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Visiting Professor at the philosophy department at Princeton University. We become as if old college friends, invaluable wasting precious time together.—During my few days visiting Cambridge from Princeton, Michael Fried and I discover each other.—I become a divorced father. 408 At this writing, Cathleen and Ben and Emily and I are just back from Mendel's ninetieth birthday celebration in Atlanta.—We find that the house I lived in for my first seven years is still standing and in good repair.—We are invited inside. 411 The Cuban missile crisis.—Another of Aunt Bess's unlikely romances. 412 Again differences between West Coast and East Coast intellectual cultures come into question.—The migration, or immigration, of German/Austrian logical positivism to England and to the United States.—The necessity of philosophy as therapy and as resistance. 416 On a difference between courtly and democratic gossip.—Wittgenstein's discovery, following Freud's, that the everyday is esoteric.—Opening encounter with Rose Mary Pederson and John Harbison.—Rachel and I begin, by way of Atlanta to visit family, and to Princeton to visit the Kuhns, to explore the prospects of life in Cambridge.

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happiness.—Gertrude Stein on friends and strangers.—My interest in fallen worlds, for example, the one (so to speak) we have (so to speak). 446 The essential rationality and the inevitable irrationality of moral encounter.—First encounter, at this writing, with the writing of Maurice Blanchot. Reasonably uncanny connections with Thoreau and with Emerson.—A vision of the finite creature's infinite responsibility for the world.—A productive year of writing at Wesleyan's Center for the Humanities in 1970–71.—Must a worthwhile utterance draw blood? 448 The summer before Wesleyan I am invited to Paris to meet with a small group for conversations with Jacques Derrida at the École Normale.—American responses—or vulnerabilities—to European philosophical revolutions. 452 A certain psychoanalytic breakthrough.—My dissertation, revised irregularly over sixteen years, in 1977 has become *The Claim of Reason*, seeing print two years later. 455 A further sense, and evidence, of liberation.—Sandra Laugier spends the year at Harvard; the beginning of a permanent friendship.—A philosophical revolution associated with Heidegger and still another associated with (later) Wittgenstein, seem mutually intolerable.

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I make a certain, or uncertain, peace with the idea, or my need or my ambition to discover the ways, that philosophy (if it extends beyond formal logic) is irreducibly a function of the literary.—Contesting (or resisting) ordinary language by recourse to itself, not alone by reference to logical transcription. 461 Philosophy and childhood.—Further attestation that life's events are expressed, transfigured, as events of intellectual life.—Ben and my diminished mother in conversation. 468 A few diary entries of Cathleen's and of

mine glimpsing further moments of Ben's and David's early years. 472 An agreement with the last group of graduate students I worked with before officially retiring from Harvard that we enter the French lists by means of a Wittgenstein-inspired reading of Lacan's first two seminars.—A pause, not for the first time in a lucky intellectual life, to marvel at the talents and commitments among graduate students I have worked with. 479 Another cause of the French developments breaking in is Arnold Davidson's insistence on the significance of Foucault's later writings.—Visiting Claude and Denise Esteban at Lacoste in the south of France. Claude visits René Char at his home in a neighboring village.—Departing with Denise for Nice, Claude leaves me a present of a text of Char's *Les Feuilles d'Hypnos*. 481 After several failed searches, I succeed at this writing in finding the school tablets I filled with Char-instigated, Mistral-affected, experiments in condensation. I insert here a selected sheaf of them.

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