

St. Peter's Seminary

London, Canada

July 13 1958

Dear Charles,

I am sending at last the papers which you let me have for revision of their English. Of the two which you propose for the Hamilton lectures, the first, I think, would do very well (with some further work by both of us) as the published version of a lecture which would be delivered in a more straightforward and colloquial style.

Of the second paper, though, the one ~~called~~ the Hollow Universe, I have little good to say. What you seem to have done is to throw together, without much apparent purpose except to tease and disconcert the minds of your hearers, brilliant remarks from your writing and teaching of the past couple of years. The result is hardly intelligible even to me, who have been following some of your work more closely than anybody else. Your Hamilton commission calls for lectures to undergraduates. This material, as it stands, would be too much for even the faculty at Laval.

To my mind, what must be done, if we stand by the first paper on the ~~historical~~ typical modern philosophies of history, is to find two more lectures which will clarify and drive home what you establish in it. The first paper, then, will become a general introduction to the two following. The second lecture, for example, might show in greater detail ~~what~~ Marx uses Hegel's principles and with what a fantastic ultimate result. The third might develop the theme that Existentialism is a violent repudiation of both closed systems, and

St. Peter's Seminary
London, Canada

2

in this respect an admirable revolt, while at the same time it swings to the other extreme.

All this would be dull work for you, and you ~~would think~~ will be inclined at every step to rush off on some new brilliant line of inquiry, but you simply must remember that the Hamilton people have heard nothing of it and haven't the wit to work out such analyses for themselves. What we have got to arrive at is a lecture at least fairly within the grasp of a good undergraduate which at the same time can stimulate the teachers.

Need I emphasize ~~that~~ also that you must stick to one subject? It's no good hoping to be effective if you are going to allow yourself to move all the way from Marx to mathematics in three lectures. I myself would prefer three lectures on communism, or three on existentialism, or three on math. physics. There is no other way of being impressive or of doing any real good. Are you perhaps going at this thing back-wards? trying to produce the printed lecture before you have worked out the platform lecture?

Well, anyhow, get it into your head that the McMaster people are above all buried in confusion; they teach and study philosophy as it if were literature; they penetrate nothing and have no convictions. What you must aim at is simple direct explanation, illuminating explanation, so that they will all say to themselves: "Oh Lord, if this fellow would

St. Peter's Seminary

London, Canada

only stick around, we would understand something at last. Oh dear, I never realised that Marx meant that. Poop, I have been missing all the essentials, etc. etc."

To show you how impossible the second paper would be for the Hamilton audience let me remark that I myself have been wracking my brain for the last two hours over one remark in it. You say, and have said it with the same exasperating refusal to explain in half-a-dozen other articles, that, although the modern mathematics or mathematical logic -- which is only a kind of calculation -- ignores nature and empties the universe of meaning, it has proved itself a wonderful tool to find out what is going on in the universe. This is true, I know. For instance, how would we ever know the body temperature of a hibernating bear if we had no thermometer to stick up his ass? But why? and how? How does the use of mathematics help? Why would ^{we} be so dreadfully handicapped in all our experimental sciences if we tried to manage without math? I wish I knew.

(Whitehead in chap.ii of Science and the Modern World points out that the schoolmen made no use of math in investigating the world. They were content to classify, and never tried to measure. But we get nowhere in natural science, he says, until we begin to measure. Some of the things he says about the power of math are wrong, I know; but not this, and it is hard to prove him wrong in his exaggerated

St. Peter's Seminary
London, Canada

claims for mathematics when you can't see why he is right in making this one.)

Farewell, and let me have some more of your case-history. I hope your thrombosis is no more troublesome now than mine.

Sincerely in Christ

G. D.

St. Peter's Seminary
London, Canada

July 16 1958

Dear Charles,

I sent the MSS of your proposed lectures to S^r Dunstan's but perhaps they will have reached you by now, Please forgive me for reading them so stupidly. I took them as sketches of the first two lectures of the series, whereas of course you meant them as general sketches of the two possible series.

Since the man in Hamilton does not make a choice for us, I can only say that in my opinion the series which would do the most good would be that on the Hollow Universe. In my judgment, even in the learned world, the nature of Math Physics is badly understood, while among undergraduates it is of course thought to the deepest of all the sciences. This series will of course be more difficult to prepare, but I think that with a little pains and patience it should be possible to arrive at three intelligible lectures. I think of the task, vaguely, as being summarised under the following heads: i) The Nature of M. Physics ii) The Secret of its Power iii) Its Limitations (The Hollow Univ.)

I prefer this subject to the other because I am confident that even learned and intelligent reader will find the published lectures illuminating, while the lectures as delivered should have a very beneficial effect on the undergraduates. Our other choice would ~~not~~ enable to you to reach the young people just as effectively, but would not achieve so original (damned if I can make this machine obey me to-night) (everything is backwards -- coinage of Rex Stout's -- with me lately) a result for the reading public.

St. Peter's Seminary

London, Canada

The first lecture would be the tough one, of course. It will be terribly hard to explain what Math Physica is. You will have to be as simple and straightforward as possible, and will have to think up a lot of analogies and example to take the ~~place~~ place of the kind of philosophical language which you would use with the audience you are accusomed to. However, my realtionship with the university in London makes me pretty well aware, I hope, of the capacities of the audience you will have at McMaster, and I will try to be a good critic.

Let me say in conclusion that it does not much matter which choice you make. Both subjects are excellent and I am almost in the position of your Hamilton man, who simply can't make up his mind which of the two he would like best.

Thank you for the suggestions about the proposed picture of our Lady. I will follow them up and will report on progress.

Take care of yourself. I don't think you can talk to anybody without getting excited. But do as little of it as possible.

With every good wish

Sincerely in Christ

G. W.

Septemeber 7

(1958)

Dear Charles,

Your request catches me at a most opportune moment. I have spent a few days in bed with a miserable cold which has revived an old ailment and robbed me of the use of my voice. For the time being, no lectures and plenty of leisure -- the only trouble being that I don't feel too sharp.

Well, I have done my best, with my rather foggy head, to clarify your language. May I note that your last sentence has nothing whatever to do with the case and is just another instance of your incorrigible proclivity to put down any damn thing that occurs to you.

~~XXXXXXXXXX~~ About your photos. Zuber reports, two days ago, that he is getting the master prints ready, and is well pleased with the results. They are probably in the mail by now.

You remember my little article on liturgical art. The editor of the rather nunnish review is corresponding with me at length, suggesting changes most of which are asinine. I gave him his come-uppance in my last letter, but I must confess that, in all his verbiage, there was one remark that teased my mind. Perhaps you can help.

He wants to ~~ask~~ hold -- the fathead -- that all the arts are imitative. Even the carpenter's workbench "imitates" the design which the carpenter has in mind as he begins. So he will abolish the distinction between useful and fine art and identify fine art with ~~anything~~ any making which gives esthetic pleasure. I know this is nuts, but I have trouble seeing why. It is true that even a chocolate cake imitates the recipe in the cook's head, and yet it is not an image. I am smart enough to see that the difference between cook and sculptor is that, even in the sculptor's head, the design is already an image; that an image, in a sense, never leaves anybody's head, that it is apprehensible only by reason. But that's as far as I can get. I still can't grapple with the objection that a crowbar or a wreck fits our definition of image ~~in~~ if, for the original, we take the idea of it.

Do get busy on those Whidden lectures. To my mind they are far more important than your usual assignments, not only because they pay better and may let you in for more golden occasions, but above all because you are sure of publication. You have a chance to strike a telling blow here. And for heaven's sake remember that you cannot underestimate the ignorance of your audience. Everything will have to be spelled out for them. If I were you, I would decline all other invitations until that one is attended to.

Faithfully in Christ

G D

St. Peter's Seminary
London - Canada



Oct 1 (1958)

Dear Charles,

I think the students of
Christ the King College here may
invite you for a lecture soon, on
my recommendation of a year
ago (before your heart-attack).

Do be prudent about accepting.
To my mind, the Hamilton
assignment is quite enough. At
any rate, I would put the boys
off until after the Whiddan job.
There is no money in it and we
can see each other easily with out
such an occasion. I am really a
little alarmed over your symptoms of
cramps in the arms and tightness
in the chest. Nor do I think you can
give a lecture to anybody anywhere
with out working yourself into a state
(over)

St. Peter's Seminary
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28 October 1958

Dear Charles,

I was astonished to learn that your photos had not yet reached you and called Aziz at once, since I had no notion how to reach this Zuber. Aziz said they were in the mail. What reason there could have been for all this delay I cannot understand. Two of the prints are glossy, though, so that you should be able to reply promptly enough to the request from Hamilton.

