Editors' Preface

Our preface will say something (1) on the planning and course of the seminar which issued in this volume; (2) on the record of the seminar proceedings; (3) on the 1980 edition of *Understanding and Being*, and (4) on the relation of the present volume to that edition.

The Halifax seminar on *Insight*. Bernard Lonergan taught at the Gregorian University in Rome from 1953 to 1965, and from 1955 on returned each year to spend the summer in Canada or the United States.

During part of this time his brother and fellow Jesuit, Greg, was stationed in Halifax, and that simple fact stands at the source of the volume *Understanding and Being*. For from 1956 to 1958 (at least those years), Bernard would go to Halifax at the invitation of the President of Saint Mary's University, Fr Patrick Malone, to spend a good part of the summer with his brother's community; and it was through the enterprise of Fr M. Jack Belair, also on the staff of the University during those years, that he was persuaded to give these lectures.

A veteran sailor (he had crossed the Atlantic that way seven times), he traveled by sea for his first trip to Halifax in 1956, embarking at Naples on July 8, and landing on July 18. The next year, however, he was due to lecture at Boston College right after classes ended in Rome, so abandoning sea travel (permanently, it turned out), he flew to Boston, gave his two weeks of lectures (Mathematical Logic; Existentialism), and flew on to Halifax for the rest of the summer.

It was during this vacation that he agreed to lecture the following year on the book *Insight*, which had just appeared. And so next July he was

back in Halifax, relaxing and preparing his lectures for the coming seminar: 'I have been working out the relations between 'Insight' and Kant's Critique of Pure Reason, and the rest of the time loafing.'¹

The seminar opened on August 4th, with about 35 registrants, and others sitting in as auditors. They were a diverse mix (professors and teachers, students and professional people, lay and clerical vocations) and had diverse home bases (from St John's, Newfoundland, to Los Angeles, California). The atmosphere was familial: for example, Stan and Roberta Machnik, close friends of Bernard, motored from Montreal with their children; the latter were lodged in the university infirmary at night, found entertainment at Saint Mary's Boat Club during the lectures, and were put to bed early in the evenings, to allow both father and mother to attend all sessions.²

Lectures were held mornings, 10.00 to 12.00, Monday to Saturday the first week (Saturday included because the following Monday was a civic holiday – 'Natal' day in Halifax), and Tuesday to Friday the second week. Evening discussions, 8.00 to 10.00, were held on at least six days: Monday, Tuesday, and Thursday of the first week (there was none on Wednesday, and no record of any on Friday or Saturday); and Tuesday, Wednesday, and Thursday of the second week.

Record of the seminar proceedings. When Fr Stan Tillman, Professor of Philosophy at Xavier University, Cincinnati, arrived for the seminar with full taping equipment, the task of recording the proceedings was turned over to him, and it is his voice that is heard in the announcement as each tape begins.

This was the only recording made of the seminar proceedings. It is good quality, made on 7-inch reels (1800 ft, 1 1/2 hr at 3 3/4 ips), but of course there are unfortunate gaps: the first and last words of the lecture or discussion are often lacking, as is the first hour of the lecture of Wednesday, August 13, and only five of the evening discussions were recorded. The original reels have not survived, but copies were made (also on reels) and distributed immediately, through Alan White & Associates, Westmount, Montreal (we are not aware of copies made by anyone else). Further, cassettes were made from the reels, and copies made of the cassettes, but we have not documented that development.

- 1 Letter to F. Crowe, July 23, 1958. Extracts from Kant that Lonergan made at this time are extant in the Archives.
- 2 Letter of Stan Machnik to Fr R. Eric O'Connor, August 6, 1958.

Three sets of the copied reels were available to us for this edition: that of the Lonergan Research Institute (LRI); one from Fr W.A. Stewart (WAS) of Saint Mary's University, complete except for the first part of discussion 4; and one from Fr Daniel J. Shine (DJS), Boston College, complete except for lecture 10. Even though all three derive from the one original, there are several differences in the beginning and ending points, and some internal differences due to splicing, over-recording, and so on; for reader control we will note the more important of these.

For the morning lectures, however, there are further resources in two complete sets of fairly copious notes: one made by Fr Stewart (WAS), the other my own (FEC); for the first four lectures there are also some pages of notes made by Fr Tim Fallon, then a doctoral student in the University of Toronto. Unfortunately, except for the odd fragment, no notes seem to have been taken at the evening discussions.

Transcription was not begun till a dozen years later, when Fr Belair found willing secretaries (from the Adult Studies Department of the University) to tackle the job. But secretaries, even university secretaries, are not always experts on Lonergan's ideas, and this transcript, which anyway did not get beyond the first four lectures, has its full share of mistakes and question marks; still, it was a start on an enormous and valuable project.

