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Salzburg. 303 There are suddenly more or less as many books published about my work as there are books published by me. I can see myself as a reverse Rip Van Winkle who after twenty years of virtual oblivion has become intermittently recognizable. 307 Returning from Salzburg for a second graduate year at Harvard.—Nominated to the Society of Fellows. 310 The shock of freedom. 313 Counting immigrant generations and expectations. 316 In the summer of 1954 I am diagnosed as having mononucleosis and confined for two weeks in Beth Israel Hospital. I am discharged on condition that I not walk outside my rooms in Adams House for two further weeks. My mother travels to Cambridge from Atlanta to help Marcia bring in food and manage further necessities for the convalescent.—Marcia and I intend to discover one other. 318 I have to begin considering concrete dissertation topics.—Oxford philosophy is the new thing; it strikes me as interesting but shallow.—Austin's presence at Harvard. 326 The marriage proves, after a separation, to be on.—Berkeley offers me an initial teaching position, which I accept granted the condition that I can postpone it to spend the last year of my Junior Fellowship wandering in Western Europe. 328 Destinations among ruins.—A few experiments with time. 330 Studying German through August and September 1955 in Bad Reichenhall.

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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.

Part 13 (August 9 through August 18, 2004)

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A not quite accidental further encounter of the writing of Maurice Blanchot.—Two myths of philosophical reading and writing.—I inspire yet another grudging review. 495 A fiasco in the 1980 APA panel organized in view of the appearance of *The Claim of Reason*. 497 The classical empiricists' stylization of experience, beginning again with what they call "impressions." 498 Bernard Williams, Nietzsche, Heidegger, and the question of intellectual charlatanry. 501 Thoreau and Heidegger and what Wittgenstein calls the natural history of the human.—My graduate students correct my self-perception. 505 The student movement against our war in Vietnam comes to Harvard in 1969. 508 Jack Rawls and I present to an

emergency meeting of the Harvard faculty a translation of a petition from the association of the Afro-American (so-called in the late 1960s) students for the establishing of a Department of Afro-American Studies. 512 A proposal to receive training as a lay analyst. 514 The withholding of acknowledgment is the denial of existence.—Moments of everyday madness. 516 Henry James and the feeling of being exceptional.

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LITTLE DID I KNOW

