

## **NEWS AND NOTES**

### ***Tradition and Discovery* 44:3**

### **October 2018**

The online-only “News and Notes” section of *Tradition and Discovery* includes bibliographic information, calls for papers, annual meeting programs, and any other items possibly of interest to members of the Polanyi Society and other persons working with the thought of Michael Polanyi. Send material to Paul Lewis, Editor of *Tradition and Discovery*, at [lewis\\_pa@mercer.edu](mailto:lewis_pa@mercer.edu).

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#### **“Michael Polanyi and the Post-Critical Turn”**

##### **Report on 6-9 June 2018 Nashotah House Conference**

Earlier this year, the Polanyi Society sponsored a conference titled “Michael Polanyi and the Post-Critical Turn.” The conference met 6-9 June, and convened at Nashotah House Theological Seminary in Nashotah, WI. About thirty scholars gathered to hear papers on topics ranging from the nature of post-critical thought, to the implications of Polanyi’s work for organizational studies, to the possibility of developing a Polanyian theory of aesthetics, to comparisons between Polanyi and several contemporary thinkers. The conference also included an opportunity for those in attendance to interact with Satinder Gill, a scholar resident at Cambridge University and author of a recent book on tacit knowing, who joined the conference via digital uplink (her 2015 book, *Tacit Engagement: Beyond Interaction*, will be reviewed in a forthcoming issue of TAD). A number of those in attendance were fairly new to Polanyi studies, and the first day of the conference featured a series of workshops led by senior Polanyi scholars on the major themes of Polanyi’s thought. The conference produced several papers that will appear in future issues of TAD, and sparked some conversations that will likely continue at future Society meetings.

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#### **November 16 and 17, 2018 Polanyi Society Annual Meeting**

The schedule for the 2018 Polanyi Society annual meeting in Denver, Colorado on November 16 and 17 is below. It is not necessary to register with or be affiliated with the American Academy of Religion (AAR) in order to attend the Polanyi Society annual meeting. The AAR is the umbrella organization which provides meeting space for the Polanyi Society and a number of other groups at the AAR annual meeting. Because the AAR annual meeting is very large, it may be difficult to book a hotel near the hotels in which Polanyi Society meetings are to be held. No registration is required for the Polanyi Society annual meeting. The 2018 annual meeting program below will be posted under a link at [polanysisociety.org](http://polanysisociety.org). As papers for sessions become

available around November 1, 2018, they will be posted under the paper titles in this online annual meeting program.

### **Schedule of Sessions**

The November 14 meeting is an auxiliary meeting for graduate students in Boulder; anyone can attend but this session will not be organized with papers and open discussion as will be the November 15 and 16 sessions.

#### **Wednesday, November 14**

Seminar on “Polanyi on Truth and Rhetoric” at the Center for Western Civilization on the campus of the University of Colorado, Boulder, tentatively set for 3:00-6:00 pm.

#### **Thursday, November 15**

**Developing Polyanian Thought—4:00 PM to 6:30 PM, Room 106 (street level), Colorado Convention Center (session P15-300, AAR Program Book listing)**

- 4:00-4:50 Charlie Butler, Oak Hill Theological College, “Polyanian Hermeneutics? *Meaning* in Dialogue with Paul Ricoeur”  
4:50-5:40 Margaret McKerron, University of St Andrews, “The Belief of Friends: Polanyi and the Hermeneutical Implications of Friendship Relationships”  
5:40-6:30 Martin Turkis, San Francisco, “Post-critical, Post-liberal”

#### **Friday, November 16**

**Understanding as Polyanian Ground—10:00 AM to 12:00 PM, Director's Row I (lobby level), Plaza Tower, Sheraton Downtown (session P16-110, AAR Program Book listing)**

- 10:00-11:00 David Rutledge, Furman University, “‘History’ and Michael Polanyi”  
11:00-12:00 Walter Gulick, Montana State University Billings, “Understanding, not Knowing, as the Proper Focus of Epistemology”

**Board Meeting—1:30 PM to 3:30 PM, Aspen Ballroom (third level of the I.M. Pei Tower), Sheraton Downtown (session P16-257, AAR Program Book listing)**

**Polyanian Applications—4:00 PM to 6:00 PM, Mineral Hall D (third level), Hyatt Regency (session P16-307, AAR Program Book listing)**

