention? Jean will shortly warn St. Catherine's of your impending presence in the Twin Cities.

To sing is to be. But, after all, am I? Ah, pigeons. May then. Too soon; too late. Grip, grip, man!

All is well. Farewell.

AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION

R. le Vanil

24th Annual Meeting

Hotel St. Paul, St. Paul, Minn. April 11-12 1950

March 21, 1950

Dear Charles:

This stationery is supposed to impress you and, while you are being impressed, you can continue this letter and be further impressed. I had this stationery drawn up by way of interesting local personages into coming to the convention - and especially the dinner session - and it seems to be having at least a little effect. No doubt, the first morning session the Continental Room will be jammed to the hilt to lister to the "Ethical Aspects of the Natural Law" wondering, whilst the learned disquisition is going on, what aspects, if any, the natural law has if not ethical. I daresay you will touch this profound point somewhere.

This letter is written for a specific point. Jean and I would like to have you and Bab n have dinner at our place - if convenient etc. - on Thursday of Easter week (April 13). We shall try to have Fr. Belleperche here also, but limit it to that. You will recall (if, in fact, you remember at all) that the convention occurs April 11-12 (Tues & Wed) whereas you are not scheduled for the convocation at the college until the following Friday. Consequently, this projected dinner date would occur at something of a midway point without crowding you too much. Hence if all this is tres agreeable (Fr) with you and Eugene, you might drop a card and we shall plan accordingly; if inconvenient and you want some other time - or not at all because of pressure of events - indiquez aussi (Fr). Aber wir haben es gern wenn Sie kommen können (non-Fr; note polite form; have someone translate it for you).

Something of a blow-up has been happening around here in relation to the philosophy department (nothing new). At the usual regular (monthly) faculty meeting when, as our turn came, the Phil Dept. gave a presentation of its aims etc., an element in the faculty (mostly from science dept.) presented us in a two-day advance a list of questions (not too well phrased) that were primarily intended to indicate disagreement and criticism and so on. Unfortunately, personal animosities and wounded feelings played too much of a part beclouding the more important issues involved (such as a right authority of St. Thomas, doctrinal courses vs. historical and "persistent problems" approaches, misunderstandings about philosophy & science, etc.) There are some faults on both sides - we have not been too good on the practical order - they are simply awful on the theoretical order and, alas, perhaps offended on the practical order. That meeting ended in a recess with a motion before the house to attempt to force us to eliminate a doctrinal course for a historical one. Another meeting coming up in about ten days to carry on, but I think things will clear up much better then and so far we are more than holding our own. Puggations will have eased the matter by the time you arrive. We shall be glad to see you; lemme know when & how you're arriving and can arrange"t60Meet you if convenient.

Dr. John A. Olsterle, Chairman College of St. Thomas St. Paul, Minn.

VERY REVEREND RUDOLPH BANDAS Rector, St. Paul Seminary St. Paul, Minn.

VERY REVEREND V. R. HUGHES, O.P. Prior, St. Peter Martyr Priory Winona, Minn.

FR. ERNEST KILZER, O.S.B. St. John's University Collegeville, Minn.

BROTHER HUGH MARTIN, F.S.C. Saint Mary's College Winona, Minn.

Sister M. Rachael, President College of St. Teresa Winona, Minn. SISTER M. KEVIN, C.S.J. College of St. Catherine St. Paul, Minn.

SISTER ENID SMITH, O.S.B. College of St. Benedict St. Joseph, Minn.

SISTER M. RAYMOND, O.S.B. College of St. Scholastica Duluth, Minn.

College of St. Thomas

St. Paul 1, Minnesota

DEPARTMENT OF PHILOSOPHY

January 31, 1951.

Sir:

I do not know why I should write you, for one should not write to someone unless someone writes to one, but this entails communication of a kind, and if the one does not write to the someone or the someone to the one, it does not seem as though there would be any communication, assuming, of course, that there was something to communicate about in the first place, but this is to beg the question at issue.

I have often thought, as I walked about in the cold, clean air of Minnesota - where but a day ago the temperature was at a brisk -32 - that indeed the world is everything that is the case. Take the case of you, for instance. Are you everything which is the world? The bitter absurdity of everything becomes manifest once we clear away the outer debris and pierce the inner essence of things.

Jacob killed his daughter Ruth and is therefore ruthless.

Cain killed his brother because he was abel. I gave this to a logic class, and a student pointed out that I had misspelled "abel." I mention this in case you are in the same frame of mind.

A student was humming a song one day when he was trying to draw a conclusion in a syllogism. I asked him what the name of the song was, and he replied, "Oh, premiss me that someday you'll be mine."

All of this is very ridiculous because I have not taught lagic in two years. There are some who say that it is longer than that.

It may be of passing interest to you to know that I have undergone a rare kind of alteratio. I have become a columnist in that paper nationally known in Minnesota as "The Wanderer." I am discoursing on "The Good Life," relying heavily on introspection.

If a **fixnex** friend is a friend of a friend and a brother is a brother of a brother why isn't an uncle an uncle of an uncle?

We come now to the climax of this letter.

There remains only one other point. Rumor hath it that you may be visiting in these parts in a month or so. We trust that you will be able to break bread with us whilst you are here. We have moved again. We usually move once a year. We are even closer to the college.

Does Zoe remember me?

He! Dieu, si j'eusse estudie
Au temps de ma jeunesse folle

DEPARTMENT OF PHILOSOPHY

January 17, 1952

M. Charles DeKoninck Etc.

Sir:

I have been acquainted, through some vague reference, that you may be in this area sometime during the coming spring. We must, of course, all bear our various misfortunes. Prompted in this way, I should like to extend the hospitality of the house should you be able to spend some time in the Twin Cities — any or part of the time. As you know, in the economy drive at the College, outside speakers are not being brought in this year; instead, speakers on the college faculty are talking instead. Eminent speakers some of them, no doubt; one of them, in lact, eminent and virtual both. But it has occurred to me that you might want to spend some time here and, if so, Jean and I now have ample room.

