

# THE PENNSYLVANIA STATE UNIVERSITY

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Professor Paul Edwards  
New York City, N.Y.

Dear Professor Edwards:

Thank you for your prompt answer to my letter and for your willingness to answer my queries concerning the section on Contemporary Spanish Philosophy in the Encyclopaedia.

No doubt you have been advised by persons well acquainted with the present state of Spanish philosophy but I am still afraid that the advisors have more closely followed the vox populi than the vox philosophi. Assuming that for some reason the name of Professor Ferrater Mora was not included in any of the lists of contemporary Spanish philosophers submitted to you, I still find it puzzling that no names other than that of Julián Marías (Zubiri belonging to an older generation) were mentioned. Professors José Gaos and Eduardo Nicol, presently in Mexico, and Professor J.D. García Bacca, presently in Venezuela, are also very prominent among Spanish philosophers, and, as is the case with Professor Ferrater Mora, they certainly come before Mr. Julián Marías in philosophical significance.

To be sure, I do not dispute your opinion on the value of Professor Ferrater Mora's book, Being and Death, since in matters philosophical opinions are far from being uniform. I still believe that this book is a major item in contemporary Spanish philosophy, particularly in view of the fact that it is a full-fledged ontology (the problem of death being only a guiding thread for a more thorough philosophical investigation). Professor Ferrater Mora has, moreover, produced other books. I take the liberty to send to you by separate mail copies of Philosophy Today and Man at the Crossroads (to confine myself to works available in English), which you may perhaps find of some interest.

I apologize if I gave the impression of wishing to

001091

disparage the work of Mr. McInnes, whose scholarship and philosophic competence I am in no position to judge. I was probably unduly incensed by some of the shortcomings concerning Spanish philosophy found in the Encyclopaedia. I wish to assure you that these shortcomings are real, independently of whether the so-and-so is or is not included in its otherwise splendid volumes. For instance, on rereading the article on Professor Xavier Zubiri, I notice that his book, *Sobre la esencia* (1963) is mentioned in the bibliography. Yet, none of the ideas developed in this book --which is Zubiri's major philosophic production, not to be compared with his earlier collection of essays, *Naturaleza, Historia, Dios*, published in 1944-- are even hinted at in the Encyclopaedia article. A confirmation of this shortcoming may be found by consulting Professor Ferrater Mora's article, "The Philosophy of Xavier Zubiri," in George L. Kline, ed., *European Philosophy Today*, A Quadrangle Paperback Original, Chicago, Ills., 1965, pp. 15-28.

Thanking you again for taking time to answer my letter,

Sincerely,

Priscilla Cohn