I am sorry to hear~~xx~~ about the trouble in your leg. Is that a by-product of the heart trouble? It sounds like the sort of thing that would be a great trial to patience. For heaven's sake do whatever you are supposed to do for it.

I have been rather sick myself. My reserves of vitality seem to be non-existent and a mere cold leaves me without the will to live. For three weeks now, I have felt as if man delighted me not and woman neither, besides the blessed laryngitis. But I began lecturing again to-day and found it much easier on the throat than I had expected. It was because of listlessness that I did not follow up on the discussion about art and image, but I will try to re-state my difficulty before the close of this letter.

During my enforced leisure, without the energy to carry on that violent wrestling with slippery words, which is writing for me, I turned to Cornelius a Lap. on the Passion and read the whole tract with great interest. If you have never studied him, you are missing a fine Flemish dish. Did you know, for example, that Jews are peculiarly afflicted with piles as fitting retribution for their share in the Passion? And that it is the bleeding of these piles which accounts for the peculiar pallor of this unhappy race? And are you aware that some old authorities held that every male child of the Jewish people is born with a red right hand? -- of which the colour fades shortly after birth? These are delightful samples. I also admired the hard-headed reasoning of Cornelius against the opinion that St John the Baptist was one of the saints who rose from the dead in the hour of the Saviour's death. Since it is agreed that these risen persons did not return to their tombs but remained in their risen bodies to share in the triumph of the Saviour, our excellent Cornelius declares that John could not have been one of them because his head is in Rome, a finger in Florence and the rest of him in Genoa. And why can't all argumentation be as unassailable as this?

But of course there is a great deal of really illuminating comment besides, particularly in the form of quotations from the Fathers. I copied many passages and agree that it would have been foolish to go on with my project of a series of meditations on the Stations of the C. without having examined Cornelius.

St. Peter's Seminary
London - Canada



Regarding the statue for the Cathedral doorway, there is nothing urgent about it, so far as I know, so let's wait a little longer for your friend Lacroix. I would really like to see a young Canadian get the job.

Now for the question of the image. That letter of yours reminded me of Tennvson's comment on Brownings Sordello: that he understood only the first line and the last, and that they were a damned lie. "Who wills shall hear Sordello's story told. --- Who would has heard Sordello's etc"). It is like a tropical jungle in densest night, lit by occasional flashes of lightning.

Now, all I wanted to know was something that is simplicity itself, and which I stated as clearly as possible. Here it is again. The fine arts are distinguished from the useful by virtue of the fact that they make images. By image in this sense we mean that which is defined as a second reality, proceeding from a first by way of expression, which implies that it resembles the first in a significant way. This I take to be the definition of image in the strict sense.

Now my correspondent wanted to maintain that all the arts practised imitation in this sense, which is out of the question. All the arts are imitative of nature, of course, in the much broader meaning of imitation, whereby we mean that the arts proceed as nature does, so far as possible, ---- in which sense we do not mean that the results are images. I use the example of the cook making a dish of spaghetti because it is surely clear there that the product is not an image in the sense defined above.

But my troublesome correspondent points out that the original of the dish of spaghetti is the recipe in the cook's mind and that, with reference to this original, the dish of spaghetti is a second thing resembling a first significantly and proceeding from it. Why is not a plate of spaghetti an image then? And why may it not be contended that all arts are imitative?

To answer this entirely simple difficulty, you must drag in servile and liberal (a distinction I have never understood anyhow), Logos, the role of pleasure, and I don't know what else. (The worst of all this is that, where I thought I had understood something about art, now I have lost all grip on the subject).

Surely I am correct at least in this that the fine arts by definition make images, and no art is a fine art unless it does. Among the other arts, some may be liberal and some servile (though I repeat that I could never see much point in so distinguishing them), but none make images. My objection to the distinction between liberal and servile is that it is no help -- valid, of course, but no help. Whether servile or liberal, an art, if not a fine art, is useful. And this will hold for logic, grammar, just as it does for plumbing. Some of the liberal arts then are fine and some are useful. Glorious and pointless confusion, for some of the servile arts are fine and some are useful. To heighten the confusion, these distinctions can be considered with reference to the pleasure of the arts. Again, there is no doubt that

*St. Peter's Seminary
London - Canada*



all the arts give pleasure. Even the art of calculation gives pleasure, and logic, too, --- to some people, that is. However, true artistic pleasure is aroused only by the fine arts, because its cause is an image in the strict sense. This business of pleasure, though, I wd prefer to leave alone. There seem to be so many subtle shades and qualities of pleasure --- the pleasure we take in a fine piece of engineering, like a bridge or aeroplane; the pleasure of simple colour or sound; the pleasure aroused by mere magnitude of size; ~~and the pleasure, finally, in the apprehension of an image~~ and the pleasure aroused by organic unity, as in natural objects, like flowers, etc...

Well, if all the above is unintelligible to you -- which will not surprise me -- try to tell me at least what you mean by "imitate", in the statement that art imitates nature; and in how many ways art does it.

Faithfully yours in Christ

A. Durrant

St. Peter's Seminary
London - Canada



Feb. 1960.

PROFESSOR C.DK.BULL
25 Ave. Ste Geneviève
Quebec City

Dear Professor Bull,

(You don't even know what fairless means; and no wonder, since it doesn't make a word). Now what is all this crap about not answering a letter? You write to me, after various changes of plan, to tell me that you will stop off on your way back to Quebec in Januray. I make all duye preparations, and then you don't appear. So I get on the phone, long distance, only to find that you have already left, and that the Oesterles have no notion of where you are or what you are doing between S. Bend and Quebec. A sinister business, about which I have as yet said nothing to poor Zoe.

As for your lecture, I had it from the then president of the Newman Club that he had telephoned you in S. Bend and that you had suggested March 9. Anyhow they have hired Convocation Hall for that date. This is not Msgr. Feeney's affair, and how can it be, when you have engaed yourself to the Newman Club? Oh well, by a happy coincidence somebody from the Newman Club called me up this very day -- probably the new President -- to inform me that he was writing to you to settle matters. I told him to set down all his terms in precise detail, and carefully to keep a copy of his letter, because you would lose yours and then get everything confused.

To be serious, Charles, they proposed offering you 200.00, to which I answered that you usually did better than that, but to go ahead if it was all they could afford. If their offer and its circumstances do not suit you, for heaven's sake cancel the whole business. You don't have the health for unnecessary enagagements. The original scheme was taken up on the understanding that you were coming here anyhow, not making a special journey.

Further, it is better if you negotiate directly with the Club. I have no connection with them at all, and it would really be a bit impertinent of me to do more than I have done already.

Thank you for the remarks on N.S., but I am glad to report that I am beginning to see, not the light, but the stand which you are taking. Apparently the difference between you and Darwin lies in what you take for granted (each of you, I mean). He takes for granted that material and efficent causes are all the causes there are and all a fellow needs. And you take for granted that final causes are necessary, or we won't have any others at all. Now, what I want is some way of shooting down Darwin

St. Peter's Seminary
London - Canada



that will drop him and make him admit he's been shot. And your bird shot, your blessed bird shot needs to have the second word of the two spealled with an i. That's all it's worth. What the hell: who is going to believe that back of all the random swarm of mutations, and the blind battering of them by the forces of heat, cold, disease, etc, there is somebody or something firing them off and hoping that some of them will work out somehow? All very well to point out complacently that to hold for anything else is to leave the universe of nature unintelligible, all governed by chance and necessity. The fellows we are dealing with don't give a damn. They are starting with what they have got under their senses, and trying to figure out how it got that way, and the theory of N.S. is a brilliant try.

Now, if we go at it as Eisely does, it seems to me that we are observing what should be the common rules of the game. He wants to convict the Darwinians of failing precisely in starting with what they've got; they start with only a fragment of it. They are overlooking something, the unity of the living organism, or, as I put it more vaguely in an earlier letter, the simple fact that in living things like produces like. The astonishing resistance of living things to change, the stubborn drive to unity and cooperation need explanation just as much as variations do. This is something I can see, and which affords an argument which is just the sort of argument we need, since it will allow that NS may be responsible for a great deal, but not for everything.

But what bothers me still is that that percentage of variation attributable to NS will still be the effect of chance causes, and this is to give chance too much to do. And your answer is that NS is only an old blunderbuss being fired off by a mysterious intelligent Cause, who fires it so often, and loads it so generously, that he is bound to get results. Paloney.

Ever your devoted and respectful pupil

G. David

St. Peter's Seminary
London - Canada



February 2 1960

Dear Charles,

Here are some passages from a couple of books which I have read lately, and which may prove of some use to you. Those by Eiseley I found a bit obscure at first, but now I think I catch their meaning well enough. It would be true, & though, would it not, that no Aristotelian with his head screwed on right ever claimed the kind of finality in nature which he describes as abolished by Darwin?

As I understand Eiseley's own position, he seems both to argue for Nature in the sense of a Universal Cause; and to hold that Natural Selection, no matter how taken, can never account for the existence of any organism whatever, but only for the form which it now happens to bear. (If a drop in the temperature of my room obliges me to put on my coat, the credit for this action should go to my living self, reacting to the cold, at least as much as to the hostile atmosphere. Simple enough, but I never saw the point clearly until I read him). Now, I find it astonishing that a scientist should hold such a position, with so much of the scientific world against him. For instance, the book by Tinbergen, from which I quote that fascinating description of *Micræstoma*, is the work of a man resolved that all one can or should do is to analyse how the mechanisms of the animal body work -- which levers press upon which buttons and so forth.

Why the hell do I do this for you? You have never even sent me my copy of the Whidden lectures yet.

I was pleased to learn that our men at N. Dame did well in your courses. A good mark from you should establish their prestige. Those two seem well satisfied with the school; but Keane, who is in English, hates the place and is keen to get out as soon as he can. Apparently the courses in his department are as stuffy and useless as possible. He can make tremendous marks by producing papers unintelligible to himself, papers which simply propose question after question without answering any. In one case, he set out deliberately to cultivate obscurity and was rewarded by having his essay read aloud to the class by the teacher as a model of what a paper should be. On the other hand, when he tries to talk sense, he is given a low mark and the comment, "clear and cogent but unrewarding" or something like that. One man told him that his great mistake was to bring philosophy and theology into the study of literature. What a pack of asses?

I hope Boepka delivered my message without fear or favour.

(For God's sake don't fail to show up March 9 or whenever it is.
The Newman Club will lose face if you don't

Sincerely

Donald

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Dear Dr. Flunk:

'Boezel' is not a word either.

Darwin's N.S. is not to be confused with a certain interpretation of mutationism. His struggle for life implies finality inasmuch as it is a good to be alive and have means of preserving life. Of course most scientists balk at the expression 'final causality', which is an awkward translation of Aristotle's "that for the sake of which" (which I'm sure you balk at). Ask a Darwinian: "Why do living things struggle?" He may try to evade the question by saying that we simply observe that they do struggle. But then ask him what 'struggle' means. Then he may say that it is a metaphor, as he uses it, etc.etc.— But even the mutationism I have in mind does not rule out the idea of good, and hence 'that for the sake of which.' For these people continue to distinguish between mutations that are favourable and others that are not. Now, what does 'favourable' mean?

In discussing this matter you must first of all try to agree on a simple question such as 'Can we allow that it is good for us to have eyesight, and for an elephant to have his trunk?' If so, we implicitly agree that this good has been produced. But then you have to go into the question of 'modes' of causation, and their consequentia. One of these is that effects must be related to causes that are proportional to them. Now in point of 'that for the sake of which' two things must be shown: (a) action for a purpose always supposes an intellectual agent; (b) this agent must itself be a good, in some way or other.

No matter whom you are arguing with you must first be able to agree on a set of meaningful problems. This is the most difficult part of investigation, as Aristotle said.

Now you can't shoot down Darwin once you allow him to take for granted that material and efficient causes are all the causes there are and all a fellow needs. Does it mean anything to state that it is a good thing that the incisors should be in the front of the mouth

and the molars in the back? Switch them around and see what happens. Even false teeth are made that way — not merely for aesthetic reasons. Wasn't it reasonable that nature should have produced them as she did? And is it not a further good that she should succeed in doing so for the most part? and not just in the case of Socrates? When told that this good is the result of random mutations, this, to me, is like saying that the table is the result of using a saw, and the saw of steel and grindstone.

You don't seem to realise the reason why final causality is so difficult to assess. How can something that is not yet be a cause? This is where we have to bring in intellect. The ancient Greeks did not see this, not even Plato; and modern philosophers do not want it. The result, as I pointed out in my last letter, is that man accepts only his own intellect as real and eventually comes to destroy even this, which is only natural, seeing that even our intellect must be the result of random mutations as the sole agency that brought it about. And so, let the rats take over.

But one can still put the type of evolutionist you have in mind out of commission. He will grant, as Huxley does, that man has an unusual faculty of adaptation, and that thanks to this he can survive, and even carry the main burden of further evolution, in the realm of psychology. He will grant that man acts for the sake of something, and that when he does well he goes about his task in an orderly way, as when he uses your bird shit and blasts it at the duck. But nature, too, goes about producing things in an orderly way, and these things themselves are orderly — though not always. Can we say 'good' in connection with these? Can we say it of the orderly way, even when randomness is put to use? Do not confuse this randomness with mere chance, or with chance as the word is used by your mutationist. His chance has laws. It is not by chance that there should be sixty new mushrooms in your pasture this morning — not by chance in the sense of Physics II. It is by chance, in the modern sense of this word. (Cf. Metaph.V, lect.3, n.789: on the first meaning of *causa per accidens ex parte effectus*, which is not opposed to necessity at all, and yet *per accidens*.) Eventually your mutationist got an intellect. There was some chance his not getting one, I mean of his becoming to be at all. What I'm leading up to is the strange position that the being who acts for a purpose was not brought about to act for a purpose. If this is not curious, go straight to Aristotle's *De Partibus*

St. Peter's Seminary
London, Canada

Nov. 3 (1958)

Dear Charles,

Your last, dealing with my questions about art, was really helpful. I have no time to follow up all your suggestions now, but I realize that my thinking about these matters has been marred by several bad mistakes. You have made me see that the imitating must have a pleasurable aspect, and it is this need to be delightful which explains the toil and effort of artists. Again, if I interpret you correctly, the original — the final, ultimate original — must always lie in nature. This, too, I never realised. To my mind it was the peculiar version of ~~the~~ nature which the artist had achieved & which was the original of his image. Nature-transmuted-by-unique-artistic-temperament is, of course, still the exemplar

St. Peter's Seminary

London, Canada

Please try to give me as much notice as you can when you are ready to visit Detroit or Windsor. I have missed so many lectures that I simply can't cancel any and will have to fit or fill them in some how.

Sincerely
A D

St. Peter's Seminary
London - Canada



Dear Charles,

November 16 (1958)

I think that I can answer your letter well enough, even before we have a report from Boezel. Since you would like Zuber to make another attempt at your mug, the thing to do seems to be to come to London, even though I do not consider it so favorable a spot for work. However, I am in the embarrassing position of not being able to offer you lodging, not at least for the next couple of weeks. A priest of the diocese who has been on sick leave is now quartered with us, and in your room. He is supposed to be fit for work and is awaiting an appointment by the bishop. Our only other set of rooms is occupied by an old colleague, now bishop of the new diocese of St. Catharines. He takes over his see on the 25th, but I am not sure whether his see will be ready to take him over on the same date. In this emergency, I spoke to Aziz and he declares himself delighted to have you as his guest for as long as you may stay. I must warn you that his beds are a kind of collapsible bachelor affair not much wider than your behind -- yours -- but that in all other respects he can make you quite comfortable, and indeed it is quieter at his place than at ours.

Saturday and Sunday are my days of relative leisure, with Monday next best. Were it not for my long spell of laryngitis, now happily over, or almost, I would not have minded cancelling classes in favour of the Whidden lectures; but I have missed so many that I dare not sacrifice any more. So next week-end, or that of November 30th will do very well. Perhaps by the later one our rooms here in the Seminary will be free -- although Aziz is now so keen on having you that I am not sure that I can alter that arrangement. But let me know what seems best for you and I will adapt myself as well as I can.

Aziz has given us a splendid altar, tabernacle and screen. His picture is not, in my honest opinion, one of his best, but it is impressive and will be enormously popular. It is a very great improvement over the little sketch which you saw. Indeed, I should not hold an opinion about it yet, since it is not completed and will depend for its effect in large measure on the subtle touches he will lay on in the last few hours of work. (He often says, by the way, that the hardest thing in painting is to know when to stop)

I have been meditating a little about some of your remarks in answer to my questions on art. The lads at Christ the K. College, when they saw that they were not going to get you for a lecture have fallen back on me, and have asked for five lectures on the philosophy of art. I am accepting, partly because I have often promised something of the sort to our own boys and can now kill the two birds with five volleys. (I also suggested Fr Baumgaertner to them. What do you think? Too late to regret it anyhow).

Well, I am still a bit puzzled over your objection to "second reality" and "secondary" as terms for the image. Curse it, everything depends on the separation of the image from the original. It is because it is NOT the original that it can deliver us from the conditions of the original, as you so often pointed out to me years ago. Perhaps you have

St. Peter's Seminary
London - Canada



been interpreting my vague term "secondary" as meaning subordinate, of less importance, or something like that. I mean it only to assert that the image is other than the original.

