

1. What exactly is the principle of selection used in delineating the various patterns of experience?
Is the list of patterns of experience schematically described in Insight complete or exhaustive?
Why is the "mystical pattern of experience" no more than mentioned in a later chapter in Insight, and why is there an allusion to the "worshipful patterns of experience" in Method (p. 286)?

2. In your lectures on The Philosophy of Education (transcript, 1959, p. 28), you state:

" . . . my notion of the human good is interconvertible with a notion of the structure of history."

And in Insight (p. 233) you state:

"The longer cycle of western civilization has been drawing attention repeatedly to the notion of a practical theory of history."

Finally, the whole movement of the chapter on the human good culminates in a section on progress and decline.

- (a) Is "The Human Good" to be read, in part, as a model for a practical theory of history?
- (b) Is the notion of the human good interconvertible with a notion of the structure of history to the extent to which the human good is a process in which man increasingly becomes, for man, the executor of the emergent probability of human affairs (quotation from Insight, p. 227)?

1. What is the difference between an act of meaning and an act of understanding?
2. Method speaks of "the intersubjectivity of action and feeling" and of intersubjectivity as a carrier of meaning (pp. 59, 61).

In Insight there is the statement that "as the dialectic in the individual and society reveals, man is a compound-in-tension of intelligence and intersubjectivity . . . " (p. 237).

While the combination seems concrete and dynamic enough* I do not understand why there is an element of the contradictory that implies a dialectic. Why is intersubjectivity "opposed" to the unfolding of the detached, disinterested intelligence? Or, to phrase it another way, what is the kind of opposition peculiar to dialectic? Does the combination of intelligence with anything but intelligence always yield the obliteration of intelligence?

* NOTE: Both Insight and Method in Theology refer to 'dialectic' as a combination of the concrete, the dynamic, and the contradictory.