For, you see, we bought a house. I should speak more formally: we bought a house but a bank owns the house and somewhere in the decades which stretch ahead we may one day own it. It is located within three blocks of the college. It has three bedrooms and a fireplace, to mention the items which have more or less a direct connection with you.

It is too bad that Zoe is not making the lectures but, as I have so well remarked above, we all have our various misfortunes to endure. May I assure you, at this point, of a warm welcome should you be coming.

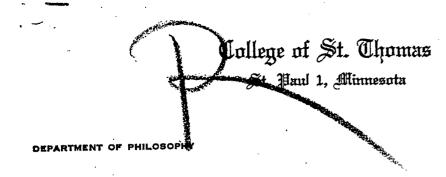
Tell Zoe that, alas, my popcorn days are over. My stomach will no longer permit such extravagances.

Anyway - to the point summarily: you are most welcome to anything here from a cup of coffee on up.

In general, regards,

facol

That fam would to become the author of a general to be agre lect?



April 21, 1952

Dear Charles:

Alleluia.

On my way back from the philosophy convention I stopped in Chicago to see Mr. William A. Pullin, Assistant Vice President of Prentice-Hall Inc., about my logic text. The details of this matter will not particularly interest you and this is perhaps not the place to dwell on the merits of that projected text.

Prentice-Hall, however, is seriously interested in a series of texts in philosophy for Catholic schools (overlapping into non-Catholic schools, for that matter). Mr. Pullin, Mr. Howard Warrington, the Vice President, who was also present, and I discussed such a series which would include the present one in Logic plus Philosophy of Nature, Psychology, Metaphysics, Natural Theology, Moral Philosophy and History of Philosophy.

I did not mention you by name (I was not sure I had your consent to do so). I described you, however, in the abstract and they are very anxious to get in touch with you.

The usual procedure is the following. The author submits a provisional table of contents, a provisional preface, indicating merits of the book and projected procedure, and a sample chapter or two from any part of the book. You could follow this procedure if you wished.

My own suggestion is that you write directly to Prentice-Hall indicating that you intend to write a text in Philosophy of Nature, that you are interested in P-H as a publishing firm and that I have mentioned the matter to you. From there on you and the publishing firm can make your own arrangements and schedule.

I don't think I need to emphasize to you how important I think this project! is and how desirable it can be for you as well. Prentice-Hall is a lively firm and will push your book energetically. There is no doubt that the book will have an excellent sale once it gets into circulation. I am quite xxxxx sure that you will get handsome royalties once the book is going. And such a book is desperately needed as you know.

College of St. Thomas

St. Paul 1, Minnesota

DEPARTMENT OF PHILOSOPHY

. . 2

If you could aim for publication by September of 1953 it would be especially desirable both for yourself and everyone else. I would like to suggest a way that this could be done. If you could take off a month or two this summer, with nothing else to do, and simply write out the text in a provisional form, you would have six or eight months after that to polish it into shape. If you could put out such a tentative form by September, we could have it mimeographed here at St. Thomas and give it a trial run in the coming fall semester. This would be a great advantage for you as a trial use of a projected text in actual class work isually suggests certain things to be incorporated or omitted which otherwise would not be foreseen. It would at least confirm the work of the text itself. The text would not have to be very long - for example, three hundred typewritten double space pages; a little longer if you wished. We could help you out here with questions and some exercise work (which appeals to publishers and to teachers).

From all standpoints, such a text from you is a "must." You owe it to the common good, to philosophy, to the common good, to Zoe, to me, to Boomerklotz, and even to yourself to perform this valuable task and to reap a pleasant reward in due time. I shell be glad to do everything I can to help in whatever way possible; the contacts I now have with Prentice-Hall will be a help. I can even suggest practical tips as the work proceeds! I am absolutely convinced of your transcendental truth, goodness, unity, and beauty!

My immediate suggestion is one of the following two steps. The suggested introductory letter to Prentice-Hall indicating your interest and intention. The other step is that I can have prentice-Hall write you first if you let me know. The address you would write to is the following:

Mr. William A. Pullin Assistant Vice President Prentice-Hall Inc., 70 Fifth Avenue New York 11, N. Y.

Let me know at your convenience what happens. I can only urge you not to let the opportunity pass by. If you have any other suggestions for authors for other texts in the series, let me know, as I am in a position to exercise some influence on such authors. I am pushing Fr. Baumgaertner to do the book on Metaphysics.

Love and prayers from us both,

Jacob

Dear Jacob:

Knowing you as I do, I know you will know that I know you know, this delay has, as always, a sound reason. First of all there is my usual hesitation to write a letter at all, on any subject, to whomever it may be. A less important reason is that I have been giving these last weeks several series of Marathon lectures. Finally, I wondered whether I would be able to finish the work you suggest by the fall of 1953. I have reached the conclusion that this is quite unlikely. But I do accept the offer and you may tell the publishers as much.

You don't realize this of course, but I am in need of some vacation, and intend to take it this Summer — if what the Summer Session still allows can be called a vacation.

Actually I am very interested in this proposition. As I may have told you on my last visit, I have been working on a short treatise of Philosophy of Nature for the students of the Dominican'MiMsion's Seminary in the Belgian Congo. The few pages on matter, form and privation in Father Otis' book on evolution will give you an idea of what I intend to do. So I'll switch to English, and the Congolese can get their copies from Prentice Hall. I'll cover the field of the Physics, De caelo and De generatione.

How about the Notre Dame proposition? Did you get in touch with Fr. Mullahy? Have your corns been hurting you lately?

Reminf Jean that I like her. As to you, there are some occasions on which I find you bearable.

May 12, 1952

Dear Charles:

Needless to say, I am very happy that you are going to work on the text for Philosophy of Nature. Keep the Congolese vividly in your imagination as you write; you need only change his color from black to white and you will have the set-up in this country precisely.

I have written to Trentice-Hall that you have accepted the offer to publish. I wrote to Mr. William A. Pullin, Assistant Tice President. You will likely hear from him shortly. Prentice-Hall will likely be anxious to keep you moving - in due moderation - on the text, for which I shall also be grateful. Their usual procedure is to ask for a provisional outline and perhaps a sample chapter or two. If you can get something like this to them in the reasonable future, it will help both sides. The Prentice-Hall people will work their heads off for you. Their point is that one can get his book published in a number of places, but if one really wants to market the book, they are the ones to deal with. So to whatever extent you can co-operate with them, so much the better both for you and for them.