I am less inclined now to stick to the word reality, because I see well enough that, as image, the picture, statue or ~~may~~ even reflection in a mirror, is real only in a material sense. Yet I cannot relinquish the notion that the image is real in some sense. "hen we call a child the image of his father, dash it, aren't we making reference to a real relation? Why are simple things so hard to understand? When my dog looks at ~~xx~~ a statue, he sees exactly what I see in a material way. He does not recognize it as an image, and I do. One of my little nieces used to run around behind the TV set to see where the people had gone whose pictures had just disappeared from the screen. She was taking the image for the original, of course. Now, to avoid that error, is it not necessary to see the picture as really different from the flesh and blood originals?

Oh well, to hell with it. We'll talk about it after we get the Whidden lectures threshed out.

Let me know where and when to meet you.

Faithfully in Christ

G. D. Smith

Nov 20 (1958)

Received your last and will be
watching for you on 27th or 28th.

A3.3 will have Zuber on
hand for that week-end.

Your last remarks on Image Gaudy
ignore my objections. I am building up a
head of steam. A W.

(x x x x x x x x - for Boyka, not you)

St. Peter's Seminary
London - Canada



December 15 1958

Dear Charles,

I am sending at last the notes to accompany the extra lectures which you plan to give on the philosophies of history. It was not much of a job when I finally was able to get at it.

The cause of liturgical art has received several blows below the belt of late. Aziz got his picture finished and it seemed perfection to me. It was conveyed with exaggerated precautions to the chapel but, when mounted in the screen, two disasters followed. First, it no longer appeared to be the same picture. Whether ~~was~~ as a result of the lighting, the new angle of vision, or the distance from the eye, we do not know, but the picture has gone all to pot. Our Lady's face looks, wan, distorted, expressionless, and most of the subtle painting of the details of drapery, and so on, are simply lost. Prolonged experiments with lights have been carried on and Aziz now thinks he has the problem solved, but in the meantime some very unfavorable impressions have been formed, and it will be long before those who are disappointed with the picture will be brought to change their minds.

The second disaster was the appearance of a whole complex of cracks across the middle of the thing on the day after it had been set in place. Aziz was almost frantic over this. He has been phoning experts down at Yale. They refuse to come to the rescue but are giving him full instructions and assure him that he can repair the damage himself. But what makes us all uneasy is that we have no way of knowing where the cracking will stop. In the present poor light, the cracks have passed unnoticed, except by a few, and Aziz hopes to be able to set matters right without public scandal. But the picture must come down again, and rest on trestles in the chapel for a couple of days.

You can imagine the state of mind of our painter friend. All the worst in him is coming out lately, and that is plenty. He is hardly civil to me. In my own opinion, the worst of the disasters is the first, and it will not be remedied by mere improvement in lighting. He has simply miscalculated and painted a picture which looked splendid at close range, but loses strength and subtlety at a distance. (Imagine Michelangelo doing one of the figures for his ceiling in the studio and trying to imagine, as he worked, what the blessed thing would like in a very different light, and seen from perhaps 60 feet below). But so far I dare not suggest that any re-painting should be done. The man is in no mood to take it.

We each wrote to yr Archbishop, but have had no reply. I hope none comes. It will be better to get all this present mess tidied up and Aziz back to his normal state of mind -- observe that I do not say to a normal state of mind -- before any great new enterprise is attempted.

I would like to put some theological and philosophical questions to you but have no time. Too many people in trouble around here.

A happy Christmas. See you soon.

a w

Ridgeway, Ont
St. Peter's Seminary
London, Canada

(Fin de janvier
1959)



Wed

Dear Charles,

What the hell is the matter? Here
I am with a whole week and you
send M.S. in dribblets. Get
cracking for heaven's sake.

I think you need a brief introduction,
perhaps standing by itself, perhaps
inserted merely as first two or three
parags of Lecture One.

See what you think of the accompanying
pages.

Ever yours
G. A.

(I wangled my way out of the hospital
on condition I stayed off the job
for a week. The sinusitis is still troublesome
and I dare not go outside, which is
a great hardship)
(No more xxxx to Borska, I find that
a fellow seizes the wind and reaps the
whirlwind)

St. Peter's Seminary

London, Canada

Feb 19 1959

Dear Charles,

I am having great trouble with the last lecture and will have to take sessions and paste to it, I'm afraid. However, I think I see a way to pull the pieces together. In its present form it is too disjointed to stand with the first two.

I will try to send a new version early next week

C. D.

St. Peter's Seminary
London - Canada



February 21 1959

Dear Charles,

Why don't I read some damn thing out of Boethius? Because I am submerged in your syntax; and because if I did read it, I wd find just what you have here on the page and wd understand it no better.

Now, to business. I have worked my way through the last lecture, except for the interpolated pages which you have warned me to avoid, since you are making a new version of them. I am sorry to be obliged to speak so harshly of it, but it reads exactly like what it is: a number of brilliant observations thrown together in a great hurry, rather than a reasoned discussion. In my opinion, it simply cannot stand as it is and in the company of the first two lectures. That you should trail off so dismally in the end is not to be borne.

Now, at a word from you, I will be glad to try to pull the thing apart and put it back together in some sort of order. But I hesitate to do this just now, partly because you are already at work on the pages dealing with finality, and partly because I am afraid you may reject the result of what will be painful labour on my part. So I confine myself in this letter to proposals.

You will see that I have used a red pencil to mark what seem to me the principal questions which you take up. As I see it, section A begins on the question of the correlation of life and non-life, how the terms are to be understood, and how the enemy gets himself into the position of maintaining that we cannot define life at all; You go on nicely in this vein -- with negligible digressions -- until p. 10.

Now you begin part B, on organ and organic, and here I make my first stern protest. The discussion of organic leads straight to function and purpose and should immediately precede section F, which is a damn long way ahead.

Anyhow, after pp. 10, 11a and 11, all on organ, you suddenly resume the subject of section A and give us two more pages on that.

On p. 14, you point out the Cartesian fallacy underlying the confusion of method and terminology in the modern biologists, and your point is very well taken. A transitional paragraph is needed, however, to explain what you are doing. This Cartesian business + can't section C.

The Cartesian error is one of oversimplification, and this by mere association seems to lead you to the oversimplified notion biologists have of evolution. And this is section D, pp. 16-18. I am not sure what to do with this. It shd not be dropped, but is not closely connected to anything else.

Now we come to E, which is the accusation you make that the adversary is really the one who is anthropomorphic, rather than the innocent natural Philosopher. But you give the matter only a single abrupt paragraph here -- on p. 18.

On the same page - 18 - you come ~~xx~~ at last to the most important question of all, and the one concerning which the enemy error is

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most dangerous -- to young undergraduates, anyhow -- and this is Finality. Finality you discuss for several pages from 18 to 19 (with interpolation). Then, damn it, you shift back to anthropomorphism, in the section marked E a second time (p.20)

This last bit of chaos wd be easily cured by moving the E on p. 18 to p. 20.

Then you resume your study of finality and so continue to p. 22.

At p. 22 you begin your conclusion, which is fortunately, and I suppose, by accident, a quite logical one, in which you explain and defend the role of Natural Philosophy.

There is nothing for it, Mr Bultitude, but to pass this thing back and forth between us, as we did Reckoning with the Computers until it makes sense. Do you know something? I have been sipping some Scotch for the last few minutes (somebody gave me a bottle for Xmas) and it is paralysing my mental processes. Don't expect much from now on, I can't see very well any more. Well, now, that last bit looks like something written by Chas. DeKnoinck, and a shudder passes thro me as I say it.

Now, what are my proposals? First to follow the order indicated by these letters and please watch it: A, C, D, B, F, E, G. This is not put down idly. I have tried to pull myself together. And I think a coherent and easy development could be made on these lines. Don't brush this notion aside. I know what I could do with it, -- I could produce something that people could easily follow.

Next, I think you shd give more importance to the section on finality. Apparently your first-brother and heir over in England thinks the same thing, since he has you working on those interpolated pages. You know, and very well you know it, that not one damn Tom Dick or Harry among your readers has any very clear notion of what is meant by purpose, and wd not recognize when a biologist is denying it and when he isn't. Some simple explanation of chance and purpose must precede your consideration of what the biologists are saying about it.

00000000000000000000000000000000
44444444444444444444444444444444

I am terribly sorry to hear about Msgr Parent's illness. You make it sound quite serious. Please promise him my prayers when you see him.

What happened to Philip was that the Archb. asked him to go to Montreal and call on the architect. So he decided to take the plane with me. Since coming home he has been here to see me, and has so enraged me with accusations against all clergy, monks, nuns and priests, that I very nearly kicked him out of my room. He does not know me. It will take me another week or two to cool off. Meanwhile I hope I see nothing of him for a year or so.

