

Dear Professor Ferrater-Mora: One of the articles translated was  
"order" from your Diccionario de filosofia (reference → on p. 2)  
When I visit Bryn Mawr this spring would you see me  
Grant-in-Aid Application Paul Grimley KUNTZ  
to discuss this project, now submitted to ACLS, and the

possibility of a volume of translated essays on order?  
The Concept of Order: A Critical and Systematic Bibliography  
1. Filling a gap  
2. The use of the work  
3. A bibliography that is a "time-binding" act, interdisciplinary and intercultural  
4. Conclusion  
Yours truly,  
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Grinnell, Iowa  
2-12-63

1. Research, my own and my students', led me to recognize the lack of bibliographical help for scholars examining concepts, their definitions and applications. In making the "Index of Terms" for Philosophy: The Study of Alternative Beliefs, (The Macmillan Co., New York, 1961, with Neal W. Klausner, pp. 661-674) I came to wonder about the use of "order" in every branch of philosophy, and indeed in every art and science. Because the existing reference works are inadequate, I was driven to attempt to fill the gap. I call my approach "critical" because it will be fully annotated to help the reader find the definitions and theories. Professor Anatol Rapoport, who offers to publish the work in General Systems, requires an annotated work. I expect that this will mean such editing that one can trace debates: about hierarchical ordering, about isomorphism of knowledge and fact, about identity, interdependence, or independence of orders (moral and religious, legal and political, moral and aesthetic, psychological and logical, etc.). Because the work is to be classified under categorical and disciplinary heads, it is called "systematic". I am excluding from this work an historical bibliography and a bibliography of ordering concepts in non-European civilizations; this is not an expression of lack of interest, but because of the vastness of the task.

2. Ordering concepts are a necessity for thought and knowledge. An epigram like "no order, no science" does not settle the matters of which order and how defined. Much new work is not yet known beyond its field of origin. Therefore a comprehensive interdisciplinary approach is the most likely way in which a philosopher can serve communication between men in different empirical fields. After my efforts with students proved successful, my President approved inviting eminent scholars to a Seminar on Order to be held at Grinnell next year. This Seminar is to be a center from which can be disseminated throughout the college the freshest reports from the frontiers of knowledge. All Juniors next year will be writing essays on the concept order. This is called a "Junior Concepts Examination," an innovation of the past two years, during which "man," "evidence" and "valuation" were discussed. The suggestion of using order as a theme for 1963-64 and 1964-65 came from eight departments. Thus there developed fruitful conversations with members of every other department in my faculty. Interdisciplinary work also led to a chairmanship of a meeting of Kent and Danforth Fellows next August at Notre Dame. Stephen Graubard, Editor of DAEDALUS, expresses "extreme interest" in publishing papers from the Grinnell Seminar, and I hope to find a publisher for the Notre Dame session: J. Edward Dirks, or his successor next year, will consider these papers for The Christian Scholar. Now under negotiation is an article "order" for the Encyclopedia of Philosophy. These activities have put me in touch with a hundred eminent scholars. Since I am now actively publishing, and speaking, the bibliographical work is coordinated with my personal research, my institutional role as a teacher, and my role as member of learned societies.



3. A bibliography is a way of making present workers aware of their indebtedness to their predecessors. It is an act of "time-binding". It is more than interdisciplinary: it is building bridges between cultures. I am now actively contributing to Bibliographie de la Philosophie, UNESCO, Paris. I hope to coordinate my work with Erich Rothacker's Archiv für Begriffsgeschichte, Bausteine zu einem historischen Wörterbuch der Philosophie. I hope to make Englishmen and Continentals aware of the richness of American thought about order. My way of beginning is to acquaint myself with their literatures. My bibliography is testimony to the necessity of reading other tongues, if one does research in any depth. Happily my students have translated articles from four other languages into English. ←

4. Conclusion: I have for three years concentrated all my reading on the problems of order, and the result has been an almost weekly "supplement" of articles and books to my original list. I have spent my summers working intensively, and I have spent hundreds of dollars in having doctors' theses, chapters of rare books, and journal articles duplicated. My visits to university libraries have been not frequent enough, nor have I had secretarial help in systematizing my "Supplements", which are ordered alphabetically. The new material often came up in merely historical order. I believe that my accumulation (about 3,000 items) can be classified, systematically annotated, checked by experts and rigorously edited with the help I have requested. The task could not otherwise be accomplished. My plan is to continue to break down my list into systematic units. One such is "Order, Chaos, and the Arts," which I did in conjunction with a series of lectures this Fall for the Fine Arts Division. As I submitted "Order, Chaos, and the Arts" to musicians, historians of art, aestheticians, etc., so I plan to submit "Law and Order" to constitutional lawyers, et al. I plan to begin with my local colleagues, then after a revision to submit the list to outside authorities, and then to get additions from abroad. Each section will thus go through three or four editions. It would be fine to hope for work like that of John C. Rule's "Bibliography of Works in the Philosophy of History 1945-1957," Beiheft I, History and Theory, Moulton and Co., 1961, 's Gravenhage, or work from Archiv für Begriffsgeschichte, Bausteine zu einem historischen Wörterbuch der Philosophie, or The Syntopicon of the Great Books. The other models for my work are the annotated bibliographies of L. L. Whyte in Aspects of Form: A Symposium on Form in Nature and Art, and Monroe C. Beardsley's writing on order in Aesthetics: Problems in the Philosophy of Criticism. Each author might say

Maiores rerum mihi nascitur ordo,  
Maius opus moveo.

Aen. VII, 44-45