I realize that you are pressed with many duties and responsibilities, and I have let Frentice-Hall know how engaged you are. Dut now that the ball has started to roll on this important project, I hope that you will dop all that you can to keep it rolling. Keep the fall of 1953 as publication date steadfastly before your eyes no matter how hopeless it looks. Why delay beyond that replenishing your coffer and advancing the field of knowledge for the benefit of the most ordinary minus habens?

Bear in mind that any material you get in shape, even pentatively, we shall be glad to try out here in classes. It is a great aid for seeing how the material goes. I await breathlessly some coraps of material to try out this fall.

In any dark moments you have in finishing off the text, always bring colorfully to mind that your book will appear in a series of philosophy texts to be put out by Trentice-Hall, of which the first one, Logic, published by some brilliant tea her here in the middle west - you Costerle, I think the name is, - will be out this September. This great fact will ever stir you on to greater heights.

I have written to Fr. Mullohy at Notre Dame, expressing general interest, and have also seen Fr. Reif at the philosophy convention. Freliminary parleys have thus been instituted. The matter will be considered more at length and more seriously this coming fall and winter.

I embraced Jean as directed whose reaction was merely moderate perhaps mod, however, considering the terms and suggestion were laid down
by you. It was difficult to embrace Okie in front of the drinking fountain
on the main floor, but I did so virtually. Now you embrace Zoe for me.
Anything I can do to further the text or help in any way, let me know.

Color and everytors (except names "Little" emeat") is enthusiastic about it. Another the text of the land of the land

College of St. Thomas

St. Paul 1, Minnesota

DEPARTMENT OF PHILOSORHY

May 27, 1952

Dear Charles,

Just a quick note with reference to a letter from Mr. Pullin who writes that he expects to be in Quebec on June 10th, and would like to see you. I hope that you can plan to see him and to accept an invitation to lunch if he offers one. You will enjoy meeting me and it will give you a good chance to discuss the text at some length and find out any details you want to know. Please bear in mind that we have a good opportunity, through Prentice—Hall, to get some good texts in philosophy on the market. Your text is the most immediate and necessary step toward realizing that golden opportunity (he observed, in rising tone).

As you know, Fr. Dulac is working on the proposed psychology text. Fr. Baumgaertner will work on a proposed metaphysics text. These two, plus the eminent cases of your text and mine), will be real contributions (he observed, with due modesty). Do you have any suggestions for a good author of the moral philosophy or ethics text? Also one for the natural theology text? Prentice-Hall wants to get out texts in these two fields as soon as possible, and I am trying to get prospective authors for them in these fields as well.

Mon/are/pout How is dear Zoe?

I am going to try to have Fr. Dulac send you a copy - in English - of the thing you did on matter, form, and privation which we have used successfully here as introductory to the psychology course. You could give this axzazxaxpicxof to Mr. Pullin as a sample of the work to appear in the philosophy of nature text.

Any good man will leap to the opportunity of writing a textin philosophy of nature for the common cause;

Professor Charles DeKoninck is any good man

Therefore, Prof. C. D. will leap . . etc.

Ever thine,

Dear Dr. Slurp,

Of course you won't believe it, but I have been workin my neck off on this Phil. of Nature and reached the end of Book VI Two more to go and then some fast work on the De Coelo and De gen. f. corrupt. (when I will have you constantly in mind). It is all still in the note stage, but I simply cannot manage even a sketchy outline without having gone through all the matters in thorough fashion to establish just what are the points I'll have to treat of, and who are the moderns I must take into account.

Zoé is after me to the extent where I hardly dare brea anything but to become and to have become in the same instant and why is it that when a thing ceases to be and another begins in eadem instanti there is no contradiction and how the Marxists woul gloat if they only know (understanding it in their quarter-train fashion) that Saint Thomas concedes a mutatio secundum contradictionem (which is isn't really contradictory at all). Nor I have been to the movies since last December when, in New York, between planes, I saw a 3 D so lousy I feared here at last and all notwithstanding is something that is and is not all the same and in every other possible aspect, the more disturbing part of it being that I'm sure you don't care, whereas I may and forsitan don't effi

And even after all these abysmal insights I dare not communicate with our friend Pullin (would he by any chance originally have been a poulin (see French-English Dictionary)?) whom in my nightmares I see just sitting there in New York waiting for my résumé. But perhaps you could reassure him of my labours (Hercule was a weakling drone) lest he be disturbed by my quite un-Flemish traits (I no longer even drink beer and bottles of Scotch remains right in my home - voire (see Fr.-Engl.Dict.) in my very room - fully sealed. * There will be no lecture tours until the MS has been accepted ready for print.

There are in Louvain some people I know whom it may be interesting to meet. Mr. Albert Callewaert who works at the Univ. Library, is a fine, tall, chap, and formerly was our proprietor - an intimate friend. He cold, for instance, advise you where to be cigarettes, - i.e. in stores where they have them, for all on your own you might get confused inasmuch as they may also have cigard, on sale, etc. - Although he himself does not smoke, or didn't when we were in Louvain which was of course some time ago, although sor people are constant in their habits which if only they were real habitus would be difficiliter mobiles, and this may be the case of the aforementioned person though one can never be too certain about these contingencies especially so long after, what with a world wan (vig.II) in between.

*Explanation of allusion: All Flemings do things as they should are expected to be done, except some who don't do them that way. They are, therefore, Non-Flemish Flemings, of which some do nothin at all.

Then there are Mr. and Mrs. Leon Meersseman. They too were very good friends, and you will probably find them living right in their own home upstairs at No. 11 Place Mgr. Ladeuze, which was formerly Place du Peuple (French for Volksplaak) - whether or no this connotes a proletarian slant I wouldn't know, but you could always ask Mortimer Snurd. Now it may be that they moved downstairs without our learning of it. As I said before, these things are contingent, and, again, there was that world war II I referred to in a previous paragraph, in fact, it was the immediately forgoing one and right on the same side of this same sheet, too.

