

75 West Street
Northampton, Mass.

Dear Professor Ferriter: I received your letter of the 22nd and was glad to hear from you. I have been thinking of you very much lately and of the work you are doing. I have been very interested in the work you are doing and in the results you are achieving. I have been very interested in the work you are doing and in the results you are achieving.

Thank you very much for your two books and the articles, which have recently arrived. It is a pleasant honor to receive your good wishes for this year. Being as no doubt you have derived from the questions I have had to even ask you more literary than philosophical, I have begun with the essays on Irony and on Poetry. It pleases me to find you attributing such a central place, and such important functions, to irony in human life. And the reflections on poetry seem to me to furnish a well-taken corrective to the extremist views of "pure poetry." In its original French form, that doctrine seems to me to have been, at least in its time, an illumination; but it has now gotten into the hands of bloodless grammarians who try to justify their inability to react by insisting that there is nothing to react to.

Eliade's books, with which I am now pretty well acquainted, are full of "abolition de l'Histoire," and I have recently read Geyl's "Use and Abuse of History." I shall be interested to compare your views in "Quatre Visions" with theirs. There can be no doubt that the subject is absolutely central - not to say decisive - for our time.

As to "Man at the Crossroads," I sent the four chapters to the Beacon Press on June 9th, and on the 13th received a form-postcard from them acknowledging receipt of the MS. If I hear anything further from them, I will let you know at once. Perhaps more probably, they will now communicate directly with you.

May I ask you if you can put me on the track of any good French translations from the Pali Buddhist Canon? I have been considerably interested by Buddhism for the last couple of years. It is too late in the day for me to learn Pali (as I am further told that Pali is not enough - one must have Sanskrit too!)

Except for the first volume of "Dialogues of the Buddha," translated by Rhys
 Davids alone, I am extremely suspicious of the English translations; they seem
 to be largely devoted to proving that the Buddha was an Evangelical Protestant
 of rather feeble mentality (which is quite obviously the Malteschoung and
 mentality of the translators; Mrs. Rhys Davids is the worst offender; but Miss
 Horner runs her a close second here). Coomaraswamy wants to make his into a
 mere variant of the Upanishadic philosophers. As to the Germans, Reidensticker
 seems to have no axe to grind, but he worked at a time when Pali was still
 largely a puzzle and every man improvised his own solutions. (The same comment
 and the same reservation seems to apply to Warren in English.) Neumann's
 "literary" archaizing tends to blur everything. In the case of Greek (which I
 don't know either) I have always found French translations the most satisfactory
 (in which I am supported by a friend who does read Greek). Could you, then, by
 chance tell me of any good French translations? I should be much obliged to you.

With best wishes,
 Yours cordially,

Willard R. Trask

I shall be interested to compare your views in "Dialogues of the Buddha" with
 those of the other translators. There can be no doubt that the subject is peculiarly central - not
 to say decisive - for our time.
 As to "Man and the Cosmos," I sent the four chapters to the Beacon Press
 on June 24th, and on the 13th received a form - signed from them acknowledging
 receipt of the MS. If I hear anything further from them, I will let you know as
 soon as possible. Perhaps more probably they will now communicate directly with you.
 May I ask you if you can put me on the track of any French translations
 from the Pali Buddhist Canon? I have been considerably interested by Buddhism
 for the last couple of years. It is too late in the day for me to learn Pali
 (and I am further told that Pali is not enough - one must have Sanskrit too!)

29-VI-56.