It was around this time that Philip and Fiona McShane arrived in Toronto, set to work on the task anew, and produced an expertly done transcription of all ten lectures, and three of the five taped discussion periods. The aim of this transcript was a text that would reproduce Lonergan verbatim, 'warts' and all;³ it was not meant to be an edited text, but it is an indispensable first step, it was used by the editors of 1980 and 1989 (though they did their independent work of transcription), and it remains in the Lonergan Archives as a valuable check on edited versions.

Understanding and Being 1980. In the 1970s, when Lonergan was still at Regis College, Toronto, Elizabeth A. Morelli and Mark D. Morelli came to that city for doctoral studies in philosophy.⁴ In 1973 they asked Fr Lonergan's permission to edit the lectures for possible publication; this he readily granted, but he gave instructions that they should 'rewrite' the lectures for the reading public, and encouraged them to value 'correct-

3 Letter of Philip McShane to F. Crowe, March 21, 1988.

4 Each in due course began a thesis project dealing with Lonergan's ideas; both theses were happily completed, and have been published by University Press of America.

ness' over verbatim reproduction of his words. This put a heavy responsibility on the young editors, involving them in 'the restructuring of sentences and paragraphs, the reordering of paragraphs within sections, the writing of portions missing from the tapes, the deletion of certain bald statements at Lonergan's direction, the introduction of section divisions, section headings, and chapter headings,' and so on. In this task they worked from a corrected transcription (of lectures and discussions) which they produced themselves, listening on some occasions 'as many as fifty times' till finally less audible portions of the tapes were deciphered.⁵

Only those who have been through similar work on Lonergan's lectures will realize the enormous labor this brief account merely suggests. The result, however, justified and rewarded the labor; Lonergan wrote the Morellis that he 'was very pleased with the smooth job you performed,'⁶ and he reported to John Todd, 'I read through their transcription and found it excellent.'⁷

The editors gave their volume the title *Understanding and Being*, explaining in their Introduction⁸ that chapters 1–5 correspond to the first part of *Insight* (hence, *Understanding*), and chapters 6–10 correspond to the second part which treats of metaphysics and its extension into other areas (hence, *Being*).

The present volume. The new edition of *Understanding and Being* had its own difficulties, for its appearance in the context of the Collected Works suggested some modification of editorial policy, but Lonergan's approval of the 1980 volume required us to ponder well any changes we might make. This was worked out at length by the Morellis and the Toronto section of the team – Robert M. Doran and myself, joined later by Thomas V. Daly – with frequent exchanges by letter or by telephone.

It remained our intention, of course, to respect Fr Lonergan's wish that the text not be a verbatim transcription, to respect also the text that he had approved for publication. Within those restrictions, we have tried to situate the volume in the context of the Collected Works, which is that of the total history of Lonergan's thought. From his first 'publication' in

5 From the Morelli correspondence with the Lonergan Research Institute, during 1988.

6 Letter of July 12, 1978.

7 Letter of September 16, 1978.

8 Elizabeth A. Morelli and Mark D. Morelli (eds.), *Understanding and Being: An Introduction and Companion to Insight* (New York and Toronto: The Edwin Mellen Press, 1980) x.

1928 to his last in 1983, Lonergan's work is the basis for study of a fascinating history, in which he not only developed his thought enormously, but communicated it in quite different manners for quite different readers or audiences. One has only to study *Verbum*, *Insight*, *Method*, and the papers of *A Third Collection* to realize the continually expanding dimensions of his thinking. But he worked too in a series of quite diverse settings: doing research on Thomas Aquinas for Thomist scholars, lecturing on theology in Latin for a largely clerical audience, writing for the university world in *Insight* and *Method*, speaking to specialists in his carefully crafted congress papers, adopting a teaching style in his occasional lectures and summer institutes, and conversing quite informally in interviews he gave – the context changes, and his style changes with the context.

We think we have been able to set our text in this ongoing history, without running counter to the wishes Lonergan expressed in 1973. The text remains that which was so competently edited in 1980. The changes introduced into that text are the minor points of style that situate the talks in Halifax in 1958, the work of a teacher teaching rather than of an author writing a book. A review of the 1980 edition remarked that 'it affords ... a suggestion of what it is like to be taught by [Lonergan] when he is in full form.'⁹ So we have 'lecture' instead of 'chapter,' 'if you say' instead of 'if one says,' 'yesterday' instead of 'in the previous chapter'; and coming to particularities of space and time, we have reference to a 'harbor' instead of a 'river' bridge, to 'Sputnik' rather than to a 'satellite,' and so on.