Now, in Brussels (brussel, Bruxelles - a bicycle ride from Louvain) I have a very good uncle, uncle owing to the fact that he married one of my mother's sisters, Philomene, to wit, but don't call herethat, because she definitely prefers "Philo", tante Philo, tout court, (which doesn't mean she's short, although she isn't exactly tall, either; but you had better consult your F.-E. D.). Furthermore, if "court" had to qualify "Philo", and she being an aunt (that's what "tante" means) and all aunts' gender being feminin, "court" would be a grammatical error, where only "courte" would do, although in some cases what looks like an error is not, as in that of grand mère for Grandmother, whereas if you wrote grande mere you would have to intend "big mother", which of course some are, and so you could say "ma grande grand'mère", especially if your other grandmother happened to be less big, and this would help to distinguish them, more particularly when both are still alive, though you could also go right ahead with it not only if one were deceased and the other still among the living, but even if both the one and the other were no longer real persons, existing only in soul which you know that it can subsist, though imperfectly so, outside, that is, when separated from, the body, which, as a result of the separation, is no longer human so that when it is called human, there is an equivocation, but sufficiently useful to warrant the custom, owing of course to our imperfect mode of representation.)

All this was necessary, lest you be surprised that no De Koninck in the telephone book would be that uncle of mine though possibly some other uncle, and, if not mine, of some one else, or of both), for, as I have already said, he married an awant of mine (there is an interesting point here, for the was my aunt before he was my uncle, and she could have always been my aunt without his ever becoming my uncle), and she was no DeKoninck, although her sister, my mother, was. To come to the point, her family name is Verplanke, but this is not the reason why her husband is not a DeKoninck. In fact, his name is Joseph Lommen, and he lives, with his wife, i.e., the person who is my aunt, i.e. the one he married, or, if this can make it more plan, the one who married him, at no. 6, Boulevard de Smet de Naeyer, Jette, (a suburb of Brussels, yet in sense, understood by all, a part of greater Brussels), and you must, if you use a cab, make it plan to the cabman (the fellow who drives the cab, though he may not own it) that it is No. 6 Blvd. de Smet de Naeyer "Au Miroir", beacuse at the opposite end of that same (or some other by the same name) Blvd there is also

a no. 6 - how and why, I have never learned, probably because I forgot to ask, but, anyhow, it's good to know that you must add this precision, for no one likes to go in the opposite direction when it is the wrong one, more especially not when it takes you so far far away to a place you probably didn't want to see ever in your whole life (though, of course, some might want to) the more so that just at that time you wanted to be in a completely other place, possibly the one you thought you were going to.

There are other people I know in Belgium, but their relation - or non-relationship (or -ships) are, in some respect(s) a bit involved, and I feel I had better put it off until I find the time to write you another note.

You may of course communicate all this information to the one who is possibly some body's aunt, but surely your wife. O. K. d'abord.

Respectfully yours,

(signed): Cuthbert de los Dos Toros
Pestiferos

DEPARTMENT OF PHILOSOPHY

October 19, 1952 20th Sunday Post Pent

Dear Chas?

ARE YOU HAVING DIFFICULTY THINKING STRAIGHT THESE DAYS? Do you find your teaching incoherent, illogical and dry? Are you prone to mutter "matter, form, and privation," trailing off into "the final wause is the cause of the causality of all other causes?"

IF SO — you need something NEW, something COLOSSAL, something charged with HI-SPEED content. Get it TODAY. Get WHAT? The new logic text - the only text to mention unblushingly the PREDICABLES, that dares to FIAUNT censors by talking about non-supposing subjects. Tear off the top of a freshman and mail it intoday for YOUR copy of the text that EXPOSES illegitimate figures of the SYLLOGISM! Etc.

You may have received through the mail another communication from the Fulbright Scholarship people. I decided to take another whirl at it under the intriguing combination of semantics and politics. Deal as gently as you can with the recommendation graciously asked of you. I should warn you that Fr. Dulac has likewise applied for a Fulbright award and somewhat irrationally mentioned you as a reference.

Gnome est habitus recte judicandi ex principiis quibusdam altioribus contra tenorem verborum legis, seu abstrahentium non est mendacium.

Did you ever receive the translation of The Iliad sent to you, I think, months ago with appropriate compliments?

The main point of this letter, speaking broadly, might well be this: How far along are you on the text in Phil of Nature? William Pullin, who saw you in Quebec and, surprisingly, was charmed and impressed by you, was in St. Paul recently. He took us out to dinner at Napoleon's during which we chatted glowingly about expected progress in your text, and you certainly would not want me to be mendacious.

As you no doubt know, Fr. DuLac is at work on the psychology text in the Prentice-Hall series and rr. Baumgaertner is at work on the meta-physics text. What a luster this series should have.

Tender greetings to Zoe and also greetings to you. In the occasion should ever arise for you to drop me a note, bear in mind that I was discharged from the army six years ago and am now living in St. Paul.

TO THE TOWN

Fondaly, as it were,

DEPARTMENT OF PHILOSOPHY

April 12, 1953

Dear Charles,

What do you know — I got the Fulbright award this time and will be off to your tender alma mater, Louvain, come next fall for the academic year. So much has happened the past month that I cannot recount it all unless you would invite me to have a snort with you which I don't think you are going to do right now. I suppose that you had heard about the monstrous business being pulled off at the College in regard to chairmanship of the department and the program as well. Typically, I was the last one to hear about it, and when it appeared that nothing was going to be done to stop, or counter-attack, I let my thoughts wander to other fields, principally Notre Dame.

The situation at Notre Dame was practically signed, sealed, and delivered, when this Fulbright business broke. Fortunately, I heard about it while I was down at the convention in Notre Dame, and so I was able to talk the whole matter over with both Fr. Mullahy and Fr. Reith. Since the situation had been that I had declined first, then accepted, and now about to postpone again, it was easy to presume that they would begin to weary of this matter.

It nows looks as though things will work out as follows. I have signed the award terms on the Fulbright business, and hence will be going to Belgium next September. At the moment, my application for teaching at Notre Dame is hanging fire, but I expect that things will work out such that on my return from Belgium, I shall go to Notre Dame.

