

*La Vita dello Spirito.* . By ARMANDO CARLINI. Florence : Vallecchi, 1921. Pp. 225.

*L'Azione.* By MAURICE BLONDEL, translated into Italian by ERNESTO CODIGNOLA. Florence : Vallecchi, 1920. Vol. i, pp. 284 ; Vol. ii, pp. 371.

Signor Carlini's book had its origin in a course of lectures, delivered at the University of Pisa in 1920-1921, and intended to expound some of the concepts of present-day idealism, and show their greater concreteness and more realistic character as compared with the older idealisms. If anyone wants to be introduced straightway into the motive, aim and direction of the philosophical movement,—perhaps best described by linking together four names, Bergson—Blondel—Croce—Gentile, he will find no better propaedeutic than this. The author, whose valuable work on Locke we noticed recently, gives us not a historical or biographical account of present philosophers and their theories, but a lucid exposition of the leading concept which underlies their different expressions—*élan vital, action, spirito, atto puro*—a new concept of history.

The importance in this connexion of Blondel's concept, based like that of Kant's *Practical Reason* on the Moral Law, is especially emphasised by Signor Carlini. To most of us Blondel is no more than a name. His book *L'Action*, recognised when it appeared in 1893 as a philosophical work of the first order, a second edition being almost immediately called for, unfortunately aroused such violent animosity in Catholic circles that the author withdrew it, and so effectually that copies are now excessively rare. (The Bodleian is believed to be the only public library to possess one.) Against the author's wish, though not we understand actually in defiance of his authority, a translation of it is included in the new series of Philosophical Manuals, *Il Pensiero Moderno*, now in course of publication by Messrs. Vallecchi of Florence. The translator Signor Codignola is also the general editor of the series. He says in a note: "I have been induced to undertake this translation in the firm hope that to-day at last, both without and within the Catholic church, our minds are better disposed to understand one of the most powerful, most religious and most profoundly human, voices in the whole history of philosophy".

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*Contribucion del Lenguaje a la Filosofia de los Valores.* By JUAN ZARAGÜETA BENGOCHEA, with a *Contestación* by E. SANZ Y ESCARTIN, Count of Lizarraga. Madrid : Jaime Ratés, 1920. Pp. 221.

The idea underlying Senor Zaragüeta Bengoechea's work is excellent and worthy of all applause. There is much light to be thrown on philosophic problems in general, and on the problem of values in particular, from the study of language. For language reveals what ideas have so insistently forced themselves upon human attention that words have had to be coined to express them. It attests therefore the use and usefulness of an idea. It proves also that common thought is often ages in advance of philosophic 'reflexion'. For example European philosophy did not discover the problem of the Self before Descartes ; but European languages had employed personal pronouns from the first. We may be sure then that a philosophic problem recognised by language is a real problem. We may take it also that though language is plastic and to be moulded by those who master it, which is the reason why the intellectual development of a people can be deduced from its language, its initial testimony is honest