To Edgar S. Brightman

[6 December 1951]
[Boston, Mass.]

Brightman received this note with the following paper on J. M. E. McTaggart, William E. Hocking, and Brightman. He wrote at the bottom of the note: “I'm certainly going to take this into account. Thank you for your frankness.”

Dr. Brightman

I am almost ashamed to turn this paper in because of the numerous errors found in it. How the typist made such error, I cannot understand. I have tried to correct as many of the mistakes as possible, but some of them I couldn’t. For an instance there is a long quotation on page 10 which from Hocking which should have been single-spaced without quotation marks, indented, and set off by an omitted line before and after it. The footnotes are also in somewhat bad condition. I have corrected them as much as possible.

I hope that this can [will] be taken under consideration in your correcting the paper. It so happens that I am financially unable to have it retyped.

[signed] Martin L. King

AHLS. MLKP-MBU: Box 114.


[6 December 1951]
[Boston, Mass.]

Following Brightman’s instructions, King builds on his earlier comparison of McTaggart and Brightman, bringing the philosophy of William E. Hocking into his discussion. King concludes that Brightman “is much more sound

1. William Ernest Hocking (1873–1966) was a noted American philosopher of religion and proponent of what may be termed “objective idealism.” He attended Harvard University, receiving his B.A. in 1901, his M.A. in 1902, and his Ph.D. in 1904. After additional study in German