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In This Issue

Articles and Reviews

Preface	2
News and Notes	3
Toward the Recovery of Common Sense in a Post-critical Intellectual Ethos.....	5
Dale Cannon	
Michael Polanyi and the History of Science.....	16
Gerald Holton	
Polanyi and Post-modernism.....	31
Allen R. Dyer	
Book Reviews.....	39

The Ethics of Authenticity, by Charles Taylor

Reviewed by Walter Gulick

The Problem of Universals, Edited by Andrew B. Schoedinger

Reviewed by Philip A Rolnick

INFORMATION

Submissions for Publication	15
Contributors	42
Membership Information	43

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Preface

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In this issue, I am particularly pleased to include the paper developed from Professor Holton's keynote address at the February 1992 conference on Polanyi in Boston. You will also find a second contribution from that conference, Allen Dyer's essay which continues the discussion of Polanyi and postmodernism found in some other essays in recent issues. Dale Cannon's article is based on his Kent State paper; his examination of common sense also nicely fits into the context of discussions of Polanyi, contemporary culture and the university.

In the last issue, I noted that some members of The Polanyi Society were interested in setting up a "Polanyi discussion list" available to INTERNET/BITNET users. Discussions about this possibility are progressing. We will probably be able to provide instruction and an e-mail address for those interested in the next issue. Several interesting possible uses for electronic communications are already clear. It is likely that papers to be delivered at upcoming Polanyi Society meetings will be made available through FTP (file transfer protocol) to those who can receive copies without the help of the U. S. Mail. An electronic address will also probably be used to produce a updated bibliography of materials on Polanyi as well as disciplinary scholarship making significant use of Polanyi's ideas; such a bibliography will be available by FTP to anyone who wants it. If you have an e-mail address and did not list it in your recent membership renewal, please write to me at my e-mail address (mullins@acad.mwsc.edu).

Phil Mullins

Tradition and Discovery is indexed selectively in *The Philosopher's Index* and *Religion One: Periodicals*. Book reviews are indexed in *Index to Book Reviews in Religion*.

NEWS AND NOTES

A new work by WILLIAM H. POTEAT, *A Philosophical Daybook, Post-Critical Investigations*, Columbia and London: University of Missouri Press, 1990 is making its way into the “muscular assumptions” of the Polanyi Society. References to it were plentiful at the recent meeting of the Polanyi group at the American Academy of Religion in San Francisco as we continued to pursue the implications of post-critical thought with its “mindbody” character as Poteat is exploring it. This work is a briefer and perhaps more “incarnate” work as it grows out of 15 months of journal entries composed after Poteat’s *Polanyian Meditations: In Search of a Post-critical Logic*. A line from the dust cover aptly suggests the appeal and importance of Poteat’s continued pursuit of the vital reality of being: “By every available rhetorical strategy, therefore, this must be an anti-book. It must strive to defeat our centuries-old habituation to the book as spectacle, in order that we may be brought to dwell in the immediacies of our lively selves in the world, as we do in our oral/aural life.”

DAVID RUTLEDGE, Coordinator of Religious Studies for the Polanyi Society is trying to arrange for meeting and talking with WILLIAM H. POTEAT at our next meeting of the American Academy of Religion

in Washington, D.C., Nov. 19 (Friday evening) and Nov. 20 (Saturday morning).

The 1991-92 Michael Polanyi Lecture at the University of North Carolina at Chapel Hill was given by NOBEL LAUREATE DUDLEY HERSCHBACH, Baird Professor of Science at Harvard University. His title was “Imaginary Gardens and Real Toads: Reflections on Science, Art, and Education.” This lecture series is made possible by an endowment from WALDO E. HAISLEY, Professor of Physics, Emeritus.

LADY DRUSILLA SCOTT, author of *Everyman Revived: The Common Sense of Michael Polanyi*, sends thanks to all those persons at the AAR Polanyi meeting who wished her a speedy recovery from eye surgery. She reports that she is getting better though still limited in her reading and writing.

An abstract of Robin A. Hodgkin’s article “Michael Polanyi on the Activity of Knowing - the bearing of his ideas on the theory of multiple intelligences,” *Oxford Review of Education*, vol. 18, No.3, 1992 has been received. It states: “Michael Polanyi’s philosophy of science and his corresponding ideas about how we act, perceive and know was, in part, a revolt against materialist reductionism. In its place he offered a

‘holistic’ theory (not his phrase) of personal knowing: we build up small skills and percepts into larger wholes - Gestalts. Polanyi showed that such ‘personal knowledge’ did not have to be subjective and arbitrary because its components and unifying patterns could reflect real patterns in the universe. Polanyi’s account of how two eyes present differing versions of the world is instructive. It can now be used as a model for understanding how the two parts of someone’s brain may integrate two versions of the world into one synthetic consciousness. Howard Gardner’s and the author’s versions of ‘the multiple intelligences’ theory of how we learn and also the Sperry-Gazzaniga picture of how two brain hemispheres cooperate actively in making sense of the world are surveyed under this Polanyian rubric. These writers highlight both the necessity of active learning and the disciplining, articulating importance of linguistic skills in giving coherence to any multiple intelligence version of how a person acquires and expresses overall competence.”

JOHN APCZYNSKI has a major article on “Belief in God, Proper Basicity, and Rationality” in the *Journal of the American Academy of Religion*, vol. LX, 2. While there are no explicit Polanyian references, the argument will be appreciated by members of the Polanyi Society.

Physicist W. JIM NEIDHARDT and theologian James E. Loder have published *The Knights Move, The Relational Logic of the Spirit in Theology and Science*. (Colorado Springs, CO: Helmers and Howard) "The relational logic of spirit is disclosed in the 'knights move' of discovery in both science and theology, whether in the leap of insight or in the leap of faith." Neidhardt also writes an introduction for THOMAS F. TORRANCE'S recent book, *The Christian Frame of Mind*, also published by Helmers and Howard.

ROBIN KASH, who assists with the preparation of *T&D* is editor and publisher of *Worship Works*, a monthly magazine for worship leaders and planners based on *The Revised Common Lectionary*. *Worship Works* consists of prayers, brief annotations on texts for each week, suggestions of hymns, anthems and organ music, material for use with children in worship, and selections of new and out-of-print books. He is seeking articles on worship, its theology and practice, as well as philosophical intersections and articles on worship and the arts. He is also interested in considering for publication book-length manuscripts on similar topics.

To submit material or to obtain further information write: *Worship Works*, P. O. Box 58, Topeka, KS 66601-0058, or call 913/232-0354. For returns, please enclose a SASE.

For the sake of keeping our network of communication, please send your news and notes to me.

Richard Gelwick,
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