

są istotne dla badań nad filozofią Wittgensteina. Zamykający część siódmą spis cytowanej przez Rothhaupta literatