

Belleperche

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McNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

January 6, 1938

Dear Charles:-

Thank you for the copies of Revue Thomiste, containing the "Reflexions" and ~~the~~ also the copy of the "Probleme", which I received since returning from New York. I don't believe I have a copy, however, of the first instalment of the "Reflexions", which, ~~Expressamente~~ I note, appeared in the Revue for ~~Sept~~ July-Sept 1937. I wonder if it would be possible to secure a copy. I should like to have the article complete.

At New York I met William Gorman, Miss Lincoln's protege at the University of Toronto. He is much disappointed at the failure of Maritain to be present at Toronto for the second semester of this year, as he had anticipated. He wanted so much to get M's course on the Philosophy of Science or Philosophy of Nature (I'm not sure which) which M was expected to give. I told him that I was quite sure he could get as good or better from you if he could find a way to spend a couple of months in Quebec doing intensive work with you. Hence I ~~shall~~ shall write him giving him the ~~xx~~ references to the two instalments of the article in the Revue, and would be grateful if you would send him a copy of the "Probleme", for the purpose of allowing him to see for himself the quality of your work and assuring him that what I

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said about you was correct. I am quite sure that he can live as cheaply, possibly more cheaply, in Quebec than in Toronto, and, being a graduate student of high caliber, it ought to be easy for him to make such an arrangement with the authorities at Toronto. He is a former assistant of Adler's at Chicago, and Dr Phelan, Pres of the Mediaeval Institute at Toronto, says that he is A-1, and thanked both Adler and myself for sending him to Toronto. He is competent in French, I am quite sure.

You didnt miss much by not being in NY, tho I would have been glad if you could have been there for the sake of confabbing with Adler. On the other hand, the latter was so busy, NY being his home town, that it might have been difficult to hold him down. The next meeting is in Cincinnati. I wish they'd have a meeting some time in Quebec.

Gosh, I wish I knew enough French to translate your articles into English and run them in some American publication. The American Catholics need your stuff. The men in the Association who really know St Thomas are few and far between, and the trouble is that there are so many of them, like Sheen, who think they know him. How about having someone in Quebec, -- there must be someone who could do it and would have the time, -- put your stuff into English? I would be glad to give any assistance I could by way of going over it to check the English rendering, if it would be of any service to do so.

Oesterle is writing this week to Chateau Frontenac to see if he can land a job there for next summer. As soon as I see our Provincial

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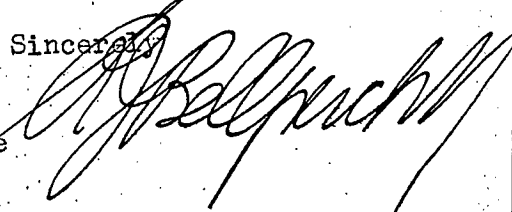
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I shall ask his permission to take your course next summer, and see what he says. But my French is woefully weak, and I haven't had much time to work at it. However, the prospect is too attractive to let that stand in the way.

Best wishes for the New Year.

Sincerely,

Gorman's address is William Gorman
c/o St Michael's College
Toronto, Ontario



Phelan told me that he met you last fall in Quebec. How did he impress you?

1117 Chestnut St.,
Ottawa, Ill.

Rev. R. J. Bellperch, S. J.,
University of Detroit,
Detroit, Mich.

July 29, 1935

Dear Father Bellperch:

Pardon the delay in answering your kind letter enclosing five dollars to cover the membership fee in the American Catholic Philosophical Assn. for Dr. Charles Decroix de Konick. I was on an auto trip through the west for the last six weeks and your letter only now caught up with me. I am directing the Washington office to send Dr. De Konick notice of his membership to begin with Jan. 1935 and to include a complimentary copy of the 1934 Proceedings containing the papers read at the Chicago meeting last December.

I am sorry to say that our program was completed prior to the closing of the school year. I have made this a regular objective each year as I have found that it is often hard to reach the people you want during the summer after school resumes in the fall.

many professors are loathe
to accept invitations for December
meetings. I should certainly have
been more than glad to have Dr.
De Konich's name during the
spring when I was settling the
details of the program. In fact
I began the job immediately after
the close of one meeting to prepare
for the next. There is a possibility
of one withdrawal and in that
event I shall immediately write
Dr. De Konich. In any event I am
going to ask him to lead the
discussion on several of the papers,
particularly Father McWilliams
who has chosen for his subject,
"Contingency in Physical Laws."
Father McWilliams has promised that
I shall have a copy of his paper at
least a month before the Cleveland meet-
ing. In the meantime many thanks for
your good work & again pardon for the
delay. I had a wonderful trip covering
8500 miles. I hope you will get to Cleveland.
We all have pleasant memories of our Detroit
meeting. Best wishes for a good vacation.
Sincerely
Charles A. Hart

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August 1, 1937

Dear Charley:-

This is a fine time to be answering your interesting note of February 2, but I won't offer any excuses. Thank you for the references on determinism. I intend to take them up with a couple of students who are interested at the first opportunity. I've delayed so long sending anything on to Langmuir that I don't believe I shall do so now. He wouldn't remember the occasion, most likely.

I noted with interest what you said about Sertillanges' "Saint Thomas D'Aquin" as the best synthesis of Thomism. Herder, St Louis, advertises a translation of it by Anstruther, and I intend to get hold of it sometime and recommend it to students, besides reading it myself. I shall be very much interested in your paper on determinism which you mention as having been presented to the Academie de St Thomas in Quebec, whenever it is published.

I've been looking through Eddington's "New Pathways in Science", not thoroughly, but skipping around. I can see plenty of basis for your opinion that he is near to the scholastic view, but some passages give me some difficulty. For instance:

p 280 (Where he quotes an earlier remark in the same book)
"Mind is the first and most direct thing in all our experience; all else is remote inference.....The experience of each individual is primarily the changing content of his consciousness."

Does this not seem to be the very essence of idealism?

p 281 "If we accept the scientific solution, and in particular the scientific account of the nerve mechanism of the body, the connection between the objects inferred to exist in the external world and the sensations experienced in consciousness is evidently remote and indirect."

p 319 ".....I assert that the nature of all reality is spiritual, not material nor a dualism of matter and spirit."

I should be glad to have these passages interpreted in a way which would bear out the contention that Eddington is not an idealist.

I am wondering whether it would be possible sometime to procure a copy of your doctoral dissertation. I have a friend here who is a physicist to whom I have mentioned it and I know he would be interested in it, as well as I myself. It is just within the bounds of possibility that I may pass through Quebec sometime around the twenty-ninth of August, and if I do maybe I can pick it up then. I am going shortly to Portland Maine, where I have relatives, and on my way back will meet a student who will have been vacationing in New Hampshire. He has spoken of driving up to Quebec from there, and if he does he wants me to go along. Needless to say I shall look you up if you are in town at

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that time. My Portland address will be 827 Stevens avenue, till August 23.
I leave here about August 9.

I join you in wishing we could see each other more often,
and appreciate the implied compliment. I hardly think, however, that I
would be able to contribute much, but I certainly would gain a good deal
from the contact.

Sincerely

A J Bellperch 7

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MENICHOLES ROAD AT LIVERNOIS
DETROIT, MICHIGAN

November 7, 1937

Dear Charley:-

This is a hell of a time to be writing and thanking you for the fine hospitality you showed us in Quebec, but the fact that I've waited over two months to do it doesn't mean that I haven't wanted to do it often, and often thought appreciatively of your kindness. The visit with you was really the high point of our trip in the minds of the two kids, and that goes for me too.

The kids are both established at school, Jack at the University of Chicago, and Jean at Marygrove, here in Detroit. I baptised Jean on her birthday, September 13, and Jack on Sept 30, the day before he went to Chicago. We both went along with him by machine, and saw him comfortably located, and equipped with courses which promised to be stimulating and beneficial. He is taking a course in psychology from Adler; one in the reading of Gredt: Philosophia Scholastica (? I'm not sure of the title, but you undoubtedly know the book), by way of getting a systematic conspectus of scholastic doctrines from a contemporary textbook, and also getting acquainted with the Latin technical terminology; a course in the reading of ~~some~~ philosophical Latin from a Father Driscoll, O.P., and a course in "Symbolic Logic", from Carnap, the latter, as Adler says, "to become acquainted at first hand with some of the intellectual rascality that goes on at the U of Chicago", and, no doubt, at many similar places. Jack's letters are evidence to me that he is thriving on the stimulating atmosphere of the U of Chicago in general, and especially the company of the little group of converts and near-converts gathered round Adler. The latter has two or three very interesting projects in ~~mind~~ progress, and Jack's assistantship, which helps defray his expenses there, is concerned with gathering material for one of the books, and also doing some Latin translating. I've been helping him with the translation by mail, because, of course, he isn't so very facile in it as yet, tho he's making good strides, I think, and I don't want him to be so tied down to that that he hasn't time to do anything else. Besides, it's good for me, and keeps me at work. So far I've done the "De Potentiis Animae" of St Thomas, and Cajetan's "De Nominum Analogia". The job will soon be making a thoro Thomist of a one-time good Suarezian!

You may wonder at some of the courses mentioned above as being taken by Jack. The Gredt course, and the course by Father Driscoll, are off-campus, and privately arranged for. Such courses couldn't be got on the campus, I suppose, altho Adler teaches St Thomas, on the campus, pure and undefiled, whenever he gets the chance, and so does Schwartz, a converted Jew. It is he who is giving the Gredt course. His field is aesthetics, especially with reference to music. He wants to get away from Chicago next year and devote at least a year to study at Toronto and to the writing of a book on aesthetics. If he goes to Toronto I am inclined to think that Jack will go with him, if he can make the grade both financially and intellectually, the chief difficulty in the latter respect being his limited knowledge of French and Latin. The Latin, as I said, he is working hard at this year, but I do not think he has much opportunity in French. For that reason he wants very much to spend

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where he can breathe French in the air next summer, June to October, in Quebec, if possible, and asked me to speak to you about it. I think he mentided it to you while we were there two months ago. He would, of course, have to work for his board and room, and is willing to work at any dam thing, — hotel waiting, riding instructor (if there are any convenient riding places in the neighborhood,) anything he can get his board and room out of. He would want, also, if possible, to follow whatever course you might be giving at Laval. I am very anxious for him to be able to carry out this plan, and you would do me a great favor if you would look into the possibilities of summer employment there for him. No doubt the hotels and other such places employ extra staff members during the summer, and it ought not to be too difficult.

I am thinking of asking superiors myself for permission to take your course next summer, if you are willing to have me. They may or may not grant it, but I feel I need a change from teaching summer school. My own French needs bolstering badly, as I find from trying to read your "Le Cosmos". Adler wanted to see your article on Indeterminism, so the last time he was in Detroit, about three weeks ago, I let him take it back to Chicago with him. He has since written me that he saw it in the Revue Thomiste, so no doubt he will return the galley proofs shortly, and I shall make a try at that. No doubt, if I did take your course next summer, the indicated thing for me to do would be to live at the College des Jesuites, and I fear I should balk at that! I'm not strong for strange religious houses anyhow, — everyone has its own local customs, and I dont acclimatise very easily, — and a French one would be the limit! So if superiors were to insist on that, I fear I should not have the nerve. However, I intend to investigate the possibilities, unless you discourage the idea.

Jean, of course, would be thrilled at the prospect of getting French in the delightful surroundings of Quebec, and, could she land some employment there, would also spend some time there. She is taking French now at Marygrove, but you know what school-French amounts to here in the USA, and, if either of them is ever to handle the contemporary Scholastic literature, they will have to have a fluent reading knowledge of French. If they were able to locate someone in Quebec who wanted to learn English and who was willing to swap French for English it would be ideal.

Adler tells me that he sent you a copy of "What Man Has Made of Man". I should like to know your opinion of it. Unfortunately the printer made a botch of it even after the last proofs were corrected, and Adler isnt in a position to raise a howl about it because the head of the printing firm is a personal friend of his and he would never get another job from Longmans if Adler made a protest. There are a couple of blunders in Scholastic terminology also, that are Adler's own fault, such as, in one place, an apparent confusion between ens ut sic and ens realissimum, but in general it seems to me that he has done a good job. Last time I saw him he was wondering what you thought of it, and asked whether I had heard from you.

I am hoping that you will be at the convention in New York at Xmas time. Adler has a paper there, and no doubt will stir up a row over Hutchins' idea of the philosophy of education. Philosophically the topic does not amount to much, but it is a live issue in the USA right now, because John Dewey is so very strong in influence, and at the same time so many people are getting fed up with his ideas, and realising that they have not worked out. Hutchins, Pres of U of Chicago, with whom Adler is very

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intimate and whose views he shares, thinks that a good blow ought to be struck in favor of the Mediaeval Trivium and Quadrivium as the most effective instrument of a liberal education, and their next book will be a complete exposition of this and its application to contemporary education. The experiment at St John's College, Annapolis, is a starter. I believe that Jean left a copy of "The New Program at St John's College" with you. I should be interested to know your opinion of it, if you have had time to look it over. The two kids are very anxious to go to the convention with me, and if driving conditions appear to permit it we may drive down together. They would be very happy to see you again. What I would like to do would be to arrange a "bull session" with yourself, Adler, and one or two more of the Chicago group, including Gorman, who is this year at Toronto, with myself and the two kids as the audience!!

Miss Lincoln was in Quebec for two weeks shortly after we left there, but was laid up with an illness at the Hotel Clarendon during practically all of her stay, and so had to deny herself the pleasure of looking you up. She is expecting to get her degree at Catholic U this coming June. What she will do then I do not know, possibly go to Paris, possibly Toronto, possibly Laval. It will be study of some sort, no doubt, for she is one of the rare ones who looks upon understanding as an end in itself. She plugged math while she was laid up, under the direction of someone from Laval. She needed it for a credit at Catholic U, I understand.