Tommy has written me a long letter, so long that I have not yet read it. I felt I must get your job done and dropped everything else. But I will let you know what he has to report in my next message.

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London - Canada



Well, there now. I am sorry not be able to think better of that
lecture, but I cannot allow you to publish it as it stands when
the two others are so much superior. go what you can with the
mess I am sending to you, and then I will have another go at it.
If only I had someone to type for me, I wd be able to send you
a much more legible piece of copy.

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1957

March 7

Dear Charles,

I am sending the bill for damages to my typewriter. It was made out to A. J. B., who brought it to me just before leaving for Florida. He has some rich friends in the South who are to entertain him for a couple of weeks.

Well, when do we go back to work? Are you stuck fast in the mire of your own solusions? It is a pity, you know, that I was not present for that last lecture. I am sure you put in the missing links when delivering it, and that I could have easily recovered them afterwards. But be patient; it is far better than the first version of Reasoning with the Computers and we will make something out of it in time.

My brother's operation was deferred because he had a cold. It is now to take place on March 9.

I mentioned that Thomas had sent me a long letter from England? Half of it is an essay on yourself, and a beautiful tribute

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by a son to a father. For heaven's sake,
if only for the sake of so fine a lad as
that, use some prudence in managing
your day. If you would lie down for
an hour in the course of the morning, and
again in the afternoon, you would live
ten years longer. And no deadlines!
Set no dates or times for anything. (Of course
you wouldn't be faithful to them even if
you were well).

Sincerely in Christ
A. D.

X — for Brazil

No, out of the question! Will you never learn that the English mind holds Shakespeare's great tragedies in reverence? They cannot be used to point out errors. Furthermore "exergue" is French (I suppose) as you use it. What you mean is epigraph.

My brother is doing well enough. The Doctor is pleased with his progress, but the patient is not from comfortable. A great gash in his neck.

I am making headway with lecture II and hope to finish it by Sunday. WHY ARE YOU IN HARLOTTETOWN? YOU WILL KILL THE GOOSE WHEN IT LAYS THE GOLDEN EGGS.

G L

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London - Canada



March 17 (1959)

Dear Charles,

I am sorry about the faulty addresses. I had no idea Quebec was so badly saddled as an English town. — These ~~revisions~~ ^{revisions}, indeed!

The second lecture is now in satisfactory condition, I think. Your English reviewers will find nothing to praise in your language, but will not find it inadequate, either. I hope.

The third lecture is still a tangle, I'm afraid. I have read rapidly through the part you have sent, but now think it will be better not to work on it until I have the whole of it. We must patiently pass it back and forth until we have it hammered into coherence.

The quotation you propose from Lear is, of course, a splendid one for your purpose. I remember a passage into which it might be incorporated, but I still refuse to use it as an epigraph.

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My brother leaves hospital to-morrow.
His operation was a delicate one but
went off very well. It was carried out
by a young Chinese specialist who
is making a name for himself here.

Be patient with all my corrections.
If the MS were my own, it would
go through even more painful revisions.
I know of no other way to get the
results.

I meanly in Christ
A. W.

(I still think you should have
stayed quietly at home. These lecture
engagements involving travel are too
exhausting. Only the fittest of stipends
should lure you out)

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March 25 (1959)

Dear Charles,

I think you are writing to change the passage mentioned, and I agree with your reason. Unfortunately, I don't remember the context precisely and so am not able to judge whether the revision is the best possible.

Would this be better? (and please note my tenses)

"A man can't be expected first to prove that he has a mind when his purpose is to investigate what the word 'mind' is intended to mean; so that my harmless intention is just to use my head, if I dare not call it my intellect, in an attempt to determine whether the old distinction is of any account".

(You do go on to determine the function of mind in symbolic construction, don't you, and to show that this function implies that mind is very diff. from matter.

Yours in haste (Holy Week)

A. W.

St. Peter's Seminary
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March 27 1959

Dear Charles,

Your work is at a standstill because of Holy Week, and also because I have a big sermon to get ready. It is for a gathering of the Catholic university students and professors, to mark the close of the school year. I will tell you the vague plan I have in my head and perhaps you can help me with it. The quicker it is done, the sooner I will be back in the Lifeless World of Biology.

Would it be possible to make a rapid survey of all human knowledge, pointing out the sad limitations of the best that man can do in science: the vagueness and generality of philosophy, the dreadful specialisation and uncertainty of the experimental sciences, the emptiness of pure mathematics, the pathos of the poet's attempt to make another world with none of the unintelligibility of the real one, etc. etc. and then to show how all these point to a perfect knowledge, which man can only dream of here below. For all our knowledge aims at a kind of general intuition, trying as it for ever does to embrace more and still more in a single act of comprehension.

And that for the Christian the hope of such ultimate knowledge is no fond imagination, for he has proof positive that a kind of total vision of reality is to be his destiny.

Now, I get down to work. What I must do is figure out how to make them understand what sort of knowledge the blessed enjoy in heaven, and what are its advantages over our miserable earthly sciences. In order to do this, I must first understand it myself. So please jot down a few references for me from St Thomas (since I imagine no other source will be of any use) I have been fumbling with the indices to the Summa, but don't seem to have got hold of the key passages yet.

An odd inquiry was made of me a while ago, and I am sorry that I could not do better for the man.

At the local university there is a young teacher of philosophy named Johnson. He is of no religion, but has moved from atheism to a kind of theism by independent study of St Thomas. He consulted me about an article he hopes to produce on the Quinque Viae. In it he hopes to show that there is a schematism back of the arguments. His notion was that they were based somehow on the doctrine of the four causes, and he thought at first that he could show how one was relying upon final cause, another on efficient, another on formal, and so on.

I quickly knocked this idea on the head, pointing out that he could never make it work for material cause, anyhow; and that an argument like that from contingency seemed to be implying any and all types of causation. Well, then, he asks me, what IS the basis of the five arguments? There must be surely be some reason why there are five and not two or ten? I was and am stumped.

This young fellow deserves great credit, I think, for finding St Thomas all by himself, so to speak, and I would like to encourage him to stay with it. St Thomas may yet make a Christian of him.

xxxxxx Beepka)

David

April 22, 1959.

Dear Father Durand:

What a relief! All the changes you made are fine, except for a passage which you did not manage because I myself was not clear. Here it is:

Yet it remains true that, to reject finality completely will be simply to deny intelligibility to nature, and to make science itself impossible.

This^{is} altogether too vague. The opposition will say, 'But we have science!' What I had in mind was this:

p. 102

Yet it remains true that, if the final cause is causa causarum in nature, as it is in art, then, to reject finality completely will mean that nature is basically irrational, and that the scientific account of the world must remove all reference to reason as a power. The crux of the matter is that many things can in fact be accounted for without reference to intellect; but the good as a cause is not one of them. Are we to conclude that intellect is the enemy of science?

What do you say?

Yours gratefully,

Dear Charles,

I think I could put this
one into better order, but
it would demand a lot of
re-writing. Meantime the little
DK's must eat.

I congratulate you again
on the pages on the instant.

A D

St. Peter's Seminary
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May 9 1959

Dear Charles,

I intended to write when I sent the final package of you MS out have been so hurried and harried, mostly by nutty people, that I have hardly had a minute to myself. (It was a good thing that I got your job done when I did).

Please do not forget that I claim a copy of the lectures. The delay before publication will be too long for me; I expect to be using some of that material from time to time.

Here is a question brought before us here by the Archb. of Winnipeg, who is a former member of this staff and an old friend. It was always his inclination to take chances with doctrine in order to find a vivid and fresh mode of presentation. He asked if we would approve the following phrase in a sermon on the Mass. "The consecration of the Mass makes the death of Christ really *sed sacramentaliter* present to us".

Our own Dogma man, for whom I have great respect, is willing to tolerate the phrase, but only if it is made the subject of immediate explanation; and he points out that explanation will rob it of most of its rhetorical force. In his view, without explanation, the phrase would lead people to suppose: a) that Christ really dies once more in the Mass, by a death indistinguishable in any way whatsoever from the historical one, and b) that people will then assume that the Christ present in the Sacrament is the dead Christ.

I made the matter a subject of a little conversation with Fr. Mark Wildgen, who is sharp enough too, and his verdict was approximately the same. The council of Trent speaks of the Mass as "renewing the sacrifice of the Cross in an unbloody manner", and he thinks that we should not desert that formula.

I promised to send a letter to the Archb. with such opinions as I could gather and would be glad to hear what you may be able to add. My own view is that the phrase stinks, because it suppresses the sacramental nature of the Eucharistic immolation --- which is of course pretty much what our Dogma man is saying.