- 4:00-5:00 David Nikkel, University of North Carolina at Pembroke, “Tradition as Body”  
5:00-6:00 Jon Fennell, Hillsdale College, “A Polyanian Rescue of C.S. Lewis’s *The Abolition of Man*”

A brief Business Meeting will be held beginning shortly before 6:00

## Additions to the Polanyi Society Web Site

Two interesting articles by Michael Polanyi have, since the publication of the last TAD, been posted in the section titled [Essays, Lectures \(audio files\) and a Film by Michael Polanyi](#) on the Polanyi Society web site. [“The Authority of the Free Society”](#) was originally published in *The Nineteenth Century and After* (146: 347-360) in December of 1949. [“On the Modern Mind”](#) was published in *Encounter* (24: 12-20) in May, 1965. Both of these articles were discussed in the opening sessions of the June 2018 Polanyi Society conference at Nashotah, WI whose theme was “Michael Polanyi and the Post-Critical Turn.” John Polanyi, literary executor, is allowing the Society to put these essays permanently on the web site for non-commercial use by students and scholars.

The late Ray Wilken interviewed Michael Polanyi three times in the mid-sixties and recorded the first two sets of interviews. The first set was April 5 and 6, 1966 when Polanyi was at the Center for Advanced Study at Wesleyan University, Middleton, Connecticut. These [April 5 and 6, 1966](#) interviews have been available on the Polanyi Society web site for some time in [Essays, Lectures \(audio files\) and a Film by Michael Polanyi](#). The second recorded set of interviews on [April 24 and 25, 1967](#), done when Polanyi was at the University of Chicago, have recently been posted in the same section. Wilken indicated this second set of interviews focused on two general topics: nihilism in contemporary culture in relation to the free individual and self-transformation as an aspect of education. In fact, the discussions in the second set of interviews range over a wide array of subtopics some of which are merely mentioned and others probed in some depth. The subtopics include—but are not limited to—the following: Polanyi on the importance of puzzlement; science as rooted in discovery; comments on Thomas Kuhn’s ideas about science; religions and the stratified universe; intellectual passions; comments on Carl Rogers, Abraham Maslow and existentialist thinkers.

Several academic journals in the last 40 years have devoted special issues or special sections of an issue to one or another aspect of Michael Polanyi’s thought. There is now a link on the home page of the Polanyi Society web site for [Journals with Special Issues or Sections on Michael Polanyi](#). The link provides a list of some of these journals along with authors and titles of articles included in these special issues or special sections of issues.

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## Academic Papers, Blogs, Dissertations and Publications

Geoffrey M. Hodgson, a professor of business at the University of Hertfordshire and the editor of *Journal of Institutional Economics*, is a scholar whose writing focuses on economic history as well as a blogger. His recent New Politics blog on liberalism and neoliberalism discusses the Mont Pèlerin Society in its inception and evolution and Michael Polanyi’s liberalism as an uneasy fit in the Mont Pèlerin Society (<http://newpolitics.apps-1and1.net/category/michael->

[polanyi](#)). There is a link in the discussion to an earlier blog on Karl Polanyi titled “The Muddled Mystique of Karl Polanyi.”

Although it has been out for a few years, Bruce Vojak (an engineer by training, who attended the June 2018 Nashotah House conference) was a co-author of an essay, published in the *Oxford Handbook of Interdisciplinarity*, that uses Polanyi’s ideas to discuss corporate innovation: B.A. Vojak, R.L. Price and A. Griffin (2010). “Corporate Innovation” in R. Froedeman, J. Klein and C. Mitcham (eds.) *Oxford Handbook of Interdisciplinarity* (Oxford University Press).

Esther Meek presented a paper, “Michael Polanyi’s Personalist Epistemology,” in May, 2018 at a conference at Franciscan University on the theme “Personalism and its Relation to the Christian Intellectual Tradition.”

Jean-Baptiste Lamarche has published in the June, 2018 *Revue du MAUSS* (No. 51: 227-241) a French translation of an excerpt of *Personal Knowledge* (Chapter VII, sections 11 to 13: 227-237), which he titled “Sur l’inversion morale” (“On Moral Inversion”). He also wrote a short introduction to the text: “Les passions orphelines : l’inversion morale selon Michael Polanyi” (“The Orphan Passions: Moral Inversion according to Michael Polanyi”: 217-226).