This letter is, first of all, to thank you for the part you played in writing out the recommendation for the Fulbright, and to thanknyou for your recommendation at Notre Dame.

Also: can you give me any concrete information about what to look for at Louvain by way of any courses (i. e., anything at all I should try to take, etc.) My general project is to do research work in political philosophy. Can you make any suggestions about what to do in general achievening lodging accommodations. Jean of course is going. Maybe dear Zoe can write me in that regard or transcribe your sage utterances. Anyway, I am happy that we are going and if you do know of anything pertinent - or of anything I can do for you over there - please let me know.

More later.

Msgr. Parent writes that he will invite Veatch for summer session. I hope it works out that way.

Something approaching tender affections, etc.

They.

DEPARTMENT OF PHILOSOPHY

May 5, 1953

Dear Charles:

Please find out right away if Msgr. Parent ever sent an invitation to Professor Veatch to come to Laval during this coming summer. I have discovered that Veatch very much would like to come to Laval if he can at all arrange it during the first part of July (or possibly the last part of July). I think it is important for him to get in touch with both you and Abbe Dionne, but if much more time elapses I do not know whether he can arrange it. I have the address where he is now staying:

Professor Henry Veatch 17 Hilliard St. Cambridge 38, Mass. U. S. A.

If you agree that he should come to Laval even for such a short period as a couple of weeks, I shall appreciate it if you would push this matter along.

As I wrote you, I have received the Fulbright Award and will be sailing for Belgium about the 12th of September from New York. Il faut etudier ix francais mantimen maintenant. Can you give me a short, vital course in Flemmish???

Things are worse than ever at St. Thomas but, as you know, my days here are numbered. Any love I had for the place is pretty well killed; but it hurts the heart to leave some who are here.

More anon when there is time.

l'amour toujours l'amour

Jacques

bestele

DEPARTMENT OF PHILOSOPHY

May 31, 1953 Trinity Sunday

M. Cuthbert Sithard
Pere ue tioutes (tous) Sithard(e)s
Quebec, P. Q.
Canada.

Dear Gith:

Your illuminating letter il y a quelques jours a eu recu. Merci beaucoup pour votre illumination le plus brilliant.

Ie ble a muri. Ia grammaire que je me sers maintenant fait beaucoup d'usage des phrases si profounds comme something.

Both Msgr. Parent and Professor Veatch have written me that several conferences have been arranged for Prof; Veatch sometime in July. Je suis tres herre heureux, comme nous disons en français.

Thank you very much for melping to make the arrangements and extend my appreciation to Msgr. Parent aussi. I hope you can arrange to spend some time informally with him I hope you will find him both interesting and profitable. as I think you will find him both interesting and profitable. Generally speaking, I think he has done a good job on comparing mathematical and traditional logic and I think he has done a surprising job by way of understanding traditional logic even surprising job by way of understanding traditional logic even though defective in certain points. For this reason, I hope he can discuss some points with you and also with M. l'abbe Dionne. I think André Cote would be of great help as well. I certainly hope the venture comes off as successfully as I have reason to think that it will.

Trois fois neuf font vingt-sept. Trente-cinq et quarante-deux font soixante-dix-sept. Quatre-vingt-deux et quatre-vingt-trois sont cent soixante-cinq (J'espère).

As you may surmise, Jean and I are beginning to work up our French starting, shall we say, from scratch. In a moment of amorous enchantment I called her "mon petit chou," to which she (too readily) replied, "mon grand chou." Mais, au fond, ca ne fait rien, comme nous disons en français.

Incidentally, if there is anything I can do for you while I am in Belgium please let me know. I can give you an address later but you could reach me through U. S. Educational Foundation in Belgium, 11 Rue D'Egmont, Brussels. Will be going over in Sept.

Algernon Q. Verwandnungsheitkeit.

Le 2 Aout 1953

Mgr. Alphonse-Marie Parent, P. D., Vice-Recteur Universite Laval Quebec, Canada

Cher Mgr. Parent,

Je suis hereux d'apprendre que M. Veatch a été à Quebec et que sa visite a été très profitable à tous. Je vous remercie pour votre lettre et aussi pour la copie de la lettre de M. Veatch.

Comme vous avez dit, nous sommes a preparer notre voyage en Europe. Il y a beaucoup de choses encore à faire.

C'est le premier lettre que j'avais ecrit en français. Sans doute, il y a deaucopé d'erreurs - mais il faut commencer! Vous savez qu'il y a tant d'idictismes, tant de tournures bizarres que l'usage seul autorise! (La dernière phrase, il me faut dire, est dans ma grammaire!)

Merci encore, Monseigneur, pour votre lettre et pour toutes les chose que vous avez fait pour la visite de M. Veatch.

Bien cordialement,

John Oesterle



54 rue de la Concorde Brussels, Felgium.

November 11, 1953.

Dear Charles,

It has been my genuine intention to get a letter of to you before this, mon cher ami, mais il y a toujours des difficultes. The last part of the sentence is to convey to you the impression that I am becoming conversant with French, taking a fairly broad meaning of the word "conversant." But that last letter of yours, which characteristically reached me in St. Paul just as I was about to board the train, and which has occupied me at fairly long intervals since then trying to piece together the scattered fragments of meaning relating more or less to scattered relations you generously expanded upon, demands at least something by way of recognition if not strictly gratitude. Let me say simply, then, that I did receive your last letter with mixed feelings although, au fond, with a slight movement of appreciation.

When I reflect that you have been nourished by the blood, climate, soil; air; and ideas of Louvain, I find that I must pause to digest the import of all that that means. As I watch M. Chanoine Auguste Mansion mount the pasts podium and unburden himself of the true thought of Aristotle and the proper arrangemenent of his text, I find myself under the impression that you singularly fail to reveal his influence upon you. (I might add that Jean continues to follow his course on Time in the fourth book of the Physics whereas I do not; Jean claims it is for the Greek). When I chat with M. le president, L/ De Rapymaeker, as I actually have once or twice, and learn that St. Thomas in his "own" metaphysics is completely different from the St. Thomas who comments on Aristotle's Metaphysics, I have moments of chagrin about you insofar as you did not let me in on all this when I was at Laval. When I hear from M. Chanoine Le Clercq that St. Thomas, in his approach to philosophy, is neither subjective nor objective, but a "concordist" who simply tries to combine everyone with everyone and then everyone with Aristotle, I am utterly confounded at not having been able to detect traces of such "original" unfettered thought in you. In sum, I may say that I have my private doubts about your being a graduate of Louvain.