I have been reading at last, with the leisure to consider the book more closely, that little work by Eiseley, The Immense Journey. Unless I am mistaken, the man is as Aristotelian as could be desired save for the strange inconsistency of one chapter. In the chapter Little Men and Flying Saucers he relapses into mere Darwinism and seems unaware that he has done so. I find his style extraordinary for an anthropologist: one would think he had been cultivating an exquisite prose all his life. He makes a splendid contrast with those boys you quote from, who can't manage a grammatical sentence.

When you write, let me know how your heart is behaving and for heaven's sake give it a chance. You should settle down to a regular and measured day, with a couple of hours on your back, even though you don't sleep. If you would only submit to a sensible regime, you could get another twenty years of work out of yourself. You owe this to us, if not to yourself.

My best wishes and prayers for your young bride

a. d.

St. Peter's Seminary
London - Canada



May 20 1959

Dear Charles,
Dear heaven, I thought the MS had gone to McMaster long ago. Whatever are you doing with it? Well, I think your message of gratitude in the foreword shd be put as briefly as possible. It is a simple and common courtesy. Nor do I see any point in thanking anybody for establishing the foundation, which is none of your business, after all. Here is what I would say: (Leave a space at the close of the Foreword)

Finally, I must meet a debt of gratitude to the Chancellor of McMaster University, and to ~~them~~ the members of its faculty, who showed me such cordial hospitality; and also to an old friend, Sister M. "addeleva, who allowed me a room in the fine library of ----? College and so provided me with ideal conditions in which to prepare these lectures.

Thank you for the verdict on the phrase about the "ucharist.

~~xx~~

Regarding the chapter from Wiseley, I cannot speak as explicitly as I should, since the book is now off in our cataloguing room and I am too lazy to go after it. But, in the chapter on Little Men etc I notice two things: First, that he does not seem aware that any animal able to think will be a man, no matter whether he has legs like a giraffe and a head like a grasshopper. Secondly, that he seems to argue as follows: The notion that there are men on other planets is a fond dream of humanity because the appearance of human life on this one has been the consequence of an immensely long series of incredibly lucky occurrences. It is the sheerest luck, he seems to say, that even the higher animals should have come about, and fantastic luck that one of them should have acquired the brain etc. which make possible reasoning. In short the whole chapter rests on the assumption that Natural Selection alone is sufficient explanation for even the highest form of life we know on our little clod of earth. More than once he declares that Darwin was the fellow who torpedoed once and for all ~~that~~ this dream of other human worlds than ours. Now, this, to me, is acceptance of Natural Selection, with no final cause, as adequate explanation of the life we see around us; whereas all his other chapters are against it.

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I haven't had the chance to see Msgr Feeney yet, but I myself don't see where he is going to find an audience for you before next fall. All our schools and colleges are closed for the summer and our intellectuals are scattered to the four winds. I am afraid the thought of your lecture was driven out of his head by all the troubles incidental to that fire. However, I will bring it to his mind again.

I feel terrible myself, exhausted, nervous and sleepless. It is the old end-of-the-year feeling. The Dr. has given me some seconal. but I might as well take a lump of sugar. What I need is to get away from the seminary for a while, but I see no daylight until June 20th. I am going to get away before that, all right, but only to give a retreat to priests -- nerve-racking experience.

All the best to Boepka, with loads of XXXXXXXXXXXX and for heaven's sake try to live more sensibly. Your family will be without a head if you don't watch out. But of course "aman deserves that title more than you do.

Sincerely in Christ

ad

St. Peter's Seminary
London - Canada



Dear Charles,

May 23 '59

Since you are doubtless in a hurry to get off you "orewrord
to McMaster I am replying promptly to your questions.

Your proposed alteration is perfectly proper: "anally
I must meet a debt of gratitude to the Chancellor and to the
President etc" . But there is no need to hesitate over the phrase
old friend. It cannot possibly be interpreted as "a friend who is
old"; in order to achieve the second meaning, we would have to
write "an aged friend" or "a venerable friend" or something of
the sort.

Regarding the other emendation you propose, of adding
a final sentence after the quotation from Lear, I grant the
value of it in the lecture hall, but consider that it is not
necessary in the written document, while it does ruin the
dramatic force of the quotation.

Your remarks about Hiseley's book I find baffling. I do
not mean to rule our Natural Selection entirely as a cause of
evolution, and I grant that a presiding Intelligence might
use NS to achieve a certain result, just as a hunter uses the
random flight of his charge of shot. But this presiding Intelligence
could not get the results which we see around us by the sole use
of NS (This is Morlodot's error, isn't it?). So if NS is the
only account of the causes at work or, better, if the causes
implicit in NS are the only ones at work, we are left with no
adequate explanation of species. Your hunter, when he fires his
charge of shot, surely intends the fall of the bird, and it is
also his intention that it be by means of chance missiles, but his

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efforts will never account for the bird falling according to some beautiful spiral pattern, nor for its always landing on its feet, etc. etc. In short, Natural Selection may be used to account for certain limited changes in natures, but not for all. The mere fact that, in living things, like produces like, is not to be accounted for by NS. Now I maintain that our friend Eiseley takes NS as a total and adequate explanation of man in that chapter, and so is unconsciously contradicting what he implicitly holds elsewhere. His instincts are splendid, I think, but his explicit reasoning is not.

You see that my typing is not improving, and part of the trouble is mechanical. My machine has never entirely recovered from your assault upon it. It won't back up now, a good deal of the time; so you have definitely left your stamp on it.

Sincerely

u d.

I am delighted to hear of your proposed talk to the welath on the subject of Matrix, and Philip will be more so. Of course you have my note on the picture; there is really nothing to be added. To tell the truth, though, I have never been entirely satisfied with my title for it. Can you think of a better one?

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London, Canada

Dear Charles,

May 29, 1959

I am sending the last foot-note. You speak of MY patience; the patient buggers are the men at McMaster. At this rate, they will never get that thing through the press. Why not forget about the footnotes.

I am confused to-night, having spent all day at long ceremonies, first at ordinations and in the afternoon at Convocation. We had Mr Diefenbaker with us and gave him a degree. He made a solemn meaningless speech with a quotation from Rabindranath Tagore, egad.

It is as hot as the tropics here just now, so I will take a bath and go to bed with a detective story. (If you ever find a good detective story, please send it).

Sincerely

h d

St. Peter's Seminary
London - Canada



July 8 1959

Dear Charles,

I am returning your MS, which I found quite interesting myself, and in some places bringing new light ~~xxxx~~ on questions which I thought I had understood. I am afraid that I still get easily confused over object and subject of science, formal and material object and all that.

I am glad to hear that Tom has found his girl, and I hope it is his intention to bring her home to Canada. Nobody has ever told me just what are his future plans, if he has any, but I hope he does not mean to carry his talents and training off to some foreign country. I would be glad to write him, now that I have some leisure. Is his address still St John's College?

Our Wildgen has left the sanatorium to which he went after his last sad disaster. He is temporarily in a parish, but is to return to Laval in the fall. The doctor and the Bishop both think that this will be the most congenial atmosphere for him. I called on him in the sanatorium and have been in correspondence with him since. His case is not so far a serious one, at least as I see it, and it is my firm intention to work towards bringing him back to the Seminary some day, although this will take some moral courage upon the part of the rector. I am ready to believe at this moment that he has taken his last drink.

Anyhow, when you meet him, you must of course give no sign that you know anything about his troubles. (Although it will not surprise me if he humbly admits them). And I wouldn't treat him just as you would anyone else. He has simply got to refuse it when it is offered to him, hasn't he? He might want you to direct his thesis and, if he does, you will simply have to take it or forfeit my friendship for ever.

A big smack to Boezel. And let me know how you are feeling.

a w.

(I read your lecture while lying on the beach beside Blue lake Huron, on a hot afternoon. You were probably haranguing a class in the summer-school)

St. Peter's Seminary
London - Canada



September 17 1959

Dear Charles,

This note will be carried to you by Father Pat Cavanagh, and Fr. Michael Ryan, who will probably be following your lectures at N. Dame. I think I explained earlier why they are not going to Laval (because of Ryan's lack of French). These two are old friends of mine and I want you to be good to them. As students they should give no trouble. Cavanagh is a very clear, sound head; and Ryan is the most furious worker, with the most restless curiosity, I have ever known. In both cases, though, there is reason to fear that they may overdo it. Father Cavanagh belonged formerly to another diocese, in which the wrong sort of work and the wrong sort of superior brought him to complete nervous exhaustion. Ryan has never been in bed sick, so far as I know, but the Lord knows what keeps him going. You must communicate something of your own native indolence to both.