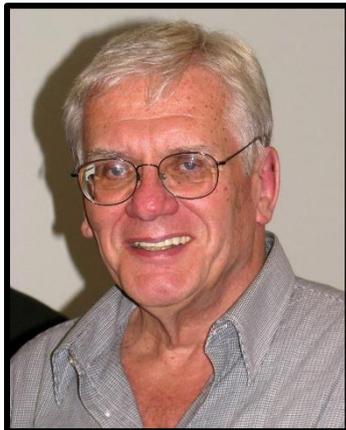
Martin Beddeleem completed his PhD at the Université de Montréal on May, 25th 2018. His dissertation focuses on early neoliberalism and includes discussion of Polanyi's interaction with several neoliberal thinkers such as Hayek, Popper, Lippmann, and Rougier. The Abstract and a list of key words are below. He is currently writing a book in French on Polanyi's economic and social thought.

**Abstract:** This dissertation examines the intellectual genesis of neoliberalism through the prism of its epistemology. It interrogates the development of its arguments regarding the production and diffusion of knowledge, guided by the hypothesis that formulating a common epistemological stance was crucial for the consolidation of its ideological program. I propose that early neoliberalism, by provoking a rupture with classical liberalism, recoded liberal principles into an epistemological framework based on conventionalism, with premises drawn from the natural sciences, economic theory, and the philosophy of science. To achieve a contextual picture of its emergence, the dissertation provides a reconstruction of the intellectual debates of the 1930s in England on two major fronts: the debate on planning in science, and the debate on planning in the economy. Amidst a general enthusiasm for planning ideas perceived as being more rational and scientific, early neoliberals warned of the limited value of positive science in guiding policy decisions. The rise of totalitarianism gave their discourse a dramatic urgency as it explicitly linked faulty scientific views with the rise of state collectivism. During the Second World War, the formation of a neoliberal network triggered a cross-fertilization between these early neoliberal thinkers, whose common agenda had been defined at the Walter-Lippmann Colloquium in 1938.

Drawing from their intuitions about the inner workings of science and the economy held as models of free cooperation, Michael Polanyi, Friedrich Hayek, Louis Rougier, Walter Lippmann, and Karl Popper, cemented a coherent social theory which vindicated liberal ideals on new epistemological grounds. To them, the aspiration towards ‘scientific’ politics denoted a methodological delusion built on a misunderstanding of the nature of knowledge and of scientific work, as well as on a hubristic conception of their potential. By linking analogically the freedom experienced by the scientist, to the one guaranteed by the market or by the rule of law, the position of thought and knowledge in society became their core concern. Paying attention to this recoding process sheds light on the peculiar shape of neoliberal ideology: competition and markets were redefined as discovery procedures, traditions were seen as receptacles of tacit knowledge, and institutions were conceived as the preconditions and results of dynamic evolutionary orders. The institutionalization of this fragmentary thought collective at the foundation of the Mont-Pèlerin Society in 1947 revealed both the novelty of this project and its immediate limits, in particular the tensions between its scientific ambition and its ideological projection.

*Key words:* epistemology, Friedrich Hayek, history of science, ideology, Louis Rougier, Michael Polanyi, Mont-Pèlerin Society, neoliberalism, sociology of knowledge, Walter Lippmann.

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## **Walter B. Mead—A Remembrance<sup>1</sup>**

Phil Mullins and Walter Gulick

Former President of the Polanyi Society, Walter “Wally” B. Mead of Germantown Hills, IL, formerly of Bloomington, IL, died Wednesday, August 8, 2018. Members of the Society will remember Wally as a deep voiced, big-hearted, generous person who loved people and was always ready with a wry or humorous quip. He will also be remembered for the various ways he supported the legacy of Michael Polanyi and William Poteat.

Mead was born in Iowa May 25, 1934, as one of the soon-to-be celebrated Mead triplets. Wally and his brothers were the subject of several stories in the *Cedar Rapids Gazette*, as well as a calendar documenting their first year of life. In addition to his brothers, Wally is survived by his wife, Norma Rossi Mead, who attended the Polanyi Society conference at Loyola University, Chicago in 2012. Readers who came to this meeting will remember Norma’s lively presence and Wally’s obvious delight about his upcoming marriage, after a long life as a bachelor (following the tragic accidental death of his fiancé when he was a young man).