To speak slightly more serious I am really a little shocked at what goes on here at the institut Superieur insofar as it is supposed to pass as a pontifical institute for themistic studies. I knew a good deal about it in advance, but to witness some of the things happening here is startling, to make a decided understatement. On the other hand, Prof. Marrou of the Sorbonne is currently giving a series of ten lectures on a philosophical critique of history, and I have found him both illumating and sound, despite the difficulty of final following his quick, nervous French. But he is really quite good on history as knowledge and its relation to philosophy. I have noted that he has received an honorary degree from Laval, a fact that may have some significance.

All else goes well otherwise. We love Belgium very much. We live here in Brussels and go out via Parmenides - the Citroen whose body style has not changed in 20 years - to Louvain four days a week. I met the librarian, M. Caulwaert briefly; he is exceedingly friendly and asked a good deal about you. I expect to see more of him. If there is anything we can do for you or Zoe while we are in Belgium, please let us know. I might get to another letter, especially if prodded by you.

Avec les sentiments très delicats, etc. etc. Y

Mele

This time I am going to answer your letter because I want to prevent you from burning your fingers, and remind you of what I consider the most important thing, we expect you to have learned at Laval, namely that you should know when you know something about something and when not. What you tell me in your letter shows that you have a false slant on the whole problem of society, mainly because you do not realize what principles underlie it. For instance, when you want to determine what is the common good of society. you must not forget that the common good is first of all a good, that 'good' is 'quod omnia appetunt'; that 'bonum habet rationem finis', that 'causa finalis est vera causa', that 'finis est prima causarum'. And when we speak of the common good, how do we take the term 'common'? Is it a mere 'colligatio'? And is common then the good of the colligatio, that is, identified with that of the elements considered absolutely? Then the first cause (finis) of the common good is the individual good as individual. And such seems to be the case when we consider society as a means for obtaining this good, such as when we say that a man cannot obtain or maintain food, shelter, protection, learning, moral virtues, withoud the aid of society. In this case, however, we are merely considering the individual as to what forces him into society namely the deficiencies of his nature: nakedness, insufficiency of natural food, lack of instinct, of inborn habitus, the contrariety between sense and reason etc.. But this is not the common good which is a first principle as common good: it is at best but a material imitation of it, although I admit that the necessity of many things required in society can be derived from it, such as order, freedom etc ... And this is the common good which may be identified with that of the parts: it is not the common good which is qualitatively distinct from that of the parts, a distinction which rises from a distinct form: which is a principle, both prior and posterior to the individuals: in one respect we may compare it to the 'forma-finis' of nature: and this seems to be the 'bonum humanum': and just as the 'forma-finis' is no longer 'finis' once it is realized, in like manner the good properly acquired by the cardinal virtues is but a means toward an ultimate end, which is the common good 'simpliciter'. Thus we have a certain hierarchy. But it should be noted that the first is but materially common. And what we call free men relative to this good, relates merely to freedom from the indigency which is ours by nature for the reasons stated above. But this merely forms a man for the pursuit of the common good proper which is pursued by free men. And this is the human counterpart of the common good of the species which we find in lower things, that is the good which by nature animals love more than themselves, and for which they sacrifice their life. Now the common good proper of society we do not pursue by natural inclination, for we are not in this respect a natural part of society, but a political part, that is free, and enjoying 'aliqua potentia contradictionis'. The good pursued on this level is the good of the community as more divine. And this is the good which is better than us and for which a man as a man as man should lay down his life. Read here Ia q.60 a.5. Read also the Opusculum de Regno (de Regiminae principum) book IV chap. I to IV incl. So you see that the principle 'man is by nature a political animal' should not be taken too simplistically. It may be understood as meaning: lo that man is by nature forced into society in so far as nature does not provide him with his natural needs and in this respect society is a means; 20 that man by his nature, nature now being taken for what is expressed by the definition, or by what follows necessarily from the definition, such as risible, grammarian, Ford-making biped, etc ...: in like manner man is by nature capable of political life, just as by nature he his capable of metaphysical wisdom. 30 the good that man is by nature ordered to (nature still taken for what is defined), is a good which can be achieved only in political life. The principle does not

mean:) that political life proceeds from man's nature (principium et causa motus etc.) as from it's proper cause, such that political society would be the end of his natural inclination as an animal; b) nor does it mean that man has a natural inclination in his will for the common good of society similar to that of the brutes for their species (this man has too, but not as a political animal); c) nor does it mean that man is by nature ready-made for society, or that nature itself shapes him for political life. - From this you may see that Aristotle and S. Thomas are not contradicting themselves when they maintain on the one hand that man is by nature a political animal, and on the other hand that some men by nature are servants. For nature is taken here in two different meanings, just as when we say that man is a metaphysical animal and that by nature most men are unmetaphysical. What does the supernatural order add to this? That there is no master and servant. Why? Because of the grace of Christ; because relative to this grace, and not by nature, we are equal: 'Spiritus flat ubi vult'; nor is this equality an active principle, but a mere disposition;

neither is the equality an end: the mystical body of Christ is hierarchical.

