

En copia

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My dear Mr. Sanchez:

Your very courteous letter of November 13 has reached me, together with the copy of Mora's Diccionario de Filosofía, and the copies of your review Ciencia, which impresses me as excellent.

Now, as to the Diccionario. Naturally one does not read such a work entire or cover many articles at a sitting. I have, however, sampled it pretty thoroughly, and I have convinced myself that Dr. Mora has produced a scholarly work of great value. It seems to be objective, without -- political, economic, or religious or theological prejudices: for example, there are good articles on St. Thomas, on Kant, on Lotze, and on Marx. If prejudice existed, it would appear in at least one of these or in the treatments of Hegel and Hegelianism. I am delighted with this aspect, especially. It is broad in scope, and almost as good on German writers as on Spanish and American ones. There are really surprisingly fair articles on Nietzsche, F.H. Bradley (the spelling Heribert should be Herbert), and S. Alexander; it is remarkable that J. Martineau gets a good treatment. The typographical form is well planned, clear, and artistic; naturally -- there are some misprints, as in every book (see the bibliography under -- Persona). As one who has written numerous books I congratulate Editorial Atlante and Dr. Mora on their admirable co-operation in securing a beautiful result.

Some disappointments fell to my lot as I read the articles. While the treatment of W. James and Dewey is good, and that of Royce is at least passable, many distinguished American philosophers from the United States are omitted, for example Whitehead (the greatest living philosopher of the Anglo-Saxon world) and Santayana (whose Iberian provenience makes his omission all the stranger). Most peculiar is the omission of -- North American personalism. The articles on Persona and Personalismo --- treat personalism as purely French and German (with some Spanish American representation). The development of personalism in the United States has been a truly important movement. Some of the names that should have been mentioned are B.P. Bowne, M.W. Calkins, G.H. Howison, and among contemporaries, A.C. Knudson, R.T. Flewelling, and many others, including myself (my introduction was published in Argentina as Introducción a la Filosofía). The amusing aspect of it is that in the United States there are many who think of personalism only as an American movement under Bowne's influence. Mora's article is a welcome antidote to that provincialism, even if it is itself very one-sided. Even more surprising to me is the omission of Eugenio Maria de Hostos, the Puerto Rican whose works have been published recently in an impressive edition. Hostos was, it is true, no epistemologist or metaphysician; but he was a very distinguished social philosopher whose influence extended through all the Americas, and into Europe. To omit his name is a real calamity, especially to North Americans who use the dictionary. North Americans would also have welcomed -- articles on each of the countries in the Americas surveying the development of philosophy in each country. The articles could have been strengthened by more cross-references; more "Véase"s would have helped the user of the dictionary.

Despite this somewhat critical comments, I can say the dictionary a mine of valuable information and of good

at I find
itions;

every scholar in the Americas ought to own it and use it, if he has any interest in philosophy at all. -- I shall be glad to have you use any part of my remarks in advertising your excellent publication. -- Will you be -- kind enough to give me some information about Dr. Mora. He is unknown to me.