

Merely to note, the institutionalization of intellectual life and the embourgeoisement of intellectuals is to suggest the dangers of our own time. This puts a university that respects the life of the mind under the obligation to keep every aspect of intellectual life open and free and, hardly less important, to provide the most favorable conditions, of time, space, resources, for its pursuit. And in doing this, it should remember what I have not yet mentioned about the fostering of my life of the mind: that though the mind is wonderfully generative and the energy of ideas forever renewable, the transfer of energy, in universities as in life, is generational. I will not name them here though if I did it would be after Buber's fashion when he acknowledged Dilthey as "my teacher"—I will not name them now, but it is only because of the generative example of great teachers—teachers who had a vocation, teachers who had and shared the life of the mind—that I am standing here.

*Sherman Paul*

#### A FOOTNOTE

When great teachers—challenging teachers—are discussed, it is like a group of stone age hunters sitting around a fire describing an animal they had glimpsed at various times and under different circumstances.

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#### THE HUMANITIES AND THE PROFESSIONS: THE RISE OF BIOETHICS

I have used the term "bioethics" in my title. It is not as familiar a term as "medical ethics," but it has become current as rapid developments in the biological sciences, genetics for example, have raised new ethical questions both for researchers and medical practitioners.

It would be comforting to report that this renewed interest in ethics grew up in the great university centers of study in the humanities, but I cannot. Rather the Nuremberg trials and the code of ethics for medical experiments that they produced, began a development which accelerated in the 1960s with much publicized advances in medical technology and biological research. I need only mention the appearance of dialysis and