

Society from Elizabeth to Charles I (Princeton, 1953) p. 231 and *passim*. Finally, in the bibliography and scholarly apparatus there are some errors of omission and commission: add William G. Crane's work on *Wit and Rhetoric in the Renaissance . . .* (New York, 1937), and Mario Praz's important study of *Secentismo e Marinismo in Inghilterra* (Florence, 1925). I have noted more than one example of the use of inferior editions: e.g., of the 1895 edition of Rashdall's *Universities*, instead of the modern revised edition by F. M. Powicke and A. B. Emden (Oxford, 1936). *E. G.* should be *G. B. Harrison*; the author of the *Provinciale* is usually *Lyndewode* (thus in the *S.T.C.*), not *Lindewode*; Troeltsch's *Social Teaching of the Christian Churches* is in 2 vols.; Max Weber's work is *The Protestant Ethic and the Spirit [not Spread] of Capitalism*; etc.

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***L'Evolution, Hypothèses et Problèmes.* By Rémy Collin. Paris: Librairie Arthème Fayard, 1958. Pp. 133, with index. 350 francs.**

This book belongs to the collection *Encyclopédie du Catholique au XXème Siècle, Je sais—Je crois*, and edited by Daniel-Rops. Outstanding writers, such as Chenu, Journet, Gustave Cohen, Jacques Leclerc, Georges Tavard, Wladimir d'Ormesson, etc., are listed as contributors. The purpose of the series is to acquaint the average cultured layman with the most important problems of our age. Obviously the authors have no intention of writing learned treatises. They simply wish to keep their readers informed of current issues and to direct their attention to the Catholic viewpoint. Many of the books are primarily theological, both in the choice of the topics, and in their development. This reviewer has had the occasion to read a few volumes and he is of the opinion that they may be very helpful to the general public.

In the introduction the author opens the discussion with a general definition of the word *evolution* and proceeds to distinguish progressive evolution from its counterpart, namely, regressive evolution. He shows very clearly that the term *evolution* in the context of this book is used as designating progressive *evolution* according to a purpose. From

the general considerations just given the author says that the scientist has two methods at his disposal, namely: induction and insight. The word *insight* is used by this reviewer to designate what the author describes as an "*une intuition de l'esprit du savant qu'on appelle une intuition.*" The word *intuition* translated into English would not render the exact French correspondent meaning. At this point, the author makes a very timely remark to the effect that there is too often a tendency among scientists to oversimplify the problem by the use of a well thought out theory. In fact the author does not hesitate to criticize Teilhard de Chardin's enthusiasm. Here is the principal part of the text concerning that problem: "Je crois plutôt que, quand un savant moderne réfléchit sur sa condition intellectuelle, il baisse le ton et prend souvent conscience qu'il quittera ce monde avant d'en avoir résolu toutes les énigmes. Car la science est inépuisable. Mais nous savons aussi qu'un peu de science est possible." The author wishes to make his position quite clear and he feels very strongly that theories must be time-tested. He is right in emphasizing the point that the modern scientist (and the same is true of every scientist) must necessarily feel the inadequacy of a theory, not only as regards evolution but in every field of science.

Speaking of *creation* as opposed to *evolution* he notes that creation is related to what he calls *fixism*, while *evolution* is inseparable from the concept of progress or change. One might agree with the latter part of the affirmation, not with the former. Concerning creation Collin says that the concept of creation has its origins in Revelation, or what he calls "*la révélation judéo-chrétienne.*" This reviewer does not fully agree with the author's position as relating to the origin of the idea of creation. He feels, as does Saint Thomas, that some ancient Greek philosophers, especially Plato and Aristotle, had some idea of creation. (*Com. in VIII Phys.* lect. 3, no. 6; and also lect. 2, no. 5). On the other hand he is right in saying that the notion of creation is not linked to any scientific hypothesis.

The first part of the book elaborates somewhat at length on three fundamental concepts, viz: cosmogenesis, biogenesis and anthropogenesis. The last chapter deals with transformism as presented by Lamarck, Darwin, De Vries and others. Towards the end of the second part the author makes an attempt to reconcile the theory of evolution with metaphysics and with Christian thought, "*la pensée chrétienne.*" He does not succeed very well. In fact the last chapters fail to solve the issues so ably presented in the preceding ones. The fault lies not

so much in what the author says, but in his avoiding the real issue. One feels that there is some fundamental confusion in his mind, at least on the level of philosophical principles. Readers who are interested in a clear and concise presentation of facts will find the book very informative, although philosophically it is not really satisfactory.

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Formale Logik. By I. M. Bochenski. Freiburg / Munich: Verlag Karl Alber, 1956. Pp. xv + 640, with index.

This book is the first history of logic on a considerable scale since Prantl's work of a hundred years ago. The author has some advantage over his predecessor in respect of greater availability of documents, and is incomparably better equipped with logical science for their interpretation. Furthermore it is just in the intervening century that a distinctive and rich new chapter has been added to the history of logic by the development of mathematical, symbolic or "modern" logic. This new development is actually what has made a newly scientific history of logic possible. Prantl's *gaffe* about the *Summulae* of Petrus Hispanus being Byzantine in origin was immediately exposed by scholars; but it was not till Lukasiewicz's historical work became widely known through his paper in *Erkenntnis* (1935/6) that the achievements of the Stoic and even the medieval logicians began to be widely understood. It needed the rich logic of today to produce a logical awareness capable of recognizing the content of the texts for what it is.

Conformably with the plan of the series *Orbis Academicus* the history is presented in texts translated into German and linked by short comments on their significance. Partly perhaps as a result of this plan the purely chronological method of Prantl has been replaced by a more systematic arrangement according to logical subject-matter. Indeed almost the only concession to chronology is in the distinction of a few broad periods within which the history proper is rather sampled than fully described, the author being the first to admit that research is not yet ripe for a full history whether of ancient, medieval or oriental logic.

To such research the book will certainly be a guide and stimulus.