My best regards to Mme De Koninck and my paternal blessing (!) to the youngsters. If I am fortunate enough to visit Quebec again this coming summer I hope to have the pleasure of meeting them.

Sincerely



PS. I forgot to mention that Jean's married sister and her husband, with whom Jean lived, raised such a row about her becoming a Catholic that she thought it better to move out. The superior at Marygrove came to the rescue with the offer of a job which nets her board and room, and she does other work for her tuition. All this cuts into her time for study and she finds it difficult to get to her beloved philosophy, what with this work and her regular studies (being only a freshman she is not taking any philosophy courses this year) and so I can't tell how it is going to work out. Jack's people did not take his conversion so hard, tho they are old-fashioned Methodists, his maternal grandfather having been a Methodist minister, and Jack himself having been pointed for the ministry as a youngster. But he told his mother that it was "either Catholicism or atheism", and I guess she was glad enough it wasn't the latter!

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June 7, 1938

Dear Charley:-

I have one letter of yours dated March 13 and the other dated March 15. Migosh, can it be that I've let these go all this time without even an acknowledgement? If so I'm sorry. I should have acknowledged receipt at least, ~~there~~ even tho I didnt have time to answer. It's been a devil of a semester in one way. I had an attack of ~~neuritis~~ ^{neuritis}, left arm, which kept me from saying Mass for eight days or so because I couldn't lift my hand above my hip, and kept me going to the doctor for treatment for about three weeks. After that the dentists got after me and I'm still in their clutches. But school's over now, thank God and I can get down to some of the things I've been wanting to do, including correspondence. I've been translating Cajetan De Nominum Analogia into English for Adler and want to finish that. Besides I want to do a lot on French, chiefly your Indeterminism and Le Cosmos and the Revue Thomiste article. But ~~By~~ golly my French is rotten! I can scarcely plough through the stuff with a dictionary and am frankly going to have a hell of a time keeping up my courage to face four weeks of it in Quebec/. Oesterle is worse off than I am, knowing no French at all, except what he's been able to acquire the past few weeks since we started talking about this trip, with the aid of a grammar and dictionary and a friend of his who knows some. He's entirely innocent of any French pronunciation, -- says he thinks he could do better with it when the hay fever (of which he is a victim) season comes on, on account of the nasals!

Jean McCall has finished up her freshman year at Marygrove successfully, and is job-hunting for the summer. Adler has succeeded in getting her a four year scholarship, -board, room, and tuition free, -at Manhattanville college of the Sacred Heart in New York, where, I understand from Miss Lincoln, "they teach straight St Thomas, and not Father So-and-so's watered down version of St Thomas". Adler thinks Jean shows considerable promise of something worth while in the academic line. I am not as sanguine as he is about it, but if he is willing to do that for her let her go to it. She herself is all enthusiasm, which speaks well for her after the hard year she has had at Marygrove/. ~~which speaks well for her after the hard year she has had at Marygrove.~~ The Marygrove people were very kind to her in allowing her to live there after her folks made it impossible for her to live at home when they found out she was a Catholic, but still the amount of work she had to do in return for board room and tuition made it difficult for her to put the time on her studies that she wished to and needed to. At Manhattanville she can put all her time on her studies, and besides I think their philosophy courses are better.

I have the printed bulletin of your summer courses as well as the material you sent me. I find I can make sense out of that, stumbling over a few words here and there. I wish I could talk the courses over with you in advance, before I select any. Maybe we can get to Quebec a few days before July 18 and settle all that before the term begins. Oesterle will want to do so also. Possibly you might have some suggestions to make, by way of selection of courses. Last semester I gave "Introduction to Philosophy" using Maritain's text, and, while I did not do a very good job with it, for various reasons, I feel that the course has possibilities in a place like this/. Very

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likely I shall give the same course next year, and naturally will want to work on it. I think I can improve on Maritain, speaking relatively to the needs of my students and the general situation here, in the matter of intelligibility, etc., of the text. Further, I want to include as much reading in Greek Philosophy as there is time for during the course. But that does not mean that I think I ought myself to take the course in Introduction at Laval, tho I should probably profit a good deal by conference with Pere Gaudron and yourself. The courses on Pascal, Descartes and Hegel look attractive, and of course your own on Phil of nature, methodology, and phil of sciences, if I can follow them. Much depends on how much the wind is tempered to the shorn lamb ("the wind" being French, and the "shorn lamb" being me!) as indicated in #6, page 16 of the Programme, Section IV, "pour les étudiants de la langue anglaise". Possibly it might be a good idea for me to consider course #3, top of page 16, "Composition française", by way of getting started on the acquisition of a better reading knowledge of French. French conversation doesn't mean a thing to me, since one rarely has any need or opportunity for it here, but I am tremendously handicapped by inability to read it fluently, as you will realise even better than I.

With regard to other arrangements: you are a sport to offer me housing with yourself. I mentioned that to Father Poetker, and, to my surprise, he made no objection, though our people are usually insistent on our living at our own college, if there is one in the town. The only complication is the possibility of the local superior in Quebec, or the provincial (who, I think, is in Montreal), not liking the idea so well. Consequently, I think if I do stay with you, that it would be better if I were not known to be a Jesuit so as to avoid complications. It will not be the first time a Jesuit has been "in disguise"! I suppose I shall have to wear my cassock when out on the streets. That's too bad, for I did enjoy that Canadian ale in the basement grill of the Hotel Whatyoucallem last summer! As for Mass, the Irish Church across the street which you mention looks to be just the thing. ~~xxxx~~

My set of the notes on Le Cosmos end at page 152. Thanks for offering to send me the rest.

Adler told me he had sent you a copy of "What Man Has Made of Man" and received a nice letter from you. Do you think he really has the stuff? He gave a lecture at the University of Michigan in April on "Philosophy and Science", and also one on "Theology the Queen of the Sciences" which both seemed to me to be very fine.

According to present arrangements Oesterle and I will drive to Quebec. Having a car there will give us the advantage of being able to knock a bit of vacation out of the four weeks and see some of the country, as well as study. I sent four or five names to 49 Rue St Joachim, to whom programmes might be sent, and have heard from some of the recipients that they got them. There may possibly be one or two others with us/ consequently, especially a young chap by the name of McKian, who has his M.A. fro Loyola University and who has been considering attending the Institut Catholique of Paris next year. I've been trying to sell him Laval instead, and I think he is interested. It will be a good thing if he can come with us this summer and look you over and give you a chance to look him over by way of making his decision between the Institut and Laval. I figure that he can get at least as much from you as he can over there, without having to go so far away or spend so much.

I notice examinations oraux in the Calendrier. Do I have to take an oral exam in French to get credit?

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June 27, 1938

Dear Charley:-

Adler told me in the first letter I received from him from Marlboro that he had had a tremendous letter from you, and of course I judged that it was about WMFMOM, etc. As you know, I've been anxious to know your reactions to his work, and so I'm hoping you've saved a copy of the letter which I can see when I get to Quebec. From a letter of Gilson to him which he allowed me to read I gathered that G was in agreement with his general standpoint, but thought that his hammer and tongs methods would not be very effective in attracting the opposition, which means most American philosophy people, to his views or those of St Thomas. Adler calls it "the rhetorical problem". But he's a born scrapper, and I doubt whether G or anyone else can change him. He gave the "Aquinas lecture" at Marquette University last March on "St Thomas and the Gentiles", a discussion of how we ought to deal with the modern gentiles, interesting as an exposé of his own ideas on the subject. Whether he follows them in practice is another matter. I shall try to think to bring this little book along, in case you haven't seen it.

That's good news about no soutane being necessary on the street etc. Of course I shall have one along with me for mass. We shall try to arrive by the fifteenth, but in case we don't get there till Saturday, when, as I suppose, you will be in the country with your family, will you kindly tip off the Irish pastor that I'd like to say Mass in his church on Sunday the 17th. From what you say in a former letter I am assuming that it will be easy enough to find the church.

Don't expect too much of me by way of "talking Philosophy". I'll be much better at listening than talking, and not so very hot at that either, I must confess. You folks who have done your philosophy in the only way it should be done, namely by following the tradition historically and becoming thoroughly familiar with the great creative works, especially with St Thomas, are so far ahead of my mere text-book equipment that I do not feel competent to make any contribution, but I hold to the adage that it's never too late to learn and that when one stops learning one dies from the neck up.

I can't think of any further questions that need to be asked. I forget whether we needed Canadian money last summer or could use American. At all events I shall probably bring some Canadian along. Your suggestion that it would be nice to have Adler up for a while gives me to think. Maybe I shall get a chance to work on him. With you and him and a couple of bottles of good Canadian stout, that would be a fanning bee to gladden the heart. As you say, he is not so far away, a little more than one day's drive, I take it from a glance at the map. He is very good company, on Philosophy or anything else. Have I your permission to work on him? Of course he is doing another book, "The Art of Being Taught", which is a modernised version of the Trivium, and may not feel that he can take the time away from his desk.

Looking forward to meeting you and thanks for all your courtesies,
Sincerely, R. G. S.

PS. I am somewhat in doubt whether to bring my typewriter. It's not a portable, but we could lay it on the rear seat of the car. On the other hand it is possible that I could rent one reasonably for the four weeks. Can you advise?
PPS. Our summer list of changes contains a transfer of the head of our philosophy dept to Cincinnati. Now we may be able to do something. A very able man, but hopelessly intransigent.

PPS. I think it very important that I be not known as a person in Quebec. I would be just like the local superior or the Canadian provincial to insist on my living with them as he would have a right to do, and that would bring my style severely!

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September 8, 1938

Dear Charley:-

Thanks for the packet of mail and your card. No harm done about the telegram. It was merely a belated acknowledgement of a letter I had written.

I'm back, mon enfant, but emphatically not "in the old rut". I can't Lavalise the University of Detroit all at once, but something can be done. Things ~~in~~ general are looking up. We have a new head of philosophy here, a young chap whose ideas are pretty much along the same lines as my own. The general tendency is shown by a strong article appearing recently in a Jesuit publication by the ~~xxx~~ head of the dept of Philosophy at Fordham (your friend Bull) deploring the tendencies to vocationalism and "ad hoc" teaching, especially of philosophy, in our schools. My opinion of Bull has gone up greatly since reading it. He would take in large measure the same position that you and De Monleon take in the controversy between contemplation and fabrication, judging by this article, at any rate.

I received the two vols of Grenier from the Seminary, and think it will be useful as a basis for questions which I will wish to ask you, as well as for other purposes. From time to time I may wish to check what you think of various parts of it, since I recall that on several occasions you expressed the opinion that he had messed up some parts of it. But in general I can take it for granted that the work is along the lines of your own views, can't I? simplified and condensed and adapted to the capacity of undergraduates?

Thanks for the promise to secure for me copies of the volumes I indicated (III and V?) of L'Acad. Canad. and of Robert's book. I shall await them. Also for the print from the riding-horse picture. Keep the negative, but be careful what you do with it! And why not let me have a print of yourself in the same position? I shall guard it with whatever restrictions you care to impose. But I'd like to see it.

I'm glad you enjoyed your trip so much. Bar Harbor is a corker. I enjoyed my two visits there last summer very much. You do not say whether you went round the Gaspé, but I assume that you did. Jack and I were wondering what sort of weather you had for it. There was a lot of rain in Quebec the last day or so we were there. We crossed the border at Cornwall on our way back, and went down through the Adirondacks to Lake Placid, to Rochester, where Jack has friends, and home through Niagara Falls.

You will have to fight out the excrementum caballorum with Jack yourself. I'm betting on you to win!

If, as, and when you have time, I'd like to have a dozen or so of the chief passages from St Thomas indicated which you think I should incorporate in my psychology course. You will recall that we discussed the ineptitude of Alemannus' selections and you also

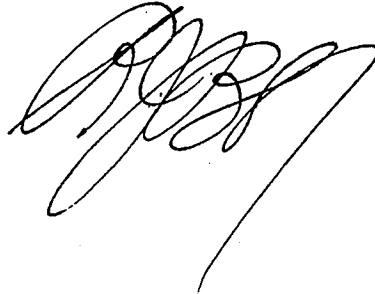
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mentioned Bulliat, but did not have a copy. I would be satisfied with whatever you could indicate off-hand. I notice that most of Brenier's references are to the Summa.

My best regards to Zoe and Frank and the kids. From what you say I gather that Frank and your brother will be with you for some time. Thanks a lot for all your courtesy and hospitality.

Sincerely

A handwritten signature in dark ink, appearing to be 'J. B. S.', written in a cursive style.

UNIVERSITY OF DETROIT

McNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

October 13, 1938

Dear Charles:-

Jack tells me you are in need of the enclosed copy of your stuff De Communismo, so I've had a copy made of it and here it is. Thanks for letting me have it. I intend to use some of it in my Ethics course. Hope I don't make a hash of it! I shall be careful not to violate the copyright law!

It appears to end abruptly on page nine in the middle of a sentence. I've looked everywhere for the rest of it, but without result. I recall that you said that there were some additional pages to be forthcoming, but ~~after~~ after you left on your trip I was not able to find them. Of course I should like to have that material also, to complete this, if you could manage it some time.

Have you been able to secure copies of the publication containing Phelan's paper on Philosophy in Canada and Markle's on Theology? Also Robert(s) St Bonaventure? I'd appreciate having these, but don't stay up nights trying to secure them, because I know how busy you are. I wonder if it would not be better to send that stuff to me c/o Toronto General Trust Co., 347 Ouellette Ave., Windsor, Ontario, in order to avoid customs complications.

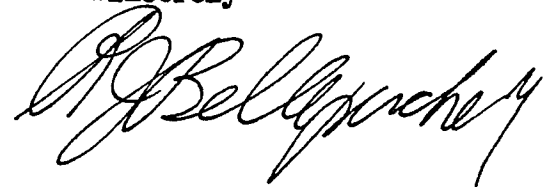
I have a budget this year for the first time in my life, I mean a budget whereon I can order what I want! This is the result of getting rid of the incubus that was the former head of our philosophy dept., who was transferred to Cincinnati last summer. So I've ordered John of St Thomas, 15 vols of the Marietti St Thomas, Gredt, and a couple of other things! What I'll do with all of it when it comes is another question, but at least I will have it here to use as I am able.

I recall that you thought that Gredt was not quite reliable in one or two parts. I would appreciate it if you would indicate which, because the chances are that I shall make considerable use of it.

Babin tells me that there is to be a philosophy symposium at Notre Dame Nov 4 and 5. I may go down. He hopes you will also be there, but my guess is that he will be disappointed. I mentioned your name to Father Murphy of Assumption College, Sandwich, as a possible lecturer on their "Christian Culture" program, but Jack tells me that you have decided not to do any lecturing after all. However, you might be willing to make an exception in favor of a trip to Detroit.

Thanks for all your kindnesses, and regards to Zoe and the family.

Sincerely





UNIVERSITÉ LAVAL
FACULTÉ DE PHILOSOPHIE

CABINET DU DOYEN

20 XII 38

Dear Father Bellperch:

I have been moved to write you a few words by the brilliant examination Jack has passed with de Monléon. I'm sure you'll be interested, and Jack may be too modest to tell you. de Monléon and myself are convinced that he is by far the best student in our faculty. He gets right to the core of the problem, and he can stay on it. And he knows his John of saint Thomas. It is extraordinary that notwithstanding the handicap he suffered the first two months, he got more out of the courses than any other student. I'm sure you'll be happy to know this, and I am not exaggerating.

He is leaving for Detroit this afternoon. I have given him a copy of Robert's thesis. The reason why I did not get hold of "Académie saint Thomas" volumes is that the secretary of the academy who would give them free ~~ix~~ has been sick for the last three months, Mgr. Robert, our new rector, who is slowly but surely dying at the Hotel-Dieu across the street.

I have received no invitation to the meeting of the ACPA. Could they have found out the "old women" I wrote about to Adler? Merry Xmas.

UNIVERSITY OF DETROIT

MCNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

January 8, 1939

Dear Charley:-

Thank you and Zoe for the good wishes for the New Year conveyed by your charming card with the picture of the four kiddies. You couldn't have chosen more apt messengers of good will. Also for your letter of December 20, which my being away prevented me from answering sooner. I went, of course, to the convention, for other reasons in addition to philosophical ones! It gave me the opportunity for Christmas visits in Tolédo, where I heard confessions Christmas eve and said my masses Christmas morning, Columbus, where I have friends of long standing, ~~and~~ besides renewing acquaintances in Cincinnati itself. But what a convention! I send you the enclosed newspaper report of it, in case you wish to see for yourself. In point of "scientisme" it was worse than the one you attended in Chicago. Papers on Biology, Physics (modern of course), sociology, and mathematics, all thinly disguised as Philosophy, would have made your blood boil. I wondered whether his grace the Archbishop, in his address, even, knew what it was all about. But one significant thing stood out from his speech, and that was his offer to "help the association to secure the necessary funds to enable selected students from the diocese to get a solid training in a graduate school of philosophy". Of course I immediately selected in my own mind the graduate school which they ought to attend, none other than Laval. The question is how to bring Laval to their notice. The archbishop sends his young priests for graduate training to Freiburg in Switzerland, and no doubt he would be partial to the same place for lay students, but it could do no harm to bring Laval to their notice by sending catalogs and possibly follow-up letters. I shall furnish Jack with the requisite addresses before he leaves this afternoon.

I cannot account for your not having received a program of the ACPA meeting, except on the theory that you have not paid your dues for the past couple of years. There is no possible chance that your remark about the "old women" could have been passed on to them. There was a decided undercurrent of criticism and opposition to the main trend, on the part of some few who have had a real training in philosophy, but it was not very vocal. The "scientisme" I spoke of above manifested itself chiefly in the general sessions, a couple of the round tables, notably those on metaphysics and on history of philosophy, according to reports I ~~will~~ received, being really worth while. ~~The~~ One of two things is going to happen, I predict, to the "opposition" I speak of: either they are going to gradually cease attending the conventions, or sooner or later start a fight to get the thing back on the philosophical track. Whether they will do the latter depends on how strong they are, numerically and otherwise.

Of course I was thrilled with your report of Jack's progress and success, which was so much better than I expected, considering his linguistic handicap. He frequently exclaims "what

UNIVERSITY OF DETROIT

MCNICHOLS ROAD AT LIVERNOIS

DETROIT, MICHIGAN

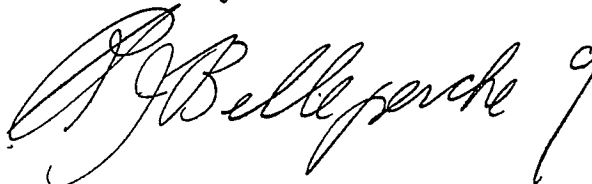
a fortunate thing I transferred from Chicago!" I have urged him to continue right on for his doctorate, and am sure that Miss Lincoln will approve and make it possible financially for him. While in Columbus I was told of a \$3000 fellowship at Ohio State there, good for one year, and hope was held out that ~~after~~ if, after he gets his doctorate at Laval, he can present evidence of competence to work out a problem in aesthetics, the English department there will do its best to secure this grant for him. Three thousand dollars is more than he could get during his first year of teaching, and the year of research would be a good thing to have behind him by way of additional recommendation. They are pathetically eager at Ohio, judging from what contacts I have there, to have someone show them the solid philosophical bases of aesthetics, and are quite prepared to be told that said bases are to be found in the Thomistic tradition. They would welcome a man trained as Jack will have been when he finishes at Laval. His life-long interest in music should enable him to talk their language as well as the language of the tradition with which they are unfamiliar but about which they are very curious. I am hoping to bring down with me to Quebec next summer a couple of mature students (both over thirty) from Columbus. I have the necessary permission from the provincial to go. I have not yet sounded out the boss here to find out whether he will try to block it. Anyhow, there is time enough to decide that.

Thank you for the copy of Robert's thesis. I quite understand about the "Academie St Thomas" material. Please do not trouble yourself further about them. Possibly I shall be able to pick up copies at some future time.

I am asking Jack to take along with him a recording of Mozart's ~~xxxxix~~ Jupiter Symphony for yourself and a piece of textile woven in Thibet and sent me last year by one of our missionaries in India, for Zoe, as a small acknowledgement of your kindnesses of the past summer and on other occasions. In case Jack is too loaded down with freight to take them I shall send them by express, hoping that they will get by the customs as "gifts". With regard to the Brandenburg concertos, we checked the catalog but as Jack was not sure just which ones you wanted thought it better to defer purchase till he had an opportunity to check with you in Quebec. I am giving him a catalog for that purpose. I think I can get you Victor recordings at 40% discount off the American list price. You or he can let me know later. The 40% is strictly confidential, of course. A friend of mine who works for the company buys them himself and resells them to me. They will not allow this discount to the University, or to any but dealers.

Best wishes for the New Year to yourself and family.

Sincerely



UNIVERSITY OF DETROIT

MCNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

April 16, 1939

Dear Charley:-

I just ran across the following, being told that it was written by the Mother Superior of a neighboring convent, but that I wont vouch for:

"A newly married couple were looking for a house for rent in the country. Finding one they thought suitable they decided to take it and went home. After reaching home the wife happened to think that she had not noticed a water-closet on the place, and decided to write the owner about it. Being very modest she did not spell out "water-closet", but referred to it in her letter as "WC". The owner pondered over these initials on receiving her letter, decided she meant "Westmount Church" and answered as follows:-

" Dear Madame: I regret very much the delay in answering your letter and now take pleasure in informing you that the WC is located about nine miles from the house and has a seating-capacity of 1200 people. This is very unfortunate if you are in the habit of going regularly, but no doubt you will be interested to know that a great number of people take their lunches with them and make a day of it, while others go by automobile, usually arriving just in time, and are generally in a hurry. It is sometimes necessary to wait if the house is crowded. The last time my wife and I went was six years ago, and we had to stand up the whole time. It may interest you to know that it is planned to have a bazaar to ~~raise~~ raise funds for plush seating, as that is a long felt need. I might mention that it pains me very much not to be able to go more frequently, but it is surely through no lack of desire; but as one grows older it seems to be more of an effort, especially in the cold weather."

Anyhow, the point I ~~xx~~ wanted to make was have you written that letter of recommendation for Jack to Miss Lincoln, c/o Sulgrave Club, 1801 Massachusetts Ave., Washington, DC. I mislaid my letter to you and it lay around here for a week before I found it, I thinking I had mailed it. I hope she is still able to make the contact she wants to make so as to secure more money for another good student or two. Laval will probably get them, so hump yourself.

Adler has a masterly article "Can Catholic Education Be Criticized" in the COMMONWEAL ~~xxx~~ for April 14. If no copy can be secured in Quebec I shall send Jack one and you can see it. I have gotten a few reactions here in the community and so far they seem to be rather hopeless. What the hell is the use of writing when the very people for whom you write wont, or cant, read!

Sincerely

RJBSJ

UNIVERSITY OF DETROIT

MCNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

June 20, 1939

Dear Charles:-

Congratulations on your doyen-ship. Dont work too hard, tho, nor eat or drink too much!

You no doubt heard of the death of your one-time antagonist at Chicago, Father George Bull, of Fordham. Went out like a light on May 27, heart, I suppose. 49 years old, same as me.

I had a call the other day from a former member of the Liberal Arts Committee (Adler's group) of Chicago University, ~~xx~~ a Greek who goes by the funny name of "Hippocrates Apostle" (Apostolou). He was on his way to his home in NY. Mathematician, very highly recommended ~~y~~ as such by his friends in Chicago, having held a graduate fellowship in math at Columbia before going to Chicago. I quote from the letter of introduction: "He came under McKeon's influence, who was then at Columbia, and became convinced that if he was ever going to do anything sound in the foundations of mathematics he would have to know philosophy and The Philosopher in particular. He came to Chicago and spent two years on Aristotle under McKeon as research assistant. As many a McKeon student, he left McKeon on philosophic grounds, and the Committee grabbed him up and in the past two years he has continued his philosophic and mathematical studies. He has been going through the works of Aristotle in the Greek (I think Greek is his native language), and in the past year he started on the scholastics. He has been conducting a seminar for us in the mathematical classics. He has good Aristotelian insight into the contemporary errors in philosophy, especially in mathematical and symbolic logic. He makes a first rate teacher. We suspect that he is the man who is going to fill the philosophy of mathematics lacunae in the Aristotelian-Thomistic philosophy. He has already started work on his book and it has real philosophical quality to it."

He spent two days here and I talked to him quite a bit, having met him a year or so ago in Chicago. As far as I could make out he has the goods. The thought occurred to me that you might like to know about him, because with his equipment of fluent Greek and math, as well as some philosophy, he might be a useful complement to your own work in "dialectique des sciences ~~et~~ math et exp".

The hell of it is he hasnt a cent except what he can earn, and I havent any more Miss Lincolns right now to endow him for a year. I suggested he come to Laval for a summer course this summer so you could see him in action as you saw Jack on our preliminary visit, but he cant afford that even. He hasnt his PhD, having interrupted his work in math to do the philosophy, else he would have had his PhD in math long ago. Consequently he would fit in as graduate assistant, but I know you are not in a position to take on any such, owing to the curse which plagues everyone these days, lack of funds.

So the dam thing isnt practical, but still I thought you might like to know about him, because in my opinion he is as good a find as Jack and much farther advanced than Jack was ~~when~~ a year ago. He was intensely interested when I showed him the Cours D'Eté Bulletin and especially your course ~~xx~~ in "Dialectique". If any means should turn up of sending him to Laval for a summer course so that you can look him over I'll take advantage of them, but right now there isnt a glimmer.

Miss Lincoln writes that she will be in Quebec about July 3. Jack and I ought to reach there about the same time. I hear there is to be quite a contingent of "Americains" drawn by the "bonum diffusivum sui ut causa finalis". As ever RJBSJ

UNIVERSITY OF DETROIT

MCNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

Sept 9, 1939

Dear Chas:-

Natalie Lincoln dropped in this afternoon en route to Cincinnati. An air mail of mine had missed her at Murray Bay, in which I told her to consult you about the following matter when passing through Quebec. So I am writing to ask you to communicate with her in Cincinnati whether you think her plan is a good one.

The question is: Would Hippocrates Apostle, (Smolobouloukos Smoulfkos concerning whom I wrote you, - mathematician, greek, etc etc etc, - last June, be a profitable investment ~~for~~ for Miss Lincoln as a graduate student at Laval, in the same manner that she has sponsored Jack. The point is that she may during this coming year be able to carry two full time students, and has asked me ~~in~~ about Apostle, whom I described to her during the summer. I recall that you were somewhat disappointed with his knowledge of Aristotle when he wrote you later on at my suggestion. His qualifications are: excellence in ability and training in mathematics, (two years of graduate fellowship in math at Columbia; you may recall that he diverged from that field because of his conviction that he needed philosophy to become the kind of mathematician he wanted to be), fluency in Greek and considerable acquaintance with the pre-Socratics and Plato, such an acquaintance with Aristotle as association with McKeon, of Chicago could give him, - he left McKeon precisely because he lost confidence in him as a master in philosophy. My idea in writing you originally was that he might be able to collaborate effectively with you along the lines of phil of math. He is working on a book, tentatively, along those lines. He has some French, probably enough to enable him to follow lectures and do the reading after a bit of practice. His Latin is not so good, and his greatest deficiency is his lack so far of knowledge of St Thomas. The point is whether you think he could be made into a good/aristotelico-Thomist, or rather whether there was anything in his correspondence with you which would cause you to answer a definite negative to that question. Of course a positive answer would not be possibly on such slender evidence.

I may add that Jack, who knew him at Chicago, thinks that he would be good timber, and urges his coming to Laval if it should be possible.

Miss Lincoln is leaving Detroit tonight for Cincinnati and will be there only four days. From there she goes to Washington. It is necessary to get your answer to her as soon as possible, because the beginning of school is imminent and Apostle has ~~xxxx~~ yet to be notified. I therefore suggest that you send a duplicate letter by air mail, one copy to Washington and one copy to Cincinnati, so as to be sure to catch her as soon as possible at one or other ~~xxxx~~ place, or, if necessary wire. Your answer need be only a statement that you do or do not think Mr Apostle to be ~~xxxx~~ suitable material for her project. She knows I am writing you and will understand fully.

The addresses are as follows:

CINCINNATI
Miss Natalie Lincoln
2729 Cleinview Ave.
Cincinnati, Ohio

WASHINGTON
Miss Natalie Lincoln
c/o Sulgrave Club
1801 Massachusetts Ave
Washington, D.C.

Sincerely

UNIVERSITY OF DETROIT

MCNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

January 13, 1940

Dear Chas:-

I have just finished and am sending off in the same mail the letter you requested me to write to the American Consulate, a copy of which I enclose herewith. Sorry I was so long in getting round to it, but it seemed to me that such a letter would have to be composed somewhat carefully, which I tried to do, and that takes time and this is the first day I've had the time. I returned from the convention in Washington New Year's Day and the intervening days have been a great rush. The convention was rotten, by the way, as those things are, but not as rotten as the one in Cincinnati last year, and I have some faint hopes of doing something with our Jesuit organisation, of which I am secretary, and which meets the evening before the annual convention of the American Catholic Philosophers. My idea is that maybe we can induce a scholastic or two here and there to ask their provincial to try Laval for graduate work in philosophy. Some are taking it at Fordham and don't like it because of the too strong Toronto influence there, historicism, etc. Just a couple of able young chaps in each province could in time wield a vast deal of influence. I have a couple on the string from Baltimore, both know French, where I spent a couple of days after the convention. Adler's paper, attempting to demonstrate that democracy is the best, even the most perfect, form of state, contrary to the conclusions of Aristotle and St Thomas, was hotly discussed. I'll ask him to send you an off-print of it. The convention of Xmas week, 1940, is in Detroit. After that, if I'm still alive, I'm not going to any more, at least not at a distance.

I had a notion to send you the enclosed copy of the letter to the consulate and let you make any changes you wished in it before sending the original to the consulate, but it occurred to me that it would be better not to delay it too long, and so I'm taking a chance, because to get it to you and hear from you in return would take several days. I hope it's satisfactory, that I've not laid it on too thick, and that it doesn't injure your already none-too-robust modesty!!!! I really mean everything I say in it. I could, however, cite some other things which would counterbalance these somewhat, but I shall reserve these in petto for some future occasion when you misbehave and then shoot them to the consulate and have you kicked out of the country!

The University of Detroit finally has the Leonine Summa (and John of St Thomas. I intend to become very learned in them if I can ever find the time.

Fix us up some good summer courses. I think I can bring some kids along, some few of whom may develop into good graduate material later on. A few have a reading knowledge of French (or so they claim) and will profit by hearing a lot of it. They will have had by next June only my course in Introduction and a course in Formal logic. By that time they will be Juniors in college.

I met Poopncrapis Horseturdikos at the convention. He is very fond of Laval, says it is the first real university he has attended (previously he was at Columbia and Chicago) and thinks he is benefitting very much. Miss Lincoln appears satisfied with his progress, though somewhat frightened about her own, in view of coming exams, etc. I am glad to know that you are satisfied with Hippo, even though as you say it may not be possible to count on his philosophy. If he ever gets out that book on mathematics it will surely show the influence of his time at Laval.

UNIVERSITY OF DETROIT

MCNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

-2-

I have invited Adler to conduct a "clinic" or "sample seminar" in reading a philosophical classic here when he is in Detroit January 28 for a lecture. Twenty-five of my kids will be the guinea pigs. The work selected is the Nichomachean Ethics. I'm none too hopeful how the kids will turn out because they simply have never learned how to read and I have had only four or five nights (one night each week for so many weeks) to show them what little I know about it. But it will at least be making a start, and even tho the kids don't do well I shall have the benefit at least of watching the method in action which he and Hutchins use at U of Chicago, and possibly convincing some of the sceptics hereabouts that philosophy teaching should not be confined to the rote learning of elementary textbooks, even for beginners. If the thing looks workable at all I plan to have it done again as one session of the convention next Christmas week, having Hutchins over for it if possible, in addition to Adler. That will at least insure some publicity.

Glad to know that Smothhe and the 4 bolukas are well and happy. Give them all my love. Had the pleasure of meeting your sister and her husband the other evening when Jack and I called to pick up a package for you. I have some faint hopes of having Jack with us here at UD next year in the philosophy department, too, from listening to him talk, I feel that it will take him some time to get down to the level of the kids. Maybe we can start him out on graduate courses and let him work down.

Sincerely and Happy New Year

RJB SJ

PS. Jean McCall was home during the holidays. She appears to be progressing very well at Manhattanville, where she is in her Junior year. Makes no secret of the fact that she wants to attend Laval for graduate work when she is through at Manhattanville. Maybe you can let me know what you think of that sometime. If possible I shall have her down there during the summer to let her try it out and let you get a look at her. It would be a project of Miss Lincoln's of course and I'm not yet sure whether Natalie is inclined to sponsor a woman student who might get married or something later on and settle down to raising a family instead of teaching philosophy.

I have carefully corrected the typographical omissions and errors in the enclosed copy of the AC letter, in case you are worried about them.

UNIVERSITY OF DETROIT

McNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

March 8, 1940

Dear Chas:-

I enclose our staff artist's conception of the impression made ~~by~~ on M. le Doyen and MM les Professeurs, by the arrival of my contingent of Etudiants Americains next July. ~~A~~ Only I hope to have more than four. Note the bland expression on the countenance of M le Doyen. The one scratching his head must be M le Directeur de la Maison des Etudiants. There's ~~xy~~ trouble in store for him, no doubt!

All this is still in the realm of dialectique, the contingency being that I am allowed to go myself.

In the meantime I am working on no less a personage than the National Secretary of Jesuit Education in the USA, who will come, if he comes at all, more or less incog, I suppose. Speaks French, made his theology at Louvain. If he could be sold on the place he would have some influence, in the direction of sending American scholastics, etc. Once a few come, the ice is broken. I have spoken to a couple in Baltimore who are interested. They've been studying ~~in~~ at Fordham, but don't like it, too much Toronto influence. Maybe I can influence them to come up next summer. Hence they must have bulletins. I will send their names and addresses to Jack later, for that purpose.

Yours

RJB SJ

I saw Schwartz at Annapolis at Christmas time. He's leaving St John's in June. I don't know where he's going, and neither, I think, does he.

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS

CLEVELAND, OHIO

January 6

(1941)

Dear Charles:-

I am sending you under separate cover a copy of the Maroon and of my paper. Altho the latter was mimeographed and sent to every Jesuit Philosophy teacher in the country, the discussion fell flat. The word "dialectic" appeared to stump most of them. One man is said to have admitted that when he saw "a lot of latin quotations" he quit reading the paper! And, judging from the discussion, hardly any read the thing, least of all the quotations.

Very much interested in what you say in your card (which was, as you say, quite long!) both about Adler's NY stuff and about the Modern Schoolman fracas. Especially noted your use of the word "naive" in regard to the former. I had a conference with him in his room in which I told him point-blank that he is naive, and he admitted it. He was crushed by the brickbats thrown by Muller-Thym. Enjoys philosophical argument, but is deeply hurt by personalities. However, Father Slavin, of the Thomist, arrived the second day with 25 copies of the January issue of the Thomist (which you will have seen) containing Maritain's answer to Muller-Thym, and after people read that everyone was feeling sorry for Muller-Thym rather than for Adler. Muller-Thym also took quite a beating from most of his Toronto friends, who felt, I think, that what he had done compromised them. But I think there is politics behind it all. In the first place, there is some evidence that Phelan is

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS

CLEVELAND, OHIO

miffed because Adler criticised the Toronto crowd for their historicism, in the Commonwealth some time ago. Secondly, some resent the fact that, on account of the activity of Adler, the University of Chicago is frequently spoken of in the press as "the center of Scholasticism in USA". Of course the answer is that if the rest of us had been on the job all these years no one could even think that. I know for a fact that Adler very much overestimated the competence of Catholic philosophers in this country when he first started writing and speaking along these lines. And he feels that he is fighting our battle and cannot understand why so many Catholics snap at his heels. It is Newman over again, even allowing for the fact that Adler does make his mistakes.

I shall look forward with keen interest to your article in the Thomist. Even tho the gentiles are not convinced, nor yet people like Muller-Thym, yet Adler and those who pray for him need your assistance. One remark which he made to me shows what kind of fellow he is: "In all this I realise that I must be very careful not to be driven into any faults of character, such as ~~syntism~~ cynicism, bitterness, etc". Pretty good for a Jew, n'est ce pas?

Jack mentioned to me that you had it in mind to propose me for membership in the Academie. I appreciate that a lot, and only wish I could do something to prove my fitness. But I shall always be a Lazarus existing on the crumbs that fall from the sapiential table. I hope to gather a few next summer if Father Provincial gives me permission to go to Quebec again.

JOHN CARROLL UNIVERSITY

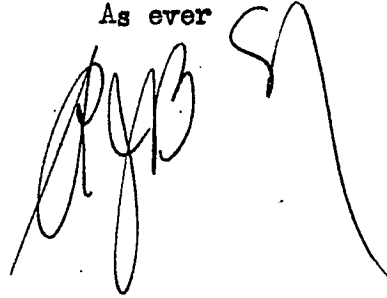
UNIVERSITY HEIGHTS

CLEVELAND, OHIO

Interesting about Smoluka and the similitudes of the father. My felicitations to her and I shall remember her and your intentions in my Masses.

Dont bother acknowledging either this or the printed matter. I realise how busy you are.

As ever

A handwritten signature in dark ink, appearing to be 'JCB' followed by a long, sweeping flourish that extends to the right.

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS

CLEVELAND, OHIO

August 31, 1941

Dear Chas:-

Bernardine Whitmer (Ohio State University, Columbus, Ohio), asks me to tell you that Prof Harlan Hatcher, of the English Department there, will be in Quebec the coming week or so. Knowing that she had been in Quebec this summer he asked her about it, and in the course of telling him she mentioned your name and she thinks it will be more than likely that he will call on you. Wants to see Laval University, etc. The reason Bernardine is asking me to pass this information on to you is that (1) she has forgotten your street and number and (2) she left Saturday for a two weeks trip to New York and other eastern points by auto.

It seems that this Hatcher, whom I've never met, is one of the most influential men in the English department of Ohio State, and Bernardine hopes ~~to be able to influence him~~ to be able to influence him to attend the Questiones Disputatae between you and Adler next summer, if such occur. Consequently she is anxious that he be well impressed on this preliminary visit, and asked me to ~~give~~ wise you up about him. I quote: "If Hatcher likes Quebec on this trip and decides to go back to Quebec next summer for the sessions I'll do the Scala Santa at Ste Anne as well as the one at Mount Royal on my knees. (I've arranged to have movies of Bernardine doing the Scala on her knees!) De Koninck should know that Hatcher is in the opposite camp from Adler (i.e., she means, I think, he's a "progressive educator") but largely because he doesn't know any better; after all, he's had all his work at Ohio State. Hatcher wants to see Laval's library and plans to spend quite some time in Quebec. Personally he's pretty agreeable, always courteous, will take a drink, but isn't too enthusiastic about it, sense of humor good, but there's more than a little of the New England Puritan in him."

If this bird could, in any way, be introduced to philosophia perennis, it would go a long way towards planting the seeds of a movement at Ohio State, seeds which might be slow enough in growth but sprout some time or other into an oasis in that wilderness of materialism wherein a few souls might slake their thirst for truth. (Excuse me if I seem to wax poetic; have just been talking to a member of the English dept who is something of an aesthete!) Even if communication between you and him turned out to be as difficult as between JST and Descartes, yet if he were favorably impressed it would go far towards easing Bernardine's course for some improvements she wants to introduce at Ohio State. She quotes the head of her department as admitting that "possibly there is more than a modicum of truth in Adler's and Hutchins' insistence on one truth, one philosophy, and man's need for discipline in attaining that truth".

Of herself Bernardine says: "My mind is so full of impressions that I must talk them out with you (meaning me); DeKoninck and Adler certainly got my mind to functioning once again". So I think the two weeks were successful as far as she is concerned, and she is about the only Catholic at Ohio State who has any influence there.

You have no doubt heard at length from Adler. I found a letter on my desk ~~when~~ from him when I returned here, expressing his enthusiasm, ~~saying~~ saying that you were the only man with whom he finds he can discuss things profitably in public, and asking my opinion as to the feasibility of some more sessions of the kind. I answered by telling him I thought next time, if there is a next time, it might be a good thing to induce a few more "doctors" to come, that the problem to be discussed should be fully written out, mimeographed, and mailed to the important

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS

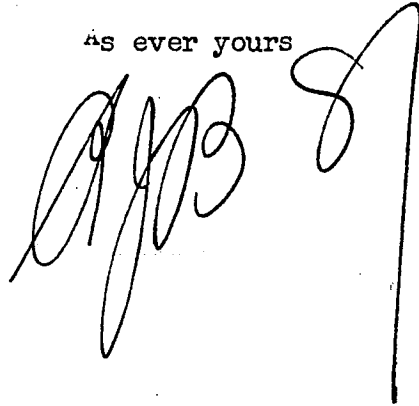
CLEVELAND, OHIO

people who might take part, beforehand, so that they would be prepared to discuss it, ~~and~~ that means might well be provided, such as stenotype, to transcribe the discussion, and that he himself should bring a secretary with him if possible.

I am writing Parent for ~~xxx~~ (1) a certificate of my exam in your 11:00 o'clock course (2) a copy of Cantin's notes for ~~xxx~~ beginners' course in psychology, (3) a copy of any notes there may be for elementary course in philosophy of nature.

It will not be necessary to acknowledge this unless you want to, the main point being to be nice to Hatcher if he should show up. Hope you had a good vacation and best wishes for the coming year.

As ever yours

A large, stylized handwritten signature, possibly reading 'JCS', followed by a long vertical line.

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS
CLEVELAND, OHIO

September 10, 1941

Dear Chas:-

I am risking your maledictions by asking you to do me another favor, knowing how busy you are. But this oughtnt to take more than half an hour or so and will save many hours of labor at this end. Could you sketch out an elementary course in Philosophy of Nature, with references, as you sketched a course in Epistemology for me this summer? I assumed that there would be available a set of notes for such an elementary course as listed in the catalog, something like Cantin's on Psychology (which I have obtained from Parent) but Parent tells me that no such notes are available.

Parent also tells me that you will be going to Chicago the end of this month for the golden jubilee celebration at Chicago University. I wish I could be in Detroit to see you as you pass through.

Best regards to the family, and, again, sorry to bother you with this request, but the need is rather urgent.

Sincerely

P. Belleperche

Abd

September 13, 1941.

Reverend Father Belleperche, S.J.
John Carroll University
University Heights
Cleveland, Ohio

Dear Père,

The best thing you can do is to take John of Saint Thomas' second volume of the *Cursus Philosophicus*. On page 5 you will find the "*Ordo primae partis philosophiae*", an outline of the eight books of the *Physica*. Then on page 34 you will find a very clear synopsis of the first book. On page 165 the synopsis of the second book, etc.. You will find the same for the "*De Generatione et Corruptione*" and the same for the "*De Anima*". There is no better elementary treatise. It is as clear and well ordered as possible. And all commentaries and disputations should be grafted on it. We are having these texts copied for the students.

However when you do go through this stuff with your students it would be well for you personally to have read Saint Thomas' commentary. As you know we had a copy of it made for the students.

Let me know how this works.

Yes I am supposed to go to Chicago at the end of the month. But there are so many arrangements to make that I don't know whether I'll have the patience to comply. After all the whole damn celebration consists in walking around in an academic gown.

The whole family greets you (we vouch for Marie-Charlotte).

JOHN CARROLL UNIVERSITY
UNIVERSITY HEIGHTS
CLEVELAND, OHIO

September 17, 1941

Dear Charles:-

Thanks for your prompt answer to my request. I'm sure the material indicated from JST will be most usable. The friend for whom ~~I~~ I wanted it, on the faculty of University of Detroit, has a copy of JST both "Cursus". I myself have no copy, and of course it is impossible to obtain one now, but I am writing to Parent and asking him to send me the parts which you say are being "polycopies" for the students. Parent sent me Cantin's notes, by the way.

In a review of Julian Huxley's "Man Stands Alone", I was interested to see quoted what I take to ~~xxx~~ be a sort of ~~kind~~ biological version of your oft-repeated point to the effect that man is the finis of the potentialities of matter. The reviewer speaks asininely of Huxley's "demonstration of Nature's stumbling into blind alleys, all blind except one", but the quotation is worth repeating:

"The essential character of man as a dominant organism is conceptual thought. And conceptual thought could have arisen only in a multicellular animal, an animal with bilateral symmetry, head and blood system, a vertebrate as against a mollusc or an arthropod, a land vertebrate among vertebrates, a mammal among land vertebrates. Finally, it could have arisen only in a mammalian line which was gregarious, which produced one young at birth instead of several (pace the Quints!) and which had recently become terrestrial after a long period of arboreal life." (The last sounds like horsecrap to me, it must be admitted.)

As a token of appreciation of your kindness I add the following little fantasy which may interest you, hoping I have not told it to you before:

A newly married couple were looking for a house for rent in the country. Finding one they liked they decided to take it, and went home. After reaching home, the wife happened to think that she had not noticed a water-closet on the place, and decided to write the owner about it. Being very modest she did not spell out "water-closet", but referred to it in her letter as "W.C". The owner pondered over these initials on receiving her letter, decided she meant "Westmount Church" and answered as follows:

"Dear Madame: I regret very much the delay in answering your letter and now take pleasure in informing you that the W.C. is located about nine miles from the house and has a seating capacity of 1200 people. This is very unfortunate if you are in the habit of going regularly, but no doubt you will be interested to know that a great number of people take their lunches with them and make a day of it, while others go by automobile, usually arriving just in times, as these are generally in a hurry. It is sometimes necessary to wait if the house is crowded. The last time my wife and I went was six years ago, and we had to stand up the whole time. It may interest you to know that it is planned to have a bazaar to raise funds for plush seating, as that is a long felt need. I might mention that it pains me very much not to be able to go more frequently, but it is surely through no lack of desire; but as one grows older it seems to be more of an effort, especially in the cold weather."

Another fantasy, this one truly fantastic: the first registrant in my evening course in Logic is a Cleveland policeman, who, by actual measurement, stands six feet four in her sox, with other measurements in proportion! PS. I didn't take the measurements! Regards to all, especially to Marie-Charlotte

As ever yours

Ball

Dear Charles:-

There are some things I would like to know, if ever you get time to enlighten me ("bonum est diffusivum sui ut causa finalis" which, in English, means "if you want something ask for it"):

1. Do you think the "Fundamental Constitution of Matter" a legitimate problem in Philosophy. I am thinking of a godawful lecture I heard on the subject the other day in the manner of the NeoScholastic textbooks of "Cosmology", wherein the lecturer presented ~~it~~ Matter and Form as coordinate with the electron theory, chemical atomism, etc. But I wondered whether ~~it~~ the Constitution of matter in any such sense is a philosophical problem at all, in view of the fact that the theory of Matter and Form was worked out by Aristotle as part of his explanation of change, generation and corruption, n'est ce pas?
2. What do you think of Gilson: God and Philosophy?
3. Ditto of LaLandé: Vocabulaire Technique et Critique de la Philosophie?
4. Will you be able to furnish an off-print of your "Philosophy and Order in International Relations" (ACPA program). Hart will supply you with some at little or no cost if you ask him. I hardly think I'll

be at the meeting.

If you get time to answer all these,
euge, euge. If not, Merry Christmas any-
how, to you, to Madame, and to the kids.

RJB SJ

J. Bellperche

February 9, 1942.

Reverend Father Belleperche, S.J.
John Carroll University
University Heights
Cleveland, Ohio

Dear Père,

I think the answer to your first question concerning the fundamental constitution of matter will be found in the reprint I sent you recently on the distinction between Philosophy of Nature and the experimental Sciences. The proper reason why scientific series should be left aside in our philosophical treatises is that, although they respond to the desire of knowing more and more about natural things, they are always provisional, and properly taken care of in scientific texts. Restate your question again after having read my article.

I think Gilson's book is very irritating. I cannot explain his disdain for Aristotle, and the many historical falsehoods about the Philosopher's Theology, such as that his God knew only himself. You will remember my remarks on Gilson's overlooking the "intelligere seipsum" as the formal constituent of divine nature. Why does the exaltation of Christian Philosophy have to be based on a debasement of the Greeks.

Lalande's Vocabulaire is fairly good for modern philosophy, but it is frightfully inadequate for both scholastic and Greek philosophy. I sometimes use it as a starting point for a dialectical discussion.

I asked Father Hart for some reprints. But I haven't heard from him since.

As I had expected, Miss Lincoln made out very well in her licence examination. Jean McCall did very well with Dionne in Logic. The other results are not yet known.

Shall we have you with us this Summer? Adler will be around.

With best wishes from Ed and the kids.

Epistemology

McLennan

Dear Charles:

Following are my notes of our conversation on the epistemology course, for a memorandum. I am giving a copy to Father Flynn. You may wish to change or add something:

I. De Primo demonstrationis principio (including Critica)

Book IV,

St Thomas: Commentary on Metaphysics, /Lectio IV and following Lectiones on Book IV

Aristotle: Chapters in Book IV of Metaphysics corresponding to these lectiones.

(Note: Text of Aristotle to be in hands of students. St. Thomas' commentary to be given by the teacher - with or without mimeographed selections from it for the students - in as lively way as possible and adapted to student level.)

II. St Thomas and John of St Thomas on "WHAT KNOWLEDGE IS"

1. JST, Cursus Theologicus: references to Curs. Theol. from notes on "Methodologie Scientifique" pp 7 and 8, as follows:

Curs. Theol. JST: Tome II, disp. xvi. a. 1, pp 328 and following pages.

See also St Thomas, De Veritate: q. II, a. 2, in c.

Also St Thomas: Summa Theol: I, q. 14, a. 1, in c.

2. Add: Cursus Philosophicus JST: Book III, (De Anima) 4th part. Quest. 4, a. 1
3. Also: On ~~sensibiles~~ sensibles communes and sensibles per accidens. (Take whole question IV) (Drop internal senses).
4. On Species impressa et expressa, look up the index to the Cursus Philosophicus, references to the logic and the De Anima.
5. Get a set of M. L'Abbé Cantin's notes on Psychology for first year students, which adapt the whole of JST's De Anima for these students.
6. Also on Species impressa et expressa in Curs. Theol. disp. xiii, quest. 12. Second vol. pp 146 and foll. art.1.

NOTE: Parts I and II of the course may be inverted, taking Part II first and part I afterward, but the above seems the preferable order.

RJB SJ

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS
CLEVELAND, OHIO

June 5, 1942

Dear Charley:-

Thank you for the reprint of your "Metaphysics and International Order" from the Proceedings of last Christmas week. I hope I've already acknowledged the reprint from "Culture" on the experimental sciences and the philosophy of nature. I've taken so long to discuss the bearing of that article on my question about the "fundamental ϕ constitution of matter", because I wanted to write out a translation of the article to make sure that I really grasped what you were driving at, and it was difficult to find time enough to make the translation.

This is the way it looks to me now: "Philosophy of Nature" is (1) Philosophy, (2) Of Nature. As Philosophy it seeks ultimate causes, being, first principles, etc. As "of Nature" it deals with change, i.e. coming-to-be and ceasing to be.

Now, if one's study does not seek ultimate causes, being, first principles, etc., ~~it~~ is not Philosophy. This would seem to rule the experimental sciences out of Philosophy. And if one's study does not deal with change, or changing being qua changing, ~~being~~ it is not study "of nature". And this seems to rule out such questions as that about the fundamental constitution of matter, of which the Neo-Scholastic cosmologist is so fond. Because said cosmologist does not, as far as I can see, approach the solution from the standpoint of change. He seems, by asking "What is the fundamental constitution of matter", to be asking what is matter (by which, of course, he means *materia secunda*), whereas the proper question in philosophy of nature should be "whence do material things come to be, constitutively", or "how are they possible", or "how do they come to be", or some similar question.

The Neo-Scholastic's question appears to abstract from change, and hence is rather a metaphysical question, or even a mathematical one, which is probably why the greenhorns are seduced into saying as they do sometimes that electrons are "prime matter" and the various atomic numbers the substantial forms! The way he asks the question it does not seem to me to be a question in philosophy of nature at all. And I suspect that the metaphysician is not equipped to answer such a question, not, at any rate, unless philosophy of nature precedes. Which is why I suspected that the question as he puts it and tries to answer it is a false problem.

If I understand your paper at all, the force of it seems to be that if one abstracts from change one is not a philosopher of nature, and I think that what is ordinarily dished up in the textbooks (by which we were all corrupted!) as Neo-Scholastic cosmology, does abstract from change, or, where it does not so abstract, treats change from the viewpoint of the investigator/scientist, i.e. from the phenomenal viewpoint, rather than from the viewpoint of the philosopher of nature.

Hence the Neo-Scholastic cosmologist, if he is philosophising, is not philosophising about Nature; and if he is talking about Nature, he is not philosophising, but rather "scientificising", because he does not "se détacher suffisamment du singulier" (p. 474).

It seems to me that when a physicist says that matter is "ultimately constituted of electrons" or a chemist says matter is "ultimately constituted of atoms", each of them has in mind this, or that, or the other chunk of matter, i.e. they are dealing with the singular, and, if they generalise, it is only ut in pluribus, i.e. as far as the experimental evidence goes, which is the force, I take it, of your remark that the experimental sciences are dialectically approaching a term that they never can reach. This term, as I understand it, is the necessity which a ~~proper~~ valid conclusion in philosophy of nature must have.

It is because the philosopher of nature, being a philosopher and not an investigative experimenter, cannot talk about this chunk of matter, but only of "matter" - ens mobile corporeum, as common sense knows it, - that he has no business taking part with them in a symposium on "the fundamental constitution of matter", without, at any rate, making quite clear the differences ^{between} ~~in~~ his point of view ~~from~~ theirs.

Further, he will probably not be himself aware of the dialectical character of his position, which results from his efforts to communicate with them in this way. He will be in great danger of making it seem that philosophy of nature is only "une extension des sciences experimentales.....plus conditionnée encore et plus provisoire que les theories scientifiques". From the ensuing discussion I gathered that that was exactly the reaction of the scientific members of the faculty. The cosmologist is also likely to identify philosophy of nature with the experimental sciences, and so, according to your expression (p. 474, #2) destroys philosophy of nature, root and branch.

You can tell me some time, either by letter or vis-a-vis if the opportunity should ever offer, whether I've got the thing straight at all. When I first read your paper I couldn't make much of it, and finally I tried writing out a translation of it into English. Then I had a countryman of yours - professor emeritus of Romance languages at Western Reserve University, mildly anti-clerical, who, with a few more, reads Aristotle with me on Friday nights, - help me with the French, and straighten out some of those dam moods and tenses, and now I feel I have sufficient grasp of the thing at least to understand you if you will tell me where I am wrong.

It seems to me that this business of science and philosophy of nature is of considerable importance with us Jebbies in the mid-west, - to speak only of those whom I know. I have known of several "symposia" among us on this subject, through the years, all of which appeared to be accommodating "cosmology" to experimental science. All the textbooks seem to do the same thing, - one, reviewed in the New Scholasticism for October, 1941, page 400, coming out for "hylism" as preferable to hylomorphism, - and I know that I myself always tended to look on "cosmology" as not much more than an extension of the experimental sciences, until first I ran into Adler and later became acquainted with your own views. The lecturer on matter and form in the symposium held here, who is considered locally something of an authority, said that were Aristotle alive today he would take the atomic table of the elements as his starting point instead of the "four elements", and so it appeared to me that he too thought cosmology merely an extension of chemistry and physics.

An important point about this, it seems to me, is that such views hamper the correct orientation of philosophy, turning the philosopher's gaze towards experimental science for confirmation of his speculations and extension of his insights, instead of towards theology. This is disastrous, and leads to a great deal of unacknowledged positivism, which has far-reaching consequences in the practical order, especially when those who are thus affected are working in the field of education. Per contra, when they do come to theology, the latter becomes infected with a sort of fideism.

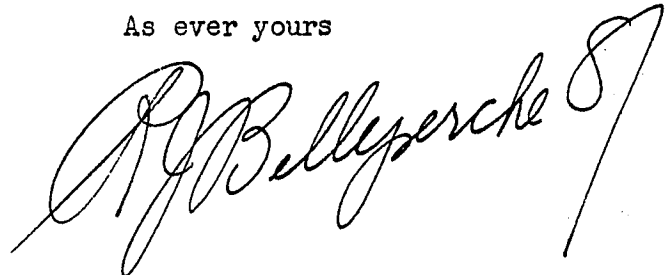
So that the point is not merely a fine point in philosophy which none but philosophers need consider. The scientists themselves are not at all satisfied with such treatments as they heard here. They know that there is something wrong, even though they do not know exactly what it is. They consider us "armchair thinkers", and their reaction is to become even more positivistic than before, and to conclude that philosophy, especially "scholasticism", has no enlightenment to offer and may safely be neglected educationally. This is always likely to happen when the philosopher descends into the scientific arena to compete with the experimental scientists on their own terms and on their own ground. This resulting attitude is communicated to the students, and it is there that the real damage is done, because for the most of these youngsters no opportunity will ever again present itself to learn philosophy. Since they do not view philosophy with respect they look upon the requirement of it for a degree as an imposition, and something they have to put up with because they are going to a Catholic college, and which they would be free from if they were going to a secular school. This results in a great deal of detriment to their general outlook upon Catholic education.

So much for that. You will recall outlining a course in epistemology for me last summer. I was not able to do as much as I would have wished with the second part of the course, on "The Nature of Knowledge", but the first part, on "The Principle of Contradiction", went over with a bang, even with my blockheads. I found that, by smoothing out the translation, even paraphrasing here and there so as to accommodate the text better to English idiom, they were better able to understand Aristotle, and got much more out of him than they would have been able to do with any contemporary textbook. I feel that, thanks to Aristotle, and to you for suggesting it, some real thinking was done in the class, and not merely memorizing.

A note from Jack tells me that Adler has definitely decided that he will not be able to go to Quebec this summer. That is a pity. I shall not know till June 15 whether I shall be able to go myself. On that date we register students for the first half of the ten weeks summer session which is being introduced as a means of accelerating the program of those who may be called to the armed forces. If there are not enough registrants for two sections of logic, I may be able to make an arrangement with a colleague whereby I will teach all the logic the first five weeks and he will teach all the epistemology the last five weeks. In that case I shall be finished on July 18, and will be able to reach Quebec in time for the beginning of your course on philosophy of science, if the provincial and the rector do not put any further obstacles in my way.

Best regards to Zoe and the kids.

As ever yours

A large, stylized handwritten signature in dark ink, appearing to read "R. B. Bellerche". The signature is written in a cursive, flowing style with a long, sweeping tail that extends to the right.

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS
CLEVELAND, OHIO

October 8, 1942

Dear Chailey:-

I've been snooping round a bit for possible lecture engagements for you if you should come west during the winter or spring, without, so far, much in the way of tangible results; but I am still hoping.

While in Detroit I contacted the dean of our engineering school there who has some influence in the Detroit Engineering Society, an endowed institution with about 2000 members. But he told me that out of all that crowd there wasn't a handful who would be interested in the relations of philosophy and science. They are "practical men", pretty dumb at theoretical matters and afraid of them because of the possibility of having to admit their dumbness to themselves. He as much as said that it would be impossible to put over a lecture except by someone who was in demand by such an audience from previous knowledge of him. I wasn't able to unearth any other possibilities in Detroit. The dam place is engineering mad.

Bernardine Whitmer promised to inspect whatever possibilities there might be in Columbus. So far I haven't heard from her, but I'll keep after her. There is a lectureship there which has had men like Adler and Hutchins, but the audience would be miscellaneous, even "popular" in character.

I have two off-campus study groups here who, I think, could be interested, and who would be able to underwrite ~~the~~ at least the expense of a "detour" from, let us say, Detroit. One of these groups is meeting for the first time next Friday evening, and I will have to get them going before I can sound them out about this. But one or two have expressed themselves favorably. And we have recently had a change of Rectors here, such that the situation from that angle would be much more favorable than formerly.

I have also written to the director of the "Institutum Divi Thomae" in Cincinnati, a research institute under diocesan auspices. I have suggested that they could draw on the scientific and philosophical faculties of the University of Cincinnati, Xavier University, and the seminaries, for their audience. So far I have had no reply from them, but have written them only very recently. I will let you know as soon as I hear from them.

You will be ~~renewed~~ acquainted with "The Aquinas Lecture" at Marquette University, Milwaukee, an annual lecture delivered on March 7. So far Adler has given his "St Thomas and the Gentiles" there, and they have also had Yves Simon, Maritain, Pegis, etc. The lectures are published as brochures. I wrote the director of this series, and he said that he had had you in mind for some time, but that he had made other commitments for next year and one or two years following. So there will be nothing there for the coming winter. It would be a good

JOHN CARROLL UNIVERSITY

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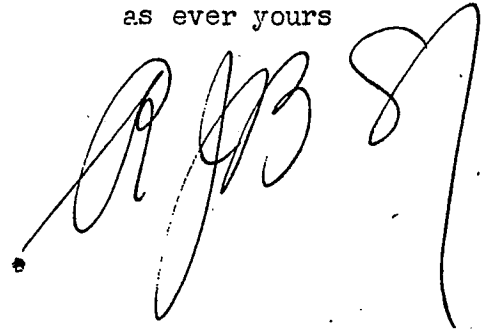
opportunity, because of the fact that the lectures are published and pretty well advertised.

So much for that.. Sorry I havent more definite things to report about the matter, but these things progress slowly.

You have received the news about the honeymoon in Grand Rapids. I'm glad that is settled and hope that they will be allowed to teach philosophy together in peace and raise a good big family.

My best regards to your own good wife and brood.

as ever yours

A handwritten signature in dark ink, appearing to be 'R. B. 87' with a large, stylized flourish extending from the end.

JOHN CARROLL UNIVERSITY
UNIVERSITY HEIGHTS
CLEVELAND, OHIO

February 23, 1943

Dear Charley:-

I enclose card, self-addressed, which I would ask you to mail back to me toute suite with the indicated information. It is imperative that I know by the end of this week, if possible, whether you are going to lecture for us here in Cleveland, and, if so, when. All you have to do is to strike out the two lines which do not represent your plans, let stand the one which does, ~~and~~ stick a two-cent stamp on it or put it in an envelope, (in which case the postage will be three cents!) and mail. I'd have put the stamps on it, to expedite matters and save you the bother, except that I can't get Canadian stamps here.

That's the really important part. As for the rest: nobody here knows where he is at or will know till the navy decides whether it is going to take us over as a training school for the duration. If it does we will keep our doors open. If it doesn't, - ?????? The 18-19 year old draft will naturally take every fit lad, and I don't see how there will be enough of the rest to run a college on. In any event, the courses I am giving now are likely to be the last I shall give in philosophy for the duration. Incidentally I want to express again my appreciation of your advice to use the IV Met. for Epistemology. I think the kids have got a lot out of it. If they haven't, at any rate their teacher has! This year I've gotten it out with some of the Commentary tucked in between the paragraphs of Aristotle, and preceded by a "Brief Introduction" which gives as much of I Met. in my own words (and Hack's) as I think the kids can profit by. We begin ~~xxx~~ with some passages by Bertrand Russell, John Dewey, et al., to show the kids that there is a problem and to stir up the "TO THAUMAIZEIN", if possible. Their questions are sufficient evidence to me that it works; and, as I say, whether it works with them or not it does with me. They don't need it to hunt Japs or Germans, but I need it in my biz, what there is left of it. Philosophy teachers are about a dime a dozen right now, and ~~xxx~~ it will be "Good-bye Mr Chips" shortly.

Planning some time ago to read a bit of Plato with "Aristotelians Anonymous" (that's my adult extra-curricular philosophy club) as leading up to the reading of Aristotle with them, I asked Natalie to ask Schwartz for suggestions ~~and~~ as to method, book-aids, etc. Herbert thought we could do so much better vis-a-vis than by correspondence, and so Natalie very kindly invited me to visit them in Washington, which I shall do during Holy Week. Naturally, I'm curious to see for myself what this is all about. Jean writes me letters from time to time that are more or less wacky, as it appears to me. She is particularly concerned as to the "rectitude of my will". I feel like a poor benighted Jebbie shivering in the exterior darkness, but possibly this spell in Washington may enable me to be illumined and warmed by the rays of the light supernal, as Jean evidently thinks she is. Pray that I do not, however, suffer corruption in the process!

I have just finished a first reading of Eddington: The Philosophy of Physical Science, and naturally would like to ask you a million questions, in the manner of Pere Flynn. But those will have to keep. Possibly, if you will allow it, I shall later write them out in the manner of a "True-False" test; and send them to you with the request to mark each simply "Yes" or "No". That will give me some idea of what you think of the book until the opportunity offers to discuss it orally. Let me just say that while it is most enlightening in regard to what the physical scientist thinks he is doing, one has the feeling that he lets one down somewhat, as a philosopher, in the last two or three chapters.

Natalie tells me she will probably go to Quebec around Easter time, i.e. after our visit in Washington. To receive, perhaps, the Archdiocesan Order of Merit?

I am writing to Parent about the Bulletin and shall ask him to send me the plans for the cours d'été when they are ready, although I don't know whether or not I shall be able to attend.

Regards to Zoe and the kids.

Sincerely

A. J. Belleper che 87

*Sorry along the information
about the lecture.*



JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS

CLEVELAND, OHIO

May 5, 1943

Dear Charley:-

Thanks a lot for the copy of "Primauté Du Bien Commun", and especially the "Hommage de L'Auteur". "Hommage" is so much nicer than our English "compliments". ~~One~~ One might even use "compliments" in referring to a kick in the behind! But "Hommage", - never!

The book should be put in English at once and published so, either here or in Canada. This "personalist" movement seems to have taken hold here quite a bit. "Commonweal" had an editorial not long ago in which it was claimed that Pius XII is a personalist. The Catholic Worker, which has a circulation of forty or fifty thousand, to whom Peter ~~Maurin~~ Maurin, editor, is a sort of Catholic Workers' prophet, is personalist in tone, and Maurin is a personalist. Other instances could be given and, consequently, it is time that something appeared to make the proper distinctions, in English. I suggested to Natalie that she and I tackle the job together, submitting the joint production to you for your approval. I haven't heard from her yet. If she doesn't like the idea I'd be willing to try my hand at it myself; unless, possibly, someone else has already decided to set to work upon it.

I've only covered as yet fifty pages in addition to the Cardinal preface, but I think I get your point, and it clears up a lot of things. I can see that it is going to be a good review also of many things I have heard at Laval. I recognize so many of the various textes choisis. Your passage about the "tyrans" and "tyrans frustrés" could be expanded into another book on "The Personalistic Abuse of Authority". One finds that all over, in the Church as well as out of it, - authority considered and used as a personal prerogative, instead of as something pertaining to the common good. In fact I have the feeling that much of the latent rebellion which is so disturbing finds its source in just this loose and ignorant use made of authority. The Pharisees are still straining out gnats and swallowing camels, and still tithing mint, anise, and cummin.

My visit to Washington was much pleasanter and more profitable than I had thought it would be. Forming my impression of Schwartz chiefly from Jean's letters about him and his work, I had expected to find something entirely different. But Jean, I found, had given me a lop-sided view of his views, either because she did not understand what he was talking about or because she has no sufficient command of language to say what she had on her mind. Re-reading his letters I now can see what she was driving at, but what a mess she made in trying to say it! Herbert, however, will have to be careful, and I took the liberty of telling him so. He should have the express approval of the ecclesiastical authorities in foro externo for his teaching, since he has no official standing whatever. Chatter like Jean's can be misinterpreted and made the foundation of annoying charges, especially when there are people only too ready and willing to cause him annoyance. He saw the point and, I think, was grateful for the hint.

We, especially Doc Doran and myself, were greatly disappointed that your lecture tour finally had to be abandoned for the current academic year.



We have been tentatively discussing ~~the~~ the idea of making the trip to Quebec, he and I, to get the lecture material through conferences with you, if you could give us the time. Our summer program begins here July 1, and, if I am teaching during that program, as I probably shall be, it would, of course, be impossible for me to get away from here so as to attend the courses at the regular time. However, if Doc were willing to go, and I think he would be, we might make the trip before that, provided, of course, that you would be able to give us some time during a week or ten days. I notice from the Annuaire that your "Collation des ~~Des~~ Diplomes" is set for June 9. If you could foresee any time between that and the end of the month which would be agreeable to you I would try to get the necessary permissions from Superiors to make the trip. Doc was so intrigued by your prospectus of lectures that he considers it worth his while to go to Quebec to get the material, - a case of Mahomet going to the mountain! - and I do not need to speak for myself.

Best regards to Zoe and the family, and congratulations on the arrival of Rodolphe.

As ever yours

While in Washington I spoke to Natalie about a little help for Francis Hammond, New Orleans, and have had a letter from her since to the effect that she would allow him \$200 for the summer. She wrote me from Quebec saying how much she was enjoying her visit there and how cordially she was being received.

It just occurs to me that possibly a great deal, if not most, of your lecture material is embodied in this book. If you think so, then maybe it would be best for me to try to provide Doc with it by translation, instead of taking up time you can ill afford to spare

JOHN CARROLL UNIVERSITY
UNIVERSITY HEIGHTS
CLEVELAND, OHIO

November 10, 1943

Mon Fils:-

Card received. Tiens, donc, here is your check for the Scotch. But, for God's sake, dont (1) let anyone else get at it while you are in St Paul, or at Rosary college (keep an especial eye on those nuns!), (2) let anyone, even the porter, get away with your luggage while en route. Porters have been known to hi-jack stuff being brought from one state into another, because they know the victim dare not report them; ~~and~~ (3) yield to the temptation to ~~xxxxxx~~ open it for a taste yourself before you get here! In other words, dont show up in Cleveland without ten bucks worth of virgin Scotch or there will be murder. Doc is a terrible man when roused, and you know me!

My love and a fatherly kiss (on the cheek) to Boezelhoff (I cant even spell it straight!). A pity she will not be coming with you to Cleveland.

I am glad my plan of private conferences meets with your approval. I did know that it would, but thought it safe to double-check. ~~Wang~~ Be prepared to talk, at length. ~~He~~ The Doc says "the closer it comes to tutoring, the better". He has no docilitas at all with respect to me, but I think he still holds you in awe. If he shows signs of rebellion you can always break into French or Latin. That will stop him!

We plan to listen, to secure or copy as much manuscript material as possible, and to ask questions about as many of the lecture subjects as we have time for. In that last department, viz. asking questions, we plan to make the Abbé Flynn look like a piker. I realize we havent the background that a regular Laval student would have for some of the stuff, but to hell with background. We will have till your next visit to Cleveland or our next visit to Quebec to fill in the background!

I have reserved a rather large room at the Hotel Cleveland tentatively for November 23, 24, and 25. By "large room" I mean one in which the three of us can sprawl comfortably. I thought it best to make reservation as early as possible. In case there is a change in your travelling plans it can be changed. But Parent gave me to understand that you were talking at Notre Dame the morning of the 23rd and would be able to arrive in Cleveland by that evening. I have classes on the 24th. Consequently, if you would prefer to arrive here the evening of the 24th rather than the twenty-third, and stay till Saturday or Sunday, that would leave me three full days at least with no other duties. But any arrangements you make will be satisfactory to us. Only keep us informed as is possible for you to do so.

Regards to Abbé Flynn, and looking forward to seeing you.

JOHN CARROLL UNIVERSITY
UNIVERSITY HEIGHTS
CLEVELAND, OHIO

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November 17, 1943

Dear Charley:-

A long distance conversation with Bernardine Whitmer in Columbus last evening and a night letter received from her this morning disclose the following developments regarding lecture engagements:

The Precious Blood Fathers at St Charles Seminary, Carthage, Ohio, offer you \$50 for a lecture (on any topic you choose) on November 24. This is the only date they have available which will fit into your schedule at all, because right after that they have retreat, ordinations, etc.

I am enclosing sketch map indicating the location of Carthage relative to ~~Van~~ Chicago, South Bend, Cleveland and Columbus. You would go by Pennsylvania Railroad (I doubt whether you could fly, tho you might enquire about that at South Bend) from South Bend to ~~Van Wert~~ Van Wert, Ohio, which is not far from Carthage. At Van Wert you would be met by Father Herbert Kramer, C.P.P.S. and would be taken to the Seminary by automobile.

You might have to return to FortWayne to get a train (or plane) for Cleveland, on Nov. 25. At all events, since Carthage is in the northwest part of Ohio, it would be better to come from there to Cleveland, since your Columbus lectures cannot be before Monday, November 29, on account of the Thanksgiving vacation.

My picture of your itinerary, then, at the present time, is as follows:

~~Chicago: Friday, Nov. 19 to Sunday, Nov 21, or Monday, Nov 22.~~

Notre Dame, South Bend: Monday, Nov. 22 and Tuesday, Nov. 23.
(If you see Simon, give him hell!)

Carthage: Nov. 24 (Wednesday)

Cleveland: Nov. 25 ~~to~~ (Thursday, Thanksgiving) to Sunday, Nov 28.

Columbus: Nov. 29 (two lectures @ \$50 each: Ohio State Grad. School
Diocesan Seminary)

Erie, Pennsylvania: December 1. (This is on the authority of Parent. He seemed to indicate that the lecture might be a day or so earlier. Mercyhurst College is the place. You can, of course, wire them in re any adjustments.

I have reserved a room for you, because reservations have to be made well in advance, at Hotel Cleveland, for Nov. 23 to Nov. 26.

21 Sunday
22 Monday
23 Tuesday
24 Wednesday
25 Thursday
26 Friday
27 Saturday
28 Sunday
29 Monday
30 Tuesday
1 Wednesday

JOHN CARROLL UNIVERSITY

UNIVERSITY HEIGHTS
CLEVELAND, OHIO

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Now, mon fils, as your manager for the State of Ohio, I point out that you have to do the following things, toute suite, as soon as you receive this:

C.P.P.S.

1. Wire Father Herbert Kramer, /St Charles' Seminary, Carthagen, Ohio, whether or not you will lecture there on November 24. You can arrange a meeting time with him at Van Wert, Ohio, later, probably best by long distance from Notre Dame.

2. Wire me, at once, what dates I should reserve for you at Hotel Cleveland, i.e. if I should change the reservation I have already made. If you lecture at Carthagen, I figure the dates ~~should~~ of your Cleveland stay should be Thursday, Nov. 25 to Sunday (or Monday) Nov. 29. If you do not lecture at Carthagen, I shall let the reservation stand as it is at present. But please tend to this immediately, because (1) they get mad as hell if reservations are not cancelled promptly when plans are changed, and (2) Thursday Nov 25 being Thanksgiving, it will be practically impossible to get reservations through date and the week-end unless they are made well in advance.

3. You might let me know also, whether the indicated Columbus dates are acceptable to you, but there is no great hurry about that.

I am sending a copy of this to Rosary College and another copy to Notre Dame, so as to be sure to catch you.

Dont forget the Scotch!

a bientot

Bell

November 20, 1943

Dear Cahrley:-

Bref, to acknowledge receipt of your wire, - it was phoned me by Western Union this morning and will arrive in Monday morning's mail for confirmation.

I understand (1) That you will lecture at Carthagenia on Nov. 24, going there from South Bend; (2) That you will come to Cleveland from Carthagenia, arriving here some time Thursday, November 25; (3) That you will go to ^{Columbus} ~~Windsor~~ from here either on Sunday, Nov. 28 or in the morning of Monday, Nov. 29, preferably the latter. If you cant get plane accomodations from Cleveland to Columbus on Monday, Nov. 29, there is an excellent train leaving Cleveland at 8:05 a.m. (7:05 Cleveland time) which makes the trip in a little under three hours, arriving Columbus at 10:05 a.m. train time (9:05 a.m. Cleveland time). We will wire or phone Bernardine to meet you at the station, or airport, as the case may be.

Bernardine's address is Miss A.B. Whitmer, 1107 South Fourth St., Columbus, Ohio; home phone is GARfield, 1912; her office at the university is UNiversity, 3148, line 653 (that's the English department); she also spends part of her time at the law office of Shocknessy and Denton, phone MAin - 7786. This information may come in handy in case you have to get in touch with her quickly.

A letter came for you from Assumption College, Windsor, Ontario, inscribed "Hold or Forward". I forwarded it to Notre Dame. You will have it when you receive this. If Assumption wants you to come there I foresee that that will crowd your program somewhat. Maybe it would be possible to go there after you have finished at Columbus, postponing the Erie, Pennsylvania engagement a few days and going to Erie after you have finished at Windsor. Or, you may find it convenient to go to Windsor after your engagement at Carthagenia, and go to Columbus from Windsor. This would be satisfactory to us, provided that (1) you notify us promptly of such change in your itinerary, and (2) that you can push off the Erie engagement to a date which will allow you a reasonable time here after your Columbus engagements are completed. Since we have no lecture scheduled which requires any definite date we will be prepared to receive you avec éclat and con amore at any time in Cleveland, but we would like a leisurely visit of at least three days, if possible, and, of course, a week-end would be best, because then I would not be bothered by classes on two of the days.

However, I would not want to stand in the way of an engagement in Windsor, because that is a good lecture course and has been a going concern for the past ten years, and a satisfactory lecture given there means almost certainly a "repeat" invitation. Further, if I am not mistaken, they pay pretty well.

I shall change your room reservation at Hotel Cleveland from Nov. 23 to 25 inclusive to Nov. 25 to 28 inclusive.

be seeing you

Bell

JOHN CARROLL UNIVERSITY
UNIVERSITY HEIGHTS
CLEVELAND, OHIO

January 9/44

Dear Cheryl:-

I was surprised to hear you were at the ALPA meeting in Chicago. Am wondering, as you were not on the program, whether you made a talk, & if so, what about.

Someone called me by long distance phone from Chicago Wednesday afternoon, Dec. 29. I was out at the time & did not get the message till next morning at 10:30. Am wondering if, by any chance, it was you. If so, sorry I missed your call. I had planned to go, but a combination of busy travel conditions & a touch of flu kept me at home.

Knowing your great interest, as an educator, in character-classification, I enclose a scheme that may be of assistance to

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UNIVERSITY HEIGHTS
CLEVELAND, OHIO

you. The list may throw some light on "Narcissisme Personneliste". I suggest publishing it as an appendix to the English Edition of "Bien Commun".

Dr. Lucio best regards. He is still struggling with "Bien Commun" which goes against his individualistic grain.

Happy New Year to you & the family
PJM

I just noticed in a diocesan paper that you are a member of the Executive Council of ACPA. Fickle as that outfit may have been in the past, I think that it is through them that you can best exert some influence for the improvement of philosophy study in USA.

JESUIT PHILOSOPHICAL ASSOCIATION

OFFICE OF THE SECRETARY

June 7, 1944

Dear Charley:-

I have a note from Abbé Parent saying that you will be at Les Eboulements from possibly June 20 or thereabouts to just before July 10 working with a Christian Brother on his dissertation. He says that you and I, in your opinion, can work there on Bien Commun also, and wants to know what I think of that arrangement.

I don't see why not. In fact, it might be a dam sight better than trying to do the thing in Quebec. I shall try to have everything lined up which I think I need before I see you, so that we can cover a lot of ground in a few hours. Right now it appears to me that the chief need is definite citations from the adversaries, I mean chiefly the Christian personalists, so that any charges made against them can be backed up fully. I have copies of Mounier's "Personalist Manifesto", Gilson's "Spirit of Med Phil", Maritain's "Three Reformers", ~~xxx~~ "Scholasticism and Politics", and "True Humanism". I fancy these are the chief. You can let me know through Parent whether I should bring these along.

The commentary to be made on these passages can be worked out at more leisure, I think. I shall have marked in my copy of Bien Commun and also ⁱⁿ the translation where I think such citations should be made. Then we can go over those ~~passages~~ parts, if agreeable to you, and settle the matter. Also any other expansions necessary can be noted in detail. After that I should be ready to make the ~~xxx~~ first draft, to be submitted for your approval. I have the feeling that I now have a sufficient grasp of the subject-matter to handle it. I hope I shall not be disappointed, nor shall disappoint you.

I do not recall whether I told you and/or Parent that a young teacher of math and economics here plans to go along with me provided the date of his brother's wedding does not conflict. The brother is on convoy duty, and word is expected from him any day now just when his next furlough is to be and when they can expect him home for the wedding. Once that is decided we can definitely set our dates. At present our plans are as follows: leave here, if possible, Wednesday, June 21, for Rochester, NY. Take boat that evening at Rochester, arriving Montreal Thursday evening, June 22 and Quebec Friday morning, June 23; we will stay on board and make the Saguenay trip and get off the boat at Murray Bay on the return trip, if the boat stops there, which I think it does, and provided there is some means of transportation between Murray Bay and Les Eboulements, train or bus. I figure from the map that Les Eboulements is thirty miles or so from Murray Bay. If we can't make it from M.B. we shall have to go back to Quebec and go down the next day by train.