Mead earned a BA degree from Carleton College in 1956 and subsequently went to Yale Divinity School, where he earned an MDiv in 1960. He then studied at Duke, where he was granted an MA and then a PhD in Political Science in 1963. At Duke, Wally came to know Bill Poteat, one of the Duke faculty who encouraged students to read Polanyi. Mead later visited Polanyi in the UK and discussed elements of his philosophy with him. He also developed a correspondence with Bill Poteat and took a keen interest in Poteat's writing and thought.

Wally was ordained by the United Methodist Church in 1960. His life-long interest in and devotion to civil rights was put to the test when he was at Duke. He called meetings in Durham, NC, to get people involved in the civil rights movement and participated in pickets and the integration of a church. However, he was arrested for his efforts to integrate a restaurant and was assigned to a "chain-gang" (although chains were no longer used at that time). Mead wrote in an e-mail about what he experienced:

I was serving my sentence in August of 1962, when the daytime temp always hovered around 100 degrees F, and there was very little rain. Four of the five other members of my work gang were actively hostile toward me, abetted often by the guard. Therefore, I was always the 'point man'—the person who worked ahead of the others in the ditches, where I would be the first to encounter the rattlesnake nests [and where he would be nicked on the back of his legs by those opposed to civil rights following him].

He goes on to say that he was denied many of the water breaks granted the other members of the gang. But he was warned not to try to escape, as he would then become target practice for the guard. "Perhaps the most fortunate thing that happened to me, about a week after my incarceration, was that heat exhaustion caused me to pass out before I could run. Fearing that my death, without my trying to escape, could cause problems for him, he radioed for an ambulance, and I spent the remainder of my sentence in a hospital."

After he left Duke, Wally served four years as assistant professor of government at Lake Forest College, and then from 1967 to 1995 he had a distinguished career as professor of political science at Illinois State University. For 14 years he was the Director of the International Study Programs at Illinois State. He was the author of two books: *Extremism and Cognition: Styles of Irresponsibility in American Society* and *The United States Constitution: Personalities, Principles and Issues*. He was a Forum commentator for 15 years on radio station WJBC in Bloomington. He served as President of the McLean County Mental Health Association and had many other local and scholarly leadership positions.

After his retirement, Wally became increasingly involved in the work of the Polanyi Society. At some point after 2001 when the Polanyi Society became an official non-profit organization, Wally initiated what has come to be known as the Polanyi Society "travel fund." This fund supported the travel of young scholars with limited means so that they might participate in Polanyi Society meetings. Until recently, Wally administered the fund, and he consistently supported it financially.

He was president of the Board of Directors of the Polanyi Society from 2007-2010 and served as a Board Member until 2016. During his presidency, Wally worked hard to expand the reach of Polanyi's thought. He was successful in his extended interactions with the University of Chicago Press to get *The Tacit Dimension* republished, although it came as a surprise to all that the reissue came with a Foreword by Amartya Sen.

Wally helped organize and participated in many of the scholarly endeavors which have focused on Polanyi and Poteat in the last decade. He wrote four articles for *Tradition and Discovery* beginning in 1994 with an appreciation of Poteat's notion of the mindbody. Wally helped organize and was the moderator for the very lively panel discussion "William Poteat and Michael Polanyi: An Ongoing Dialogue" at the June 2008 conference sponsored by the Polanyi Society. Subsequently, this discussion led to a symposium on Polanyi and Poteat in *Tradition and Discovery* (35:2 [2008-2009]) for which Wally produced the leadoff essay. In his other two articles for *TAD*, he contributed a Polanyian analysis of the work of political philosophers Michael Oakeshott and Murray Jardine.

Wally initiated and contributed to the 240-page, 2008 annual issue of *The Political Science Reviewer* which examined many facets of Polanyi's thought. He organized and wrote the introduction for a set of articles published in 2011 in *Bulletin of Science Technology & Society* (31[3]) on Polanyi's relevance for science, technology and society studies. At the 2012 Polanyi Society conference at Loyola, Chicago, Wally was a participant in a panel "Polanyi and Politics/Political Philosophy." Growing out of this panel, Wally and other panelists then wrote essays on Polanyi's political thought, published in 2013 in *Perspectives on Political Science* (42).

