

Jean FRÈRE, *Le bestiaire de Platon*, Paris, Kimé, 1998, 127 pp.

L'âme humaine en sa division tripartite (intelligence, cœur ardent, désirs et sensations), ne diffère guère de celle des animaux. Platon fait usage de cette affinité pour rapprocher le psychisme humain du psychisme animal. Il se sert donc d'images animales pour décrypter l'âme humaine. D'ailleurs, les divers qualités des animaux d'espèces multiples sont fort proches des qualités humaines, même si les animaux sont privés de *logos* (celui-ci entendu dans sa double fonction d'intellect et de langage). Jean Frère, sensible chercheur et éminent connaisseur de la littérature ancienne, puise inlassablement dans les chants homériques pour illustrer son sujet. Le présent ouvrage fait suite à l'article de l'auteur, *Métaphores animales de la vaillance dans l'œuvre de Platon*, publié dans les Actes du Colloque sur *L'animal dans l'antiquité*, Paris, Vrin, 1997, pp. 423 - 434. Le livre abonde d'informations très rigoureuses fondées sur le comportement animal vu dans la perspective d'une comparaison avec le comportement humain dans des situations semblables. Les dessins à la fin du volume illustrent les thèses de l'auteur.

Maria PROTOPAPAS-MARNELI

Pietro PRINI, *Introduzione a Rosmini*, Roma, Laterza, 1997, 198 pp.

The author studies Rosmini's works from the viewpoint of a historical and critical examination of the applications of the Rosminian idea of being in the sciences. The book contains philosophical essays about the Rosminian thought. Chapter I, «The ambiguity of the restoration and the problems of the politics» (pp. 3-18): 1. *The rhetorical topics of the counterrevolution and the problems of the politics*. The re-establishment of the Rosminian political forms is markedly expressed in laws and rules considered as methods of salvation from extremism. These methods are often mentioned as manifestations of the *political wisdom and common sense*. 2. *The critique of the Restauration and the «second Politics»*. The Rosminian systematic critique might be considered as the development of the fundamental features of the social fraternity and equality between the citizens. The antirationalistic and metaphysical camp is represented by Rosmini in the «*second Politics*», in sense of the overcoming of the utopian empirism and rhetorical exhortation of the atheism. Chapter II, «Rosmini educator» (pp. 19-36): 1. *The unity of education*. Prof. Prini states that Rosmini sustains the harmony between the social and religious order against the terrible European wars and gives to each individual the chance to fulfill the necessity of moral education and the conditions of the creation of the Christian Encyclopaedia. The Neoplatonic scale of the moral and aesthetic judgments and principles can be encouraged by avoiding a «bad education». 2. *Moral qualities of art*. The illustration of the categories of *probability, facility and beauty* expresses the educativ order in the realistic framework of the Rosminian theory of education and history of art. Chapter III, «The essence of the truth» (pp. 37-67): 1. *From the pure conscience to the «form of truth»*. The author considers the Rosminian concept of «pure conscience» as the awareness and implication of the thought into the human soul; the pure conscience is the source of the innate knowledge prior to every form of acquired knowledge. This original subjectivity is the internal sense (Campanella) without a particular feeling. This «internal light» becomes a mirror that receives the images of the things. Rosmini considers the form of truth as *eidetic form* and investigates the spiritual connections and applications or forms of the elements of the idea of being. 2. *The idea of being as objective form of knowledge*. The idea of being seems to be guaranteed by the necessary and natural