Let me remind you (for the so-manieth time) that only two substances are an end proper: natural substance in so far as it is the end of generation (but so soon as the substance is attained the operation becomes the end in man: Now the operation is an accident, and not our substance, and it is through an accidental operation that we attain our ultimate end, beatitude, which consists in contemplation, which is an intellectual operation, which is an accident, which is conditioned by grace, which is a supernatural entity, and all supernatural entities are accidental, God could not create a being supernatural by substance, a.s.o. So that if natural substance can be an end, it is only in so far and as long as it is not, and this is the finality which is proper to beings generable and corruptible whose natural end 'preexistit potentia tantum' and of which I spoke to you over a period of one year many times a week and with great emphasis. The other substance which is an end is God. There is no other. Just as in the case of natural substance finality is due to pure potency, for generation is possible because of the potentiality of matter, God is such an end because he is pure act. Let us take advantage of the glorious accidents by which we can achieve this, and turn our eyes away from the humanist obsession to glorify our own substance as that which should be appropriated by ourselves, for ourselves, as Marx has so explicitely stated. And do not be misled by the ambiguous term substance, as in the expressions 'intellectus noster secundum substantiam suam, societas politica secundum substantiam suam, bonum universi secundum substantiam etc..! : for all this is constitute of accidents. Do not forget that the good of the universe which is its greatest inherent good, and which we call 'forma universi' consists in its order which is established by relations which are predicamental accidents. To require it to be substantial in the strict sense would to be demand that the universe be God. Note, however, that substance proper remains the first and the last principle of the order of the universe, and that the good which is in the order of the universe as in its inherent form derives this good from the first extrinsic principle of the universe. Is it possible that you conceive the good of an accident as distinguished from the good of the substance as if the one were 'bonum per accidens', and the other 'bonum per se'? Here we may boldly say that the good of the accident is a 'bonum secundum substantiam'. In other words, do some reading on the distinction between 'ens per accidens' and 'ens per accidens'.

Peri Herm., II, lect. 12, n.1:

Aristotle divides 'potency' into potencies which are so called for one and the same reason, and into potencies which do not have that name for the same reason as the former potencies, but for another reason. And these he cails equivocal potencies. [I.e., the name, when applied to these, is an equivocal term. The first member of this division comprises active and passive, rational and irrational potencies. For whichever things are called 'capable of' by reason of an active or passive potency that is within them, are called potencies for a reason that is the same in either, namely because they have within them an originative source of something, which is either an active or a passive potency. They have a notion which is common to them, inasmuch as 'active' is relative to 'passive', and vice versa; and insofar as both are intrinsic to what has the potency). The second member of the division comprise mathematical and logical potencies (powers or possibilities). An instance of mathematical potency would be that of the (straight) line which is called potentially a square, inasmuch as it provides what is needed to construct a square, e.g. by drawing. [This means that if a straight line is possible, it is also possible to construct a square. See Meta.IX, lect.l, nn.1773-5]. An instance of logical potency [or possibility] is that by reason of which two terms can be conjoined in an enunciation without contradiction. The term 'logical potency'

may also be taken to contain that which is called possible because it exists (at least in the sense of being true; for if a thing were not possible, in the sense that is opposed to impossible, it could not be .

((In other words, 'ea ratione' at one time means
'for the very reason'; at another 'for one and
the same reason'; again, simply, 'because'; and
sometimes 'the same in notion!'))

UNIVERSITY OF NOTRE DAME Notre Dame, Indiana

DEPARTMENT OF PHILOSOPHY

January 9, 1954 Heey Family.

Dear Charles -

Just a note to ask you whether you know if any available good tlackers in philosophy for Notre Dame for met year. There are al Earfie of vacancies that can be filled and it want de good if they caned be fulled by week-formed teachers. I have sounded out Ric Connell at Marquette snave ramain in Crieprica, but they are; such that Cuminghow in Crieprica, but they are; sum to be getting along fine where they are; that being the case it is all to the good if they that being the case it is all to the good if they that being the case it is all to the good if they Hay where they are, & anyone finishing good havac this year? I you know I amy good facility, have there write to In Rieth as emvinerity soon as fiscible. Haward.

In Du Aac might time here after Haward. I have urged him to try a two-year leave of Incidentally, sheila O'Hymis article n absence ture. is, in generally very good. "The Virst Maning". my legic text is Ebaut to go with a fight fruiting than seems interested in the both topics your mentioned. Mare arean. J. recently, but he charly would not do as a teacher,

UNIVERSITÉ LAVAL QUÉBEC, CANADA

QUEBEC, March 30th, 1954.

Mr. & Mrs. John Oesterle, 54, rue de la Concorde, BRUXELLES, Belgique.

Dear Dr Hornsop und, also, seine Esposa:

Last night I sent to Mr. Leisy only 93 pages of manuscript, of which only half were more than an outline of Books I & II. I ran into so many snags in the later books of the Physics — some of which I overcame triumphantly! —, and the Presses Universitaires pestered me with their publication in bookform of all I have written these last years on or about the Assumption (240 pages); and the Provincial Government has begged me to write a small treatise of Politics for its Royal Commission Federal-Provincial relations; and a small infinity of other things, all of which have delayed me in doing what I have to do before all else — not to mention the financial strain, a result of refusing all outside lectures, Boepka bearing the brunt.

I have begged reprieve until September, but I presume that they may drop the whole affair. If they do, I won't worry too much about it, since I can have the work printed on my own right here, "on vente chez l'auteur". After all, some authors have done well this way that's how a local text-book came out -- with financial success.

By the way, it now occurs to me that I was never congratulated by you on becoming a commander of the Order of St. Gregory, some two years ago. This title is uppermost in my mind because I was recently trounced for neglecting to mention it when asked for a list of the honours which had accrued to me in the course of my career. I mentioned only my honorary membership in the San Quentin Prison Seekers' Club, which I had obtained some years ago by general acclamation of the inmates. That commandership entitles one to ride into church on horse-back. When, last year, some San Francisco reporters asked if I actually could ride at all, I found my bearings in the Pickwick Papers' story of that fine young Irish gentleman, who being asked if he could play the fiddle, replied he had no doubt he could, but couldn't exactly say, for certain, because he had never tried. Somehow, I feel, you suspect that

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UNIVERSITÉ LAVAL QUÉBEC, CANADA

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ad sensum. Oh! Oh! now I ve started something! Because, after all, he might have been a futuribile. In fact, some short while ago he had barely no chance of not being one. But even apart from this, though being the person whom he is, a this man, to be sure, he might still have been a futuribile as my uncle, or as anyone else's for that matter. inasmuch as he owes this predicate to world War I. which brought him to where my aunt was (before he was my uncle) -a normally unlikely place for him to come to on his own which makes his status of non-futuribile - my - uncle subject to "That strumpet Fortune". I must add, though, that there has so far been nothing outrageous about it: nothing to quality as slings and arrows, though that uncle of mine is an habitué of cafés where a dart-board figures on the wall near the billiard-table which, owing to the reason for the multitudinous latrines, he rarely uses. A rarity which, unlike the events we ascribe to fortune, has a per se cause nevertheless. In fact! I would place the latter in the division of what are called "causes by their absence" (Metaph., V, 3, 195 a 10). No, I'm afraid I've been somewhat hasty in my attempt at classification because whereas the pilot is a cause of the ship-wreck by his absence, the uncle in question, by his absence from the billiard-table, is only the cause of more reasons to be present at the handy installations so wide-spread in that fatherland of mine.