They will bring you the proof sheets which Tom sent to me from ~~xxx~~ Quebec. I must ask you to notice that I have been obliged to examine them without the help of an MS. In spite of all your promises, none was ever sent me, and I suppose I will have to buy a copy of the book if I am ever to have the doctrine at hand. Notice also that two bundles of the sheets are missing. I have sent a card to Tom, asking if he has them, and no doubt they will arrive shortly.

These pages are nicely printed. I find the thinking a bit incoherent now and then, but the language is generally excellent.

During the summer, I read ~~Reith~~ Reith's manual of metaphysics and expect to try it in class. The book seems decidedly usable, but I am uneasy about his doctrine in places. The sad fact is that I don't know enough to be a good critical reader. His pages on chance are very poor, that much I am sure of -- indeed he contradicts a passage of St Thomas which he himself has just quoted. But in other departments of the subject he seems correct, according to my present powers of criticism, except in what are minor matters from the viewpoint of beginners. If you have ever examined the book, I will be glad to hear what you think of it; but don't waste time over it, if you haven't already done so.

Again, if you have an opinion on it, I would be glad to hear what you think of Smith's GENERAL SCIENCE OF NATURE, which I have not yet read myself. Looking through it, I was astonished to find a manual following pretty much the plan which you had set for yourself. So far as I know, Smith's is the only one in print which even attempts to obey the guidance of

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the Physics. Again the book looks decidedly usable, although I will not risk putting it into the classroom until I have had leisure to study it carefully.

It will cheer you up to learn that I think Reith a worse writer than you are. He is more subtly lousy, so that is far harder to improve him. Half the obscurities in his blessed book are his own fault. Smith, on the other hand, is a fine straightforward writer.

All the above is of no great importance, but I do have a question which I wish you would try to find time to answer. In your cryptic remarks on evolution, you have often given me the idea that you do not see the theory of N. Selection as hostile to the principle that nature acts for an end. As I understand it, if N. Selection is the sole cause of the present forms of living things, they have all come about by chance, and there is an end of the matter. The stand I take when trying to lecture on this subject is that N. Selection may well be responsible for some biological phenomena, that it has had some share in making things what they are, but that it cannot possibly be telling us ~~what~~ all the causes, nor the most important ones. As I vaguely apprehend your doctrine, it is that random mutations are fired off by nature as a man fires a charge of shot. Some of them are bound ~~to~~, under the working of the causes mentioned in the theory of Natural Selection, to survive and to lead to forms better adapted to their environments. It would follow that Natural Selection is a kind of tool used by Nature, in order to bring about progress.

But this cannot be loyal to your mind, because such a doctrine does not explain why there should be over-all progress at all, and makes Nature into a very peculiar sort of artist, going at things forever arse-first. Well, what is my question? It is this? How shall we reconcile the theory of N. Selection with our doctrine on Nature? Can it be done at all?

(One point which seems curiously ignored by the scientists, it has often seemed to me, is that N.S. must assume that like will produce like. The theory sets out to explain differences, but it is absolutely dependent on the law that like produces like. Haven't you admitted an awful lot when you admit that living things will generally produce progeny determined by what they themselves are?)

How did all the travelling affect you? I would be prostrated by it. Your endurance is enough to make me wonder if your heart-attacks were authentic.

Sincerely in Christ

G. D.

St. Peter's Seminary
London - Canada



Dear Charles,

October 17 1959

I should have answered your letter sooner, but the fact is that to-day, picking it up again, I noticed for the first time that you were asking me (in a scrawl at the bottom) a question that should have received immediate attention. I suppose it is now too late to matter, but I think I would give the Thomist the third one on biology, as being most easily intelligible without the others. However, you were never more ^{right} ~~with~~ than ~~when~~ you state that none of those chapters are suitable for a review like the Thomist, and my advice would have been simply to refuse permission to print them in their pages. In the context of that rather ponderous publication, they will seem to lack good taste, whereas they are perfectly suitable as public lectures to undergrads.

You also state something with which I am in hearty agreement when you remark when you say that the impression given by the lectures is that you don't quite come to grips with your subject. However, I don't think this is a bad thing. The fact is that you give the impression of knowing a great deal more than you set down, and of simplifying and popularising at every step. I am sure the lectures will exert a good and far-reaching effect. They will rouse misgivings and questionings in many minds. I too would like to see them done over, but in a very different way from that which you seem to suggest. My preference would be for the simplest and most straightforward treatment possible, one which would suppose almost no philosophical knowledge in the reader.

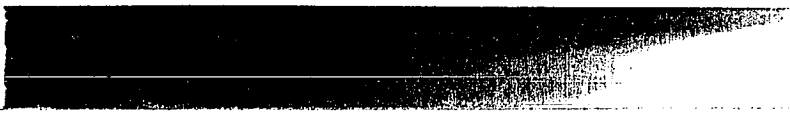
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Do keep a fatherly eye on our two lads. They are both of the best sort, but Ryan in particular will kill himself working. I count on them to come back here and relieve old buggers like myself, so that we will get time to think.

I am tackling just now the five lectures on the philosophy of art for the boys at the neighboring college. You remember I was to give them last winter but ended in the hospital instead. They invited me again and I could hardly refuse. It has been hard to get back into a subject about which I have done little thinking for years. My own thesis is becoming slowly intelligible again. But I have no time for anything and must face my first audience on Tuesday night in somewhat the disgraceful state of unpreparedness which you usually show. The difference is of course that you can pull the chestnuts out of the fire on the platform itself, whereas I simply can't.

Your replies to my question about evolution are not worth a damn. I suppose I can't even make my question clear. Dash it, we have got to allow some value to the theory of N. Selection; the forces of which it speaks certainly accomplish something, and are responsible for some of the variations in living things which we observe in nature. Now, this Universal Cause of yours, which I do notslight, and do think that I understand, and have no need to be reminded of --- what is Is, or His, relation to N. S? Shall we assert that a presiding Intelligenece uses N.S. as an instrument? A fat lot of good that will do us in dispute with the scientists. They will tell us that, of



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course, if we are resolved to believe in a God hidden behind a process which manifestly does not need one, they can do nothing for us. Now, don't go off on some blessed tangent and begin proving to me that the Universal Cause must exist because two cats having kittens are plainly not the inventors of catness. After we have proved that It exists, and that it is responsible for all natural processes (as directing them, anyhow), there still remains my question, what does it have to do with N. Selection? When the Arctic cold eliminates all foxes with ears too long and so brings about a race of foxes with short ears, are we to maintain that the Arctic cold is a tool being guided in its work by the Universal Cause? Is this what you mean when you say that N.S. is a means? And if so, what do you mean by telling me that it is also an end?

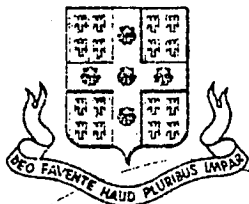
I suppose we will have to wait until we meet before I will be able to get this out of you. Then I will probably find that my difficulty, my real one, is something else.

I had a little letter from Christine in Paris; very lady-like indeed.

Sincerely in Christ

Animalium, Book I, chapt.1, 641a et sq. Notice in particular the craftsman analogy, and Aristotle's observation that his imperfect reply is better than that of the physiologist.

The trouble with you is that, having conceded to them that the question 'for the sake of what?' is meaningless in natural things, you have given the bird shit, spread to infinity, and you are the duck with no place to hide. Random chiseling, with an infinite set of blows to draw upon, might produce a Venus, provided there be someone there to see and name it. But this is Group Theory and Theory of probability. Their physical applicability to the examples in case is a gratuitous assumption. I might say just as freely that thanks to certain permutations in the components of bird shot this might easily turn to shit. This kind of infinity is 'bad'; it explains everything and nothing. For this very reason, the biological interpretation you choose to face is no good: 'Une théorie qui explique tout n'explique rien.'



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QUÉBEC, CANADA

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Dear Dr. Flunk:

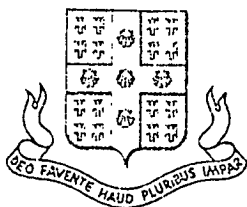
'Boezel' is not a word either.

Darwin's N.S. is not to be confused with a certain interpretation of mutationism. His struggle for life implies finality inasmuch as it is a good to be alive and have means of preserving life. Of course most scientists balk at the expression 'final causality', which is an awkward translation of Aristotle's "that for the sake of which" (which I'm sure you balk at). Ask a Darwinian: "Why do living things struggle?" He may try to evade the question by saying that we simply observe that they do struggle. But then ask him what 'struggle' means. Then he may say that it is a metaphor, as he uses it, etc.etc.-- But even the mutationism I have in mind does not rule out the idea of good, and hence 'that for the sake of which.' For these people continue to distinguish between mutations that are favourable and others that are not. Now, what does 'favourable' mean?