*June 24
2 p.m.*

From the tone of Parent's letter I figure that there ought to be no difficulty getting accommodations for Noetzel (the

JESUIT PHILOSOPHICAL ASSOCIATION

OFFICE OF THE SECRETARY

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math and economics teacher) at Les Eboulements, if not in the "chalet" (by the way, I hope that isn't a word for tent!) then somewhere ~~xxxx~~ else not too far away. He will be just as much interested in Bien Commun as I am, because he has been a foremost member of our little seminar on the book and has drawn a swell picture of M. Glump in Nazi habiliments, and is now engaged on a portrait of the same scoundrel as a marxist, every lineament being certified by quotations from people like Rosenberg for the Nazi portrait and Morceaux Choisis for the marxist. This Noetzel looks to me like one of the best finds I've ever made, and I have already suggested to Natalie that he would be a very good prospect for a fellowship as soon as he is free to accept. He has done successful graduate work at Northwestern, reads French and Latin (though neither with sufficient practice, but that will come), talks well, has good appearance, has read a lot of Marx, and has a natural aptitude for philosophic thinking, along with good practical sense. His purpose in accompanying me to Quebec is to look the place over for a week or two with a view to his possible fellowship later on, as well as, of course, to a bit of vacation. His interest was excited by the description of your courses in Phil of Math in the Annuaire. I think it very desirable all round to have him along if it is possible to billet him somewhere. In that way you could spend as much time as you wished with the Christian Brother without feeling that I was hanging round waiting for you to get through; for Noetzel and I could find, most probably, many things to occupy our time.

An alternative occurs to me. I understand Parent to say that the brother will have to be back in Quebec by July 1 and that you are willing to work with me during the next week either at Les Eboulements or in Quebec. If you think that would be the better plan it would be agreeable, because I am quite sure that whatever has to be done on Bien Commun can be ~~be~~ taken care of in a few days, leaving the actual writing to be done after I return here. I gather that you would prefer to stay at Les Eboulements for this rather than do it in Quebec, and that would be agreeable to us also, especially if there is an opportunity for a bit of knocking round at the place. You might arrange for a whale or two to spout past the water-front, as Jack and I saw at Les Escoumains!

One further point. ~~Father~~ Bernardine Whitmer tells me that Father Winel, of the cathedral in Columbus, whom you probably met while there, - very nice young chap, - is thinking of going to Quebec this summer "to get the lay of the land", and is sending a convert of his there for French or something, and that he asked her whether I was going and when, etc., wanting to make his trip coincide with mine. I have as yet given her no message for him except to the effect that I was thinking of leaving somewhere round June 21. He may want to do the Saguenay with us, and, if he does, I am wondering whether he would be able to find accommodations at Les Eboulements in case he should care to drop off there with us, or whether you would think that his presence would crowd the party too much. I read a few pages of Bien Commun in Columbus with him last April, and he was much interested.

I have to figure all these things out in order to make arrangements which will work smoothly, but you needn't worry. I shall

JESUIT PHILOSOPHICAL ASSOCIATION

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OFFICE OF THE SECRETARY

in the form of brief questions,
list the whole business and send it to Parent and ask him to relay
the answers to them. So I am not expecting you to answer this.
(I'd better stop soon or you wont even read it!)

Bref, I can see you at the earliest June 24, and at
the latest July 1 or ^{up to about July 7} 3, either at Quebec or at Les Eboulements, and
either alone or in company with Noetzel and/or possibly with Winel.
That's the way the situation stands at present. As soon as Noetzel
gets word from his brother about the wedding I shall give you the
definite date of leaving here and of arrival there.

It will also be necessary for me to know how to get
in touch with you at Les Eboulements in case it becomes necessary to
do so. I shall include that in my list of questions for Parent.

Regards to Madame and the family, and hope everything
works out nicely.

Sincerely

RFB 3/
Doc sends affectionate regards,
with an imprecation on the Bilen
Commun (tho he makes an explicit
exception in favor of God)!

JESUIT PHILOSOPHICAL ASSOCIATION

OFFICE OF THE SECRETARY

June 19, 1944

Dear Charley:-

I have two letters from Abbe Parent giving me all the information necessary about accommodations at Les Eboulements, how to get there, etc. Unfortunately, however, young Mr Noetzel will not be able to leave till June 30 or after, because his draft board absolutely refused to grant permission for him to make any such move till after his case is reviewed which will be June 30, and if his deferment is not extended I suppose he will not be granted permission for the trip even then. If he can come after that he will do so, but there is no way of knowing till after June 30.

As for Father Winel, he phoned me yesterday from Columbus, to say that the earliest he can get away from there is after mass, i.e. about noon, on Sunday, July 2.

So I am leaving these two lads to make their own way to Quebec if, as, and when they can make it; and I have reservations for next Sunday evening, June 25, from here to Montreal. I shall arrive Montreal Monday morning and shall go from there to Jackman, Maine, and spend three or four days with my cousins there. I shall come up to Quebec probably on Friday June 30. If you are to be back in Quebec the next day I shall see you there, or, if you prefer to stay on at Les Eboulements for another week, I shall go down there. If Noetzel and Winel come along later they will have to take their chances on accommodations at Les Eboulements, since their plans are so indefinite. I have, of course, given them all the necessary instructions as to how to contact both you and me either in Quebec ~~or~~ or at Les Eboulements.

I shall bring along the copy I have of Mounier's "Personalist Manifesto", and possibly one or two of the other books. The more I read of this stuff the more I feel that care will have to be taken to pin down by definite evidences the charges made against them. We cant afford to be answered, not even as Maritain's answers Pere Descoqs in "Scholasticism and Politics".

My address in Jackman will be, in case you want it, c/o A. C. Connor, Jackman Station, Maine, phone Jackman 51-2. If you have any message for me when I get to Quebec leave it with Zoe. It will probably be easier for ~~her to contact~~ me to contact her than to contact Parent. And I cant understand his lingo anyhow! *tho I read his letters with care.*

Looking forward to seeing you.



JESUIT PHILOSOPHICAL ASSOCIATION

OFFICE OF THE SECRETARY

June 19, 1944

Dear M. L'Abbé:-

I have your two letters, air-mail, one of June 12, answering my numerous questions and the other today (dated June 16), the letter of Madame Demais. I fear that I have put you to a great deal of trouble making enquiries, etc.

On account of Mr Noetzel's difficulties with his draft board and a change in the time of Father Winel's vacation I have had to change my own plans. Noetzel cannot possibly leave here before June 30, the day when his draft deferment comes up for review, and possibly he may not be able to come at all. Father Winel phoned me from Columbus yesterday to say that he can leave Columbus after mass on Sunday, July 2, at the earliest. It is possible that he and Noetzel will come down together by boat, arriving at Quebec, in that case, Wednesday morning, July 5; or they may come by train Sunday night, July 2. I have furnished each of them with Charles' address in Quebec and telephone number and instructed them to call there by phone when they get to Quebec to see whether there are any messages for them.

Since their dates of departure are so late, and even rather uncertain, I have changed my own plans as follows: I shall leave here Sunday evening June 25, arriving Montreal the next morning. From Montreal I shall go to Jackman, Maine, for a short stay with some relatives of mine. My address there will be c/o A C Connor, Jackman Station, Maine, telephone Jackman 51-2. June 30 or thereabouts I shall come up to Quebec, probably by bus from St Georges de Beauce. Thereafter I can either work with Charles in Quebec or at Les Eboulements, ~~whichever~~ whichever he prefers. Either will be agreeable to me. If Noetzel or Father Winel come down to Les Eboulements they will be there only a short time, at most two nights, because Noetzel has to leave Quebec Sunday night, July 9 at the latest, in order to reach here in time for classes next day, and he will want a day or so to look round Quebec before leaving. Consequently, since their part is so indefinite I suppose Madame Demais should be informed, so that she will not be under the impression that they are making definite reservations from June 24, as was originally planned. As for myself, I have dropped the idea of the boat trip ~~xxx~~ altogether, since I would not care to make it alone.

I am writing the substance of this information to Charles in care of Madame Demais, so that he will know of our change of plans.

Thanking you for all your trouble,

Very Sincerely in Dno.,

R J Belleperche SJ
R J Belleperche SJ

R

UNIVERSITY OF DETROIT

McNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

July 6, 1945

Dear Charley:-

The Provincial being in the house briefly yesterday, I approached him about having a few days with you at Les Eboulements, assuming that the invitation you extended me when you were in Detroit still holds good, i.e. that your plans remain the same. He gave his OK, so I am writing you for information as to the exact dates. I need this ~~xxxx~~ to time my arrival so as not to have to spend any time in Quebec city, if possible. Also so as to secure my reservation as early as possible, the traffic situation being so tight.

I understood you to say you would spend the second and third weeks of August at Les Eboulements. I am not clear whether this means from August 5 or 6 to August ~~12~~ 18 or 19, or from August ~~12~~ 12 to August 26. Will you kindly let me know toute suite on the enclosed card? Either before or after I visit you I plan to spend a few days with my relatives in Jackman, Maine, and I shall have to let them know definitely when I can be there.

Best wishes to Natalie, if she is with you, and to the Kocoureks. I gave young Quentin Lukomski a letter of introduction to you. He has probably presented it by this time. He is a very quiet, shy, kid, but has a good head, and we are hoping that some Laval contacts will help develop him.

A young priest has been assigned to this house for the coming year, with, I understand, the idea that he is to do a bit of reading ^{remote} in preparation for doctoral work in philosophy. I have an idea that I shall be able to influence him somewhat, and if so I am going to try to steer him Laval-wards, if possible. He's a fine lad and should make good material. He was with me for a few weeks last summer and I got in some

UNIVERSITY OF DETROIT

McNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

-2-

good licks at that time. One of the things I shall want to discuss with you will be the reading that he should ~~be~~ do.

Parent tells me of the new arrival in the household, La Petite Marie. Felicitations to you and Zoe, and looking forward to seeing you all.

as always yours

Bell

July 30/46

Dear Charley:-

I mailed Reith's thesis, which you loaned me, from the Postoffice here this morning, but very stupidly forgot to insure it. I marked it "Book: - May be opened for inspection". I assumed that bound manuscript comes under the classification of "book".

In case they do open the package & if found manuscript is "manuscript", have Mlle. Parent drop me a line & I shall straighten the matter out.

Reith must have written two theses, one Master's the other Doctor's. I got the Master's thesis, & it contained nothing about the comparison of pre-Socratic philosophy with Marxism, which was what I was looking

3-
Loyola
College
Montreal Canada

for. It did, however,
contain some very good
stuff on sensation. I
shall secure the other
thesis at some later
opportunity, or look
for it in Laval Phil & Theol.

Take care of your
tummy et alia organa.
Regards to Zoe & the
family, also to James.
Sincerely
Bell

August 12, 1946

Dear Charley:-

Thanks a lot for the doctoral dissertation
of Father Reith, which reached me safely. I gathered,
from the wrappings, that the Master's thesis which I
mailed in Montreal, had arrived safely in Quebec. I have
been on the jump since arriving here a week ago today
from Cleveland (returned from Quebec through there) trying
to keep a page ahead of the kids in Ethics. Consequently,
my readings of Reith's manuscripts has not been very rapid.

I want to take a lot of notes from it after I've gone
through it and this will necessitate my holding it for
about a month. In case that should be too long a time
please drop me a card and I'll speed up the return of it.

Mr Mulligan and Fr Nolan report that you
were feeling fine when they left Quebec and ready for a big
year, which is good news.

Best regards to Zoe and the kids. I enclose
clipping about the De Cruydt lad whom I mentioned to you.

Sincerely

Bell

R

UNIVERSITY OF DETROIT

McNICHOLS ROAD AT LIVERNOIS
DETROIT, MICHIGAN

Oct 9, 1946

Dear Charley:-

I'm all set to return the copy of Reith's PhD thesis which you so kindly sent on after I returned the master's thesis which Mlle Parent gave me by mistake. This one is hot stuff and I have done a lot of work on it. It will prove very valuable in dealing with the pre-Socratics. I am at present giving a course in them, following, in my procedure, the hint given in Comm. in Met. #342, to the effect that ~~audire philosophiam melius se habere in judicando si audierit omnes rationes quasi adversariorum dubitantium~~ "eum qui debet audire philosophiam melius se habere in judicando si audierit omnes rationes quasi adversariorum dubitantium". We summon the pre-Socs one after the other as witnesses and my job is to prod the kids into asking them the right questions and then forming a tentative judgment as to the worth of their answers. It's lots of fun, even in crowded classrooms, but of course we'll have to drop the procedure from time to time in order to speed up, else we'd never get through in the allotted time.

We have 7619 students in a school that was thought, last semester, to be overcrowded with 4200. But, since the faculty has been tripled or quadrupled, and the day lengthened out so that we run from 8 a.m. till 11:00 pm to accomodate everybody, it's not so bad. And the GI's are swell fellows to teach, more mature and serious than the average undergrad. of former years.

Will you have Mlle Parent let me know whether you want the Reith book returned toute suite or whether I can take my time with it till I can get over to Canada with it and mail it from there to avoid the bother of dealing with the customs? That may not be till I go to Toronto for the Christmas meeting, so that if you think the book will be needed before that I shall send it on at once.

Phelan, formerly of Toronto, now of Notre Dame, is reported to have remarked that the controversy over Bien Commun is "the most important thing in Scholastic philosophy since the quarrel over Averroism in the middle ages." Just who he thinks is playing the part of Averroes in this row dephent sayeth not!

I enclose a speech of Gen Patton to his troops, with the suggestion that you add it as an appendix to the next edition of Bien Commun or ^{to} your reply to Eschmann. In regard to the latter it might also serve to furnish hints as to controversial method! -- Regards to Zoe and the family. Be good to Fr Winel.

sincerely Bell