

truth and beauty. The narrative of the A. reaches wider, social context in the fourth chapter. He considers the role of the whiteheadian beauty in his vision of human civilization, especially examines the function of the Arts and of the „adventure” – the very whiteheadian term that describes human ability to discover and to explore what exceeds the actual state of the culture. The rational nature of beauty is a subject of the fifth chapter of the book, where the A. gives many references to the modern physics and other sciences, and where the structural considerations on beauty evolve into a quite universal vision of the reality. The role and the meaning of peace in this, civilizational context is also explained here. The last chapter displays evolution of the notion of God in the philosophical works of Whitehead, and speaks of the connection of the whiteheadian God with the world. Whitehead uses the term: „nature of God” as a description of God's existence. In the nature of God he distinguishes his primordial and the consequent nature.

Whiteheadian notion of beauty concerns not only esthetics but also intellectual and ethical values. The beauty is a very fundamental feature of our reality. It is a part of any human activity, even of economics. Whiteheadian epistemology displays, better than others, the beauty and perfectness of the nature. One of the very essential features of this kind of beauty is the mutual adoption of different parts of the reality – a feature that has a lot in common with the ancient Greek idea of proportion. *Process and Reality* describes the beauty in a three point definition where primordial harmony, esthetic experience and divine being are creating its constitutive nature. These three are so universal that are giving existence to all the beings, but also giving them certain inner unity and the unity within the structure of the Universe.

Examining principal works of Whitehead in a research for their theological consequences the A. asserts that the form of the relation of God to the material world is a main object of the change in the whiteheadian idea of God. In the *Adventures of Ideas* he gives a quite original solution of the problem. Whitehead does not describe the connection of God with the world as a part of the consequent and superjective divine nature. Instead, he uses the expression „Eros of the Universe”. In this sense, God is a source of all possibilities of development. This idea, present in *Process and Reality*, urges the A. to repeat the famous whiteheadian words: „God is a poet of the world, with tender patience leading it by his vision of truth, beauty, and goodness”.

The research made by the A. seems to be very comprehensive and well structured.

Krzysztof MAŁEŁ SJ

Kazimierz JODKOWSKI, *Metodologiczne aspekty kontrowersji ewolucjonizm-kreacjonizm* [Methodological aspects of evolutionism – creationism

controversy]. Series RRR (Realism Rationality Relativism) vol. 35. Wyd. Uniwersyteckiego, Lublin 1998, 538 pages, name and subject index.

The main thesis of this book – written by a well known epistemologist and philosopher of sciences (Institute of Philosophy, Pedagogical University, Zielona Góra) is rather skeptical. Both parties of the conflict defend a complex set of beliefs (metaphysical, religious, quasi-religious, or methodological), both *a priori* accept many narrow, but controversial assumptions, both often ignore the primary arguments of the opponent. Some cognitive errors, however, are specific for a given party. Supporters of evolutionism try to make a peace with theologians, i. e. to demonstrate compatibility of actually non compatible ideas. Supporters of creationism often disregard the scientific, manifest evidence, rejecting everything but the literal meaning of selected biblical texts. Does this gloomy panorama do justice to the actual state of the controversy? Jodkowski assisted by more than 1200 bibliographical references, provides many good arguments and strongly backs up his point of view.

The E/C controversy may seem to pervade all forms of biological investigation, but in fact it is a marginal aspect of observational, analytical and experimental scientific activity. Mechanisms suggested by evolutionists are testable in a rather restricted domain of biological dynamisms, and the rapidly evolving great schemes of phylogenetic classification have a limited and rather transient impact on the progress of research not only in biology but even in paleobiology.

Jodkowski's book may seem too concerned about the secondary, popularized forms of scientific writings – not just first hand scientific papers. But he is right. It is true that first hand reports pay lip service to the evolutionary theory, but the scientific value of these texts, more often than not, does not depend on this kind of declaration.

The book is written in a lively, clear style, abundantly documented by quotations from original sources.

At the end of the book we can find a selection of texts written by well known supporters of „scientific creationism” – Nancy Pearcey, P. E. Johnson, D. H. Kenyon and M. J. Behe.

Piotr LENARTOWICZ SJ

Roman Darowski SJ: *Filozofia w szkołach jezuickich w Polsce w XVI wieku*. Teksty i Studia 32. Krakau 1994 (Fakultet Filozoficzny Towarzystwa Jezusowego w Krakowie), 447 S., 8 sw. Illustr. – ISBN 83-901282-0-9

Die Tätigkeit der Jesuiten im Bereich der verschiedenen Wissenschaften im 16. bis 18. Jahrhundert hat in den zurückliegenden Jahren zunehmend Interesse gefunden. Die Gründe hierfür liegen insbesondere im Einfluß der