In discussing this matter you must first of all try to agree on a simple question such as 'Can we allow that it is good for us to have eyesight, and for an elephant to have his trunk?' If so, we implicitly agree that this good has been produced. But then you have to go into the question of 'modes' of causation, and their consequentia. One of these is that effects must be related to causes that are proportional to them. Now in point of 'that for the sake of which' two things must be shown: (a) action for a purpose always supposes an intellectual agent; (b) this agent must itself be a good, in some way or other.

No matter whom you are arguing with you must first be able to agree on a set of meaningful problems. This is the most difficult part of investigation, as Aristotle said.

Now you can't shoot down Darwin once you allow him to take for granted that material and efficient causes are all the causes there are and all a fellow needs. Does it mean anything to state that it is a good thing that the incisors should be in the front of the mouth



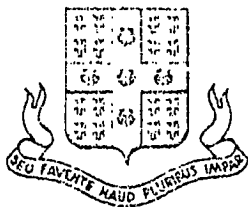
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and the molars in the back? Switch them around and see what happens. Even false teeth are made that way — not merely for aesthetic reasons. Wasn't it reasonable that nature should have produced them as she did? And is it not a further good that she should succeed in doing so for the most part? and not just in the case of Socrates? When told that this good is the result of random mutations, this, to me, is like saying that the table is the result of using a saw, and the saw of steel and grindstone.

You don't seem to realise the reason why final causality is so difficult to assess. How can something that is not yet be a cause? This is where we have to bring in intellect. The ancient Greeks did not see this, not even Plato; and modern philosophers do not want it. The result, as I pointed out in my last letter, is that man accepts only his own intellect as real and eventually comes to destroy even this, which is only natural, seeing that even our intellect must be the result of random mutations as the sole agency that brought it about. And so, let the rats take over.

But one can still put the type of evolutionist you have in mind out of commission. He will grant, as Huxley does, that man has an unusual faculty of adaptation, and that thanks to this he can survive, and even carry the main burden of further evolution, in the realm of psychology. He will grant that man acts for the sake of something, and that when he does well he goes about his task in an orderly way, as when he uses your bird shot and blasts it at the duck. But nature, too, goes about producing things in an orderly way, and these things themselves are orderly — though not always. Can we say 'good' in connection with these? Can we say it of the orderly way, even when randomness is put to use? Do not confuse this randomness with mere chance, or with chance as the word is used by your mutationist. His chance has laws. It is not by chance that there should be sixty new mushrooms in your pasture this morning — not by chance in the sense of Physics II. It is by chance, in the modern sense of this word. (Cf. Metaph.V, lect.3, n.789: on the first meaning of *causa per accidens ex parte effectus*, which is not opposed to necessity at all, and yet *per accidens*.) Eventually your mutationist got an intellect. There was some chance his not getting one, I mean of his becoming to be at all. What I'm leading up to is the strange position that the being who acts for a purpose was not brought about to act for a purpose. If this is not curious, go straight to Aristotle's *De Partibus*



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Enough for today
Charles

MY ANSWER TO HIS LAST(Not entirely honest, mark you)

"Your last letter was a great comfort. At last you are facing the problem which I have been trying to induce you to face over the past year or two. If Nature (with a capital letter) uses purposelessness to achieve her purposes, how in hell does she do it? She does not fire off mutations like bird shot. As you yourself admit, this notion is bird shit. How in heaven's name can we reconcile random mutations, occurring in living creatures, and sorted out by random extrinsic causes, with intelligent Purpose? Granted, freely granted, granted without hesitation, that plenty of evidence for purpose remains, that the very theory of purposeless mutations, shaped by purposeless causes, supposes purpose (since it could not work unless living things pursued existence and pursued it in the form their parents knew), still what is to prevent us from maintaining that mutations, and the forces of N.S. are hindrances to purpose, and that Naturex never gets what she wants, but only struggles around, over, under and through these obstacles, as a plant struggles from beneath a rock?

Perhaps I am stating it badly but, dash it, there is a problem.

St. Peter's Seminary
London - Canada



March 3 (1960)

Dear Charles,

You're certainly not allowing us much time, but I can appreciate that your journey to Chicago will already have kept you away from your teaching.

I will be glad to meet your train on Wednesday and it is therefore of some interest to know whether it will be CN or CP. I will presume CN, since that is more convenient for you in Windsor. (Nor am I aware of a train at that hour, but I suppose you know what you are doing)

What you say about addressing the Knights of Columbus for Fr. Feeney is the first news I have of the matter, but I will phone him and see what his plans are.

Your last letter was a great comfort. At LAST you are facing the problem which I have been trying to induce you to face over the past year or two. If Nature (with a capital letter) uses purposelessness to achieve her purposes, how in hell does she do it? She does not fire off mistakes like bird shot. As you yourself admit,

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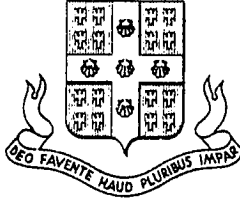
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Perhaps I am stating it badly, but dash it, there is a problem.

See you next week and will try to cancel all other duties

Sincerely in Christ

Dunn



UNIVERSITÉ LAVAL

QUÉBEC, CANADA

19 May, 1960

Dear Father Durand:

I'm sorry to p~~re~~ss you, but this is urgent. The New England Phil. Ass. has been after me ever since I gave the talk in May 1959. You have already rev~~ix~~ised the ~~the~~ previous pages some months ago.

Philip was over last night with the Engels for dinner. He was to see the Archbishop this morning, and will visit with me at the office this afternoon. Last night he asked me what to answer ~~if~~ the Archb. asked him what he thought of the architecture of the Nouveau Séminaire. I first replied that he should tell him what he thought. But, at this juncture, this would be useless. Si I advised him to say that architecture was not his métier, and to suggest what he could do as a painter. After all, he can just make a painting and let it be hung where the Archb. wants it, even in the grand salon of the Archb's palace.

Gratefully,

St. Peter's Seminary

London, Canada

May 22 1960

Dear Charles,

I am returning the MS which you spoke of as urgently needed and enclosing a copy of your lecture on Darwin as it finally appeared after I had edited the stenographer's rather incoherent rendering. May I say that I don't like the close of the paper which you are sending to N. England. It seems to me to end off weakly with a few remarks which are not clearly related to what has come before. If you were not in a hurry, and if I had the whole thing before me, I would try to work out a different conclusion.

I hope the other paper, the Archbishop's address, can wait a bit as I have a great deal of other work on my hands. April and May have been troubled months for me. Never in my life have I had to deal with so many souls in distress. Mostly nuns, these are, but some others as well. Nuns leave me helpless. I have an instinctive, profound, uncontrollable emotional attitude towards them ~~xxxxxxxx~~ compounded of respect, veneration, affection, and a sense that they represent the most beautiful ideal in the world. This I attribute to the work of a Sister Ermengarde who began on me when I was six. To me she was an angelic being, incapable of wrong, and I never got over her. Now I am almost forty-eight, and I have had a good deal to do with nuns since. I know how foolish and hysterical, how selfish and narrow, how domineering, how unpredictable, they can be. But all this remains in my intellect, where it can do little good. In my heart each one of them is Sister Ermengarde over again, and if she asks to see me, I am simply incapable of refusing, or of behaving impatiently towards her.

During this past winter I have also been trying to instruct a girl who stood in the reverse emotional position regarding priests. She was brought up United Church and, while she came to be quite relaxed and easy in my presence, she admitted freely that the very name 'priest' still caused her a helpless shiver. Are we rational animals, after all?

I am sorry to hear your news of Arthur. At my last visit he seemed such a big strong young fellow. I thought he had quite got over the nervousness he showed so visibly when a boy. But surely Tom has nothing to worry about in England. Is it that his present studies have driven the other materials out of his head?

My next task is a retreat to the priests of Fort William. But there are only 35 of them, so that it does not promise badly. This is followed by a short retreat to the Catholic Womens' League of the same city. Not much of a job either, though I prefer the priests. The unfortunate thing is that these jobs come at a time of year when one feels played out and incapable of anything.

It looks as if Aziz is not going to get his exhibition doesn't it? I am sorry, because he would have produced a good deal

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of work which will now perhaps never see the light. He seems to have little of that inner urge to make things which one reads of in other artists. Without a commission or some incentive, he does very little. The exhibition would have been the best stimulus of all, since it would have encouraged him to turn out all the pieces he could during the months of preparation for it. Disappointment is just as bad for him as the hope of success is good: now he may do nothing at all for a couple of months, until he has got over it.

I hope the visit to Montreal will bring about some sort of firm promise for next year.

Sincerely in Christ

A handwritten signature in cursive script, appearing to read "D. M. J.", is written in dark ink.