But I'm now lost in the airy eerie atmosphere of futuribility, and need time to collect my thoughts, most of which have already spilt there — no doubt for the better.

Oliver Burpwell, H.M.S.Q.S.C., membre correspondant de la SIPAT (Société internationale pour l'avancement du progrès).

QUEBEC, March 31st, 1954.

Mr. and Mrs. John Desterle, 54, rue de la Concorde, BRUXELLES, Belgique.

Dear doctor Hornsop und, also, seine Esposa:

By the way, it now occurs to me that I was never congratulated by you on becoming a Commander of the Order of St. Gregory, some two years ago. This title is uppermost in my mind because I recently neglected to mention it in a list of the honours which had accrued to me in the course of my career, and my attention was called to this omission. I had told only of my honorary membership in the San Quentin Prison Seekers! Club, obtained some years ago by general acclamation of the inmates. Now that commandership entitles one to ride into church on horse-back -- no mean privilege, you will admit, having once cleaned horse-stables yourself. When, last year, some San Francisco reporters asked if I actually could ride at all, I found my bearings in the Pickwick Papers' story of that fine young Irish gentleman, who being asked if he could play the fiddle, replied he had no doubt he could, but couldn't exactly say, for certain, because he had never tried. Somehow, I feel, you suspect that such fiddling candidates are not too reassuring. After all, fliddling is not Philosophy, when in the latter the untrained fare just as well. Which I'm sure calls to your mind the Louvein cacophony. But why the devil did you go there, of all places? I presume you wanted to get things straight from the horse's mouth -- forgetting, as you now knew you did, that horses, ut in pluribus, have still another orifice at the opposite end, as I personally sensed near day and night (I drove them early to market) with marked aversion when engaged on a farm in Detroit some thirty-five years ago. So it was hardly the reason that blew me to Louvain.

Yet it does bring up the subject of latrines. Though I fail to be aware of any problem here, seeing the quantities of beer gulped down the day long. And why? you may ask. So I ask you: Why do fish swim and do so many other fishy things? And here I must avow it makes me feel unnatural, somehow a traitor to my race, to have lost

nary all taste for the brew -- except with ham on rare occasion. Perhaps I told you this before. Oh well, bis repetita placent. Yes, but what about the tedium of a twice told tale? There's a rub which I will not scratch until I hear from Mr. Leisy, a man I do not know. Is the one I met but whose name I forgot still with Prentice-Hall? And Prentice still with Hall and Hall with Prentice? You know, this might make a difference, one that could drive me to more ham. My reminiscentia fails me, which, according to the Philosopher, just proves that it is only politically subject to reason, and therefore an organic power. So he's right again -- though Mansion might disagree. But then he's always wrong, especially when he's right. By which I mean that when he's right it is per accidens, which makes his wrongs the wronger for appearing right - to put it Pistol's way.

A propos of bis repetita, if I remember well, in my last letter I began to tell you about one of my uncles in Brussels, and his wife, who is also my aunt, he to being my uncle thanks to her. If it has taken me so long to get back to this subject, it is only because I have been trying all this time to be clear about it in my own mind, sensitive as I am to the French injunction that "ce qui se pense bien s'énonce clairement", or some such warning. Now if anything is plain it is the ambiguous status of an uncle especially when he is what he is because of an aunt who would at any rate be what she is in quarto modo dicendi hello without any uncle at all either past, present or future; which calls to mind the futuribilia that at one time filled so many tomes. But the Brussels uncle, the one to whom I have been referring though only in tentative fashion, is not a futuribile - that at least can be established by a demonstratio ad sensum at 6 Blvd. de Smet de Naeyer, Jette. Oh! Oh! now I've started something! He might after all have been a futurible. In fact, some short while ago he had barely a chance of not being one. But even apart from this, though being the person whom he is, a this man, to be sure, he might still have been a futurible as 'my uncle' - or as anyone else's for that matter inasmuch as he owes that predicate to World War I, which brought him to where my aunt was (before he was my uncle yet she already my aunt) -- a normally unlikely place for him to come to on his own -- which makes his status of my "non-futuribile uncle" subject to that strumpet, Fortune. I must add, though, that there has so far been nothing outrageous about this Dagwood combination; nothing to qualify as slings and arrows, though the uncle is an habitué of cafés, where a dart-board usually figures on the wall, near the billiard-table which, owing to the reason

for the multitudinous latrines, he rarely uses. A rarity which, unlike the seldom events we sometimes ascribe to fortune, has a per se cause nevertheless. In fact, I would place the latter in the division of what are called "causes by their absence" (Metaph., V, 3, 195 a 10) as when a pilot is the cause of the ship-wreck by his absence, if only the uncle in question, by his absence from the billiard-table, were less than the cause of more reasons to be present at the handy installations so wide-spread in that fatherland of mine.

But I'm now lost in the airy eerie atmosphere of futuribility, and need time to collect my thoughts, most of which have already spilt here — no doubt for the better. Some day, though, I'll tell you about a Brussels uncle of mine and about his wife too, who is my aunt, not because she is his wife, nor even because he is her husband.

Illtyd Burpwell, H.M.S.Q.S.C., membre correspondant de la SIPAP (Société internationale pour l'avancement du Progrès); and, mind you, Président fondateur de l'Institut mondial des hypocondriaques.