Hashimoto Apt.
18, Kamiyacho, Shiba
Minato-ku
Tokyo

28 July 1967

Dear Dan,

I was very glad to get your letter and learn that you and Jan are well, that you have not given way to despair after a year in the dean's chair at Alabama and to hear the general news of what you have been doing and thinking this past year. I had begun to think that you were going to pass out of sight altogether, so long had it been since I'd heard from you. If Lyn Mostyn had not assured me, as recently as this spring, that you were well, I should certainly have thought so.

There are many things I should like to talk to you about but they mostly must await 'till we can get together again. Dave Parrish wrote me that your Prelude should be out by the end of the summer. I look forward to seeing it. I am glad that you liked Language + Litigation. The Puzzle of Equality is also out now. You are on the list to receive a copy so if you haven't rec'd one let either me or Dave Parrish know. It is considerably tighter and better written than it was, as four years have elapsed since I wrote it and periodically I ~~would go~~ might through it rigorously to sharpen it. The substance is the same, though. Lately I have been reading Wittgenstein. He says "Philosophy aims at the logical clarification of thoughts. Philosophy is not a body of doctrine but an activity. A philosophical work consists essentially of elucidations." In this sense The Puzzle of Equality is a work of pure philosophy as it consists of an attempt to elucidate. It is really just a rudimentary beginning.

though, and awaits someone with greater analytical powers than I have to push its propositions hither and thither to see what can be turned up that might be amusing or of interest. My analytical ability and interest are constantly being ambushed by my imagination.

I came to Japan for two reasons, perhaps three. First, to see a Japanese girl I have known for some time. I don't want to bore ~~me~~ you with what may be ephemeral and at any rate I don't know what to say about it, so I shall omit this reason. Secondly, to learn to speak and understand Japanese and to get a good foundation in the written language so that I can continue it upon my return to France. Thirdly, and more generally, Japan is economically the 3rd most powerful country in the world now, and her growth rate, the highest among advanced countries, is continuing. Combined with this is the fact that she has her own distinct culture and is an Asian country. All of this, coupled with my own ignorance of this part of the world, has led me here.

Since June 12th I have been in school 2 hrs. a day 5 days a week with private tutors and as of the 1st I am increasing to 3 hrs. a day 4 days a week. What I came to see that I wanted to do was learn a language with a different structure from our Indo-European languages. For reasons which aren't worth going into I decided upon Japanese. Wittgenstein says, "The limits of my language mean the limits of my world." I came to this view while still teaching at Virginia long before reading Wittgenstein but first encountered it articulated by Whorf

in Language, Thought, and Reality, a book I think you might enjoy. Since then, without trying to become a specialist, I ~~have~~ plunged into the field of linguistics and read most of the main works, achieved some fluency in French and decided I needed to get outside the structure of English, French, Spanish, etc. Consider, for example, in Japanese — no distinction between singular and plural, nor between present and future, no conjugation of verbs, no articles, no relative pronouns, etc. If the study of history is looked upon as a 'language' one gets a better perspective of it, I think, if one also knows the 'language' of law. At least one notes things that one might otherwise have overlooked. If one gets outside of one's mother tongue altogether, the same thing happens. Whether what one sees will bear any fruit is another question. I may be chasing down a lot of blind alleys but they may all be blind. And even if not, how else is one to find those that lead somewhere? Most of the time I am in agreement with Keats: "... probably every mental pursuit takes its reality and worth from the ardour of the pursuer — being in itself a nothing...."

At the moment I am not doing any writing but confine myself to learning to speak and understand, memorizing Japanese characters (100 already learned, 1900 to go), and reading about Japanese history, literature, culture, etc. As long as I can afford to, I shall continue this life of independent scholarship — though that may be too fancy a word — as I find it rewarding. Next summer I shall return to America and then in the autumn back to Paris.

I still have a thumb in the legal pie. I read U.S.

Law Week and 4th Circuit habeas corpus opinions. I noticed that the Sup. Ct. cited my Handbook a few months ago.

Now that Prelude to Gideon has been hatched what about Lamar? Or have you other things in mind? Does your deanship permit you to do much teaching? Asking this makes me think of Dillard. Dillard will have been dean for 5 years I think. He has been a good dean, I think, although almost anyone would have seemed good in contrast to the last years of Ribble's reign. Nor do I blame Dillard for accepting the appointment. I would have done the same thing and certainly in your case I would have done the same thing as you did in going to Alas. Yet in Dillard's case I think in a broader sense it may have been a misfortune. There are many men who could have handled the Virginia deanship about as well as Dillard, maybe a little worse, perhaps a little better. The difference isn't worth getting wrought up about. But Dillard was, is, a great teacher, and there are only a handful around. If a school has one it is lucky. If it has two, it is rich. In those five years he could have reached a lot more students than he has because of administrative tasks which in the long run, in my view, are of little consequence. Your case obviously isn't the same because Virginia and Alabama are not parallel. You are thrilled even by it. Yet I confess to being vaguely troubled even by it. why shouldn't a teacher teach? If teachers were a common commodity it would be an easy matter. I don't know what your academic experience was like but I encountered very few in a long and eclectic academic career. Herman Hesse has written a moderately long but very good novel on what may be this theme - Magister Ludi. In this sense I think Dillard may not have recognized his own limitations which may be a person's most difficult and important task. And as Dillard accepted the post at an age when he should have been at a more intimate stage of acquaintance with

himself. I find this somewhat sad. It is like a great painter with a mediocre talent for music, or say the accordion of which there are, I presume, many competent players, switching to this instrument and painting in his spare time. There is even a kind of phrase for this in French based on an actual case, "un violon d'Ingres" which means a hobby. The painter Ingres had an obsession with the violin and whenever anyone came to look at his paintings he only wanted to play the violin. From this developed the phrase, "what is your violin d'Ingres — what is your hobby."

I don't know how I got on to this. I have thoughts about Japan but as I shall be here for awhile I prefer to wait and let them steep a bit before giving vent to them.

I appreciate your good intentions about writing, but good intentions make a thin diet. When you have a chance, let me hear from you again.

You and Jan are both well I hope and enjoying your summer.

As ever,