Wally was co-director with Dale Cannon of the 2014 William Poteat conference. Among those attending, many were former Poteat students. Along with Dale Cannon and James van Pelt who lived in New Haven, Wally labored long on the many aspects of this conference, including raising dollars for the conference and a piece of sculpture donated to Yale. Wally took the lead in working with the Yale Divinity School Library to set up an archival collection of Poteat materials after Duke indicated no interest in such a project. Wally worked closely with the Yale archivist to gather materials. His enthusiasm for and energy devoted to this project were notable. He corresponded with many former Poteat students and followed up on any leads that came to him that might produce potentially interesting Poteat correspondence or writing.

Those Polanyians who knew Wally Mead will miss his good humor and forthright comments in Society Board meetings and general sessions. A memorial service was held in September at the Universalist Unitarian Church in Peoria. As a final gift to the Polanyi Society, he asked that any donations made in his name be directed to the Polanyi Society.

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<sup>1</sup> This memorial notice draws freely from material provided by Norma Rossi Mead for Wally's obituary, email from Polanyians (with special thanks to Gus Bretyspraak for saving

Wally's account of his "chain gang" experience), and the authors' memories of working with Wally Mead on many Polanyi Society projects.

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### **Ann Herbert Scott: A Memorial Note<sup>1</sup>**

**Phil Mullins and Marty Moleski, S.J.**

Ann Herbert Scott, the spouse of the original Michael Polanyi biographer William Taussig Scott, died on July 16, 2018 in Topanga, CA. Ann was deeply engaged in the Polanyi biography project, which began in 1977. Her own work as an author of children's books treating people of color is noteworthy. See <http://www.annherbertscott.com> for details of her interesting career.

Ann was born in Philadelphia in 1926 and was educated at a Quaker boarding school and the University of Pennsylvania. After teaching a few years at Quaker schools, she took a Master's degree in Social Ethics at Yale Divinity School where she met and later married Bill Scott, who was at Yale on a sabbatical in 1960. After moving to Reno where Bill was a cloud chamber physicist at the University of Nevada, Ann began to explore her interest in multi-ethnic children's literature. She published thirteen books for children, some beautifully illustrated and emphasizing western desert themes. Her 1965 book, *Big Cowboy Western*, was one of the few books at the time depicting children in an African-American inner-city setting. Ann was significantly engaged in her local community, working with librarians and teachers and co-founding a children's literature group. Like Bill, Ann was a Quaker peace activist involved in the many projects of the Reno Area Committee of the American Friends Service Organization, which she helped to found.

In the years after 1960, Ann and Bill became friends with Michael and Magda Polanyi. Because of his background as a physicist with philosophical and religious interests, Bill was invited to undertake the Polanyi biography soon after Michael's death. Bill was extraordinarily methodical and spent 17 years gathering information for the biography and composing the first draft of the manuscript. Ann supported and was involved in every aspect of Bill's research, although it cost a great deal of time and money for Bill to interview 150 people and visit many different archives. Ann read and re-read everything that Bill wrote over the 17 years that he spent on the project.

By the early nineties, it was clear that Parkinson's Disease would prevent Bill from completing the final chapters of the manuscript. Ann worked with Monica Tobin, Bill's long-term research assistant, to round out the final chapters according to Bill's schema. Knowing that Bill could not

finish the book, Ann made the difficult decision in consultation with the Polanyi Society Biography Advisory Committee<sup>2</sup> to allow Marty Moleski to revise Bill's 293,000 word final draft<sup>3</sup> for publication. Although Ann was herself a gifted and successful writer, and despite the extraordinary investment that she had made in the development of Bill's manuscript, she gave Marty complete freedom to restructure and abridge the work. Ann also wrote the Epilogue for the biography, though she did not reveal this to Marty until long after the book was published. Both the final manuscript version and the published biography are a testament to her magnanimous spirit.

Ann Scott was also a Polanyi Society supporter. Over the years, from time to time, she attended Polanyi Society meetings and enjoyed the conviviality of Society gatherings and the sometimes animated discussions. Most recently, she was a part of the celebratory event at the 2005 annual meeting focusing on the recently published biography. Soon thereafter, Ann made a substantial contribution, using some research funds not spent on the biography project, to the then newly established Polanyi Society Endowment Fund. We are all deeply indebted to her, and we hope that the memory of her dedication to Bill, the biography, and the Society will live on.

