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- W. D. LIGHTHALL, LL.D. *The Person of Evolution*. London and New York: Macmillan & Co. 1931. Pp. 216. 8s. 6d.

CORRESPONDENCE

TO THE EDITOR OF THE *Journal of Philosophical Studies*

DEAR SIR,

In the January number of *La Critica* Signor Croce takes me to task for a remark I made concerning him in my review of Ugo Spirito's *Idealismo italiano e i suoi critici*, in the *Journal of Philosophical Studies* of July 1930. Since I seem to have misled your readers, I feel obliged to make amends by communicating his strictures: "In a review by Jessop in this excellent philosophical organ . . . emphasis is given to an affirmation and an exhortation attributed to me, namely, that (in *La Critica*) I have reproached the youth of Italy for busying itself with the abstract principles of philosophy instead of applying them in literary criticism, history, etc. This, writes the reviewer, 'is of interest as showing Croce's superb confidence in the finality of his findings, and the authority a teacher can acquire in Italy.' I do not know whether this false interpretation is to be found, though it may well be in the book under review, nor shall I take the trouble to clarify such a trifling detail, since I am now accustomed to see and discount in books, reviews, and journals similar ineptitudes and confusions. But since Jessop has fallen into that misunderstanding, I must explain to him that although I have recommended, and still recommend, in word and still more in deed and example, historical studies as at once a stimulus to and a control of philosophical thinking, I have never dreamed of exhorting anyone to 'application,' that is to mechanical tasks, to thinking without thinking. This in truth would be not so much conceit as stupidity. . . . The advice I have given is the same as that given by Giambattista Vico, when he recommended the young to read the poets, historians, and orators in order to stock the memory and prepare material for judgment, thereby avoiding the danger of becoming subtle, barren, and socially useless. This was the plain meaning of my article on 'Troppa filosofia.'"

I freely accept the correction, and apologize for having uncritically followed Signor Spirito's version of "Troppa filosofia". And perhaps Signor Croce will pardon me more readily if I mention that in translating my expression "superb confidence" by "superba fiducia" he has misinterpreted the adjective. The English "superb" is by no means always a pejorative.

May I take this opportunity of begging Signor Croce to induce a publisher to reissue the English translation of his valuable *Breviario di Estetica*, now out of print?

T. E. JESSOP.