In regard to other changes we have exercised greater freedom, and this under three headings: footnotes, editorial notes, discussion periods.

In the footnotes we have related the text closely to the state of the recording, noting when the sound starts and stops, when it is indistinct, when coffee breaks occur, when Lonergan speaks in an aside (at least, where that fact is more significant). This not only controls the editing but also helps interpret the text: for example, a summary takes on a slightly different meaning when it is given before or after a coffee break. We have tried to track down more of Lonergan's undocumented allusions, while distinguishing our bibliographic material from his (notes are regularly those of the editors, unless otherwise stated). Some of his sketchy documentation, based on imperfect or faulty memory, is included as revealing

9 Fred Lawrence, *Theology Today* 39 (1982–83) 478–79.

the background out of which he lectured. Cross-references from one part of the proceedings to another are also more numerous.

The editorial notes are a somewhat different matter. In contrast to the footnotes, which remain for the most part within the context of the seminar and the book *Insight*, they take as their context the total work of Lonergan: 'they would illuminate his meaning through data on his history, on the context in which he wrote [or spoke], on parallel or contrasting points made in his other writings [or lectures]' (*Collection* [Collected Works of Bernard Lonergan 4, 1988] 255). But they are in the nature of research notes rather than interpretation or history. Interpretation and history must surely follow: the lectures were given a year after the publication of *Insight*, when reviews had started to appear, and five years after Lonergan had written the book, when he had had time to reflect on his ideas and solidify or advance his position. One could undertake some very interesting studies of the relation of *Insight* to these lectures, and pointers to such studies creep into the notes, but that is not their specific purpose.

The other major difference in this edition is the inclusion in full of the evening discussions, so far as that was possible. Selections from all five discussion tapes were transcribed and edited by the Morellis and included in the 1980 edition. For the present edition, I transcribed the two tapes omitted by the McShanes – in the verbatim form they used, but for the most part in a preliminary draft; thanks to the suggestions and corrections sent me by the Morellis, I did not have to complete this task, so my text too, with its imperfections, remains in the Archives as a partial check on the edited text.

In the execution of our task, the tapes were played over and over again, as for the 1980 edition. Lonergan spoke with remarkable clarity (though his unusual cadence and intonation take some getting used to), but he frequently talked while working at the blackboard, and sometimes dropped his voice for an aside; in the evening discussions many of the questions and remarks from the floor were indistinct, and regularly there were interferences – laughter or coughing within the lecture room, airplanes flying overhead, and so on. There can therefore be no definitive transcription of the tapes; both the Morellis and the Toronto team found new clarity as they listened again, and future listeners will no doubt further improve our work.

Similarly with the editing: Lonergan spoke in a freewheeling manner, with frequent false starts, digressions, asides, corrections, anacoluthons,

faults of grammar, and so on. So there is no definitively right way to do it, but the 1980 edition pleased Lonergan, and that is the edition we present again, with the differences noted, and some few revisions that were agreed upon. The full text, in fact, went to the Morellis, lecture by lecture and discussion by discussion, for their input, and the final form is the work of the whole editing team.

As for the minutiae of editing, we followed closely the pattern set in volume 4 of the *Collected Works*, using the *Oxford American Dictionary* and *The Chicago Manual of Style* as guides. Latin and Greek phrases are left in the text (the Greek in roman transcription this time), and translations, except in certain lexicographical passages, are left for the back of the volume. For the frequent references to Aristotle and Thomas Aquinas, we have slightly adapted regular usage (Bekker numbers, of course, are given for Aristotle, and numbers of the Marietti editions for some Thomist references). We give scripture the way Lonergan did, but regularly add the text of the *Revised Standard Version*.

We thank those who responded to our request for memories of the seminar, its subsequent history, notes and tapes of the proceedings, or suggestions on this edition: M. John Belair, Stan and Roberta Machnik, Philip McShane, Patrick Malone, Daniel J. Shine, William Arthur Stewart, and Stan Tillman; Marcela Dayao for putting the whole text on computer; The Edwin Mellen Press for their gracious cooperation; Roderick MacKenzie, William Mathews, Walter Principe, Giovanni Sala, Leo Serroul, Michael Vertin, and Geoffrey Williams, for advice on various minutiae of editing. Special thanks are due to Gregory H. Carruthers for his work on the *Lexicon of Latin and Greek Words and Phrases*, and for compiling the Index. Finally, the Trustees of the Lonergan Estate ask us to express their special thanks to Elizabeth A. Morelli and Mark D. Morelli for the generous transfer of the copyright.

Frederick E. Crowe
(for the team of editors)

This page intentionally left blank