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<sup>1</sup> This note draws freely on several sources, including the brochure (provided by Peter Scott) distributed at the August 4, 2018 celebration of Ann Herbert Scott's life, notes from a summer 1996 Mullins and Moleski interview of Ann Scott in Santa Rosa, CA, and the memories of Phil Mullins and Marty Moleski. See also our memorial notice, "William T. Scott (1916-1998)" in TAD 25:3 (1999): 5-9 and Phil Mullins, "*Michael Polanyi, Scientist and Philosopher: The Making of the Biography*" in TAD 32:3 (2006): 8-11. Thanks to Walter Gulick for helpful suggestions.

<sup>2</sup> This included the late Richard Gelwick, the late Charles McCoy, Walter Gulick and Phil Mullins.

<sup>3</sup> The full first draft of the biography is in the William T. Scott Archives at the University of Nevada, Reno. The only changes made in it were the regularization of paragraphing, punctuation, spelling, and references. Although the University of Nevada, Reno Library staff is still organizing the William T and Ann Scott materials, inquiries can be directed to Jacque Sundstrand, Archives/Manuscripts Librarian ([jsund@unr.edu](mailto:jsund@unr.edu)). The links following are to some of the University of Nevada, Reno collections.

<http://dewey.library.unr.edu/xtf/view?docId=ead/99-26-ead.xml>

<http://dewey.library.unr.edu/xtf/view?docId=ead/97-15-ead.xml>

<http://dewey.library.unr.edu/xtf/view?docId=ead/2004-15-ead.xml>

<http://dewey.library.unr.edu/xtf/view?docId=ead/95-92-ead.xml>

## **Donations to the Travel Fund, the Richard Gelwick Fund, and the Polanyi Society Endowment**

The Polanyi Society's Travel Fund and the Richard Gelwick Fund enable younger scholars to participate in Society meetings. One of the Society's goals is to involve persons who are presently, or have recently, been engaged in their graduate studies. But making this happen in the midst of the increasing burden of student loans, the escalation of travel costs, and diminishing university resources available to facilitate such involvement is a daunting challenge. Society meetings are held in different places in North America and in some years there are two meetings so demands on these Society funds are different in different years. We need continually to replenish these special funds.

The Polanyi Society Endowment was established a few years ago with a gift from Ann Herbert Scott, the widow of William T. Scott, the original Polanyi biographer. Slowly, the Endowment is growing. The eventual aim is to have an Endowment that generates each year some resources which can be used to support and expand Polanyi Society programming.

Please support these funds by sending a tax deductible contribution to The Polanyi Society, C/O Charles Lowney, 10 Jordan Street, Lexington, VA 24450. Checks should be made out to the Polanyi Society and marked Travel Fund, Gelwick Fund or Endowment (or general operating). You can also directly access the Polanyi Society PayPal button (with accompanying tutorial) to make a donation (<http://polanyisociety.org/paypal/donate.html>). The actual PayPal transaction is handled on the secure PayPal site.

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### **Back Printed Issues of *TAD* Available for Purchase**

A limited number of back issues of *TAD* are available for purchase as long as supplies last. The cost for a copy of issues up to and including Vol. 41:3 is \$5.00. A copy of issues from 42:1 on is \$7.00. All prices include shipping and handling. For issues up to and including Vol. 39:2, contact Phil Mullins ([mullins@missouriwestern.edu](mailto:mullins@missouriwestern.edu)). For issues from 39:3 to the present, contact Paul Lewis ([lewis\\_pa@mercer.edu](mailto:lewis_pa@mercer.edu)). Payment should be sent to The Polanyi Society, C/O Charles Lowney, 10 Jordan Street, Lexington, VA 24450. Checks should be made out to the Polanyi Society and earmarked for back issues.

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### **A Note Concerning Membership**

If you receive the print issue of *Tradition and Discovery*, your membership expiration date is on your mailing label. Dues notices are sent out with the October issue and must be paid by December 31. The membership secretary will contact those who have not paid dues after the first

of the year, but it may result in missing the February issue. Please remember that the Polanyi Society is a small organization with limited resources used for many projects. If you receive only the digital *TAD*, you are not required to have an official subscription; nevertheless, a contribution (which can be made via the [secure PayPal link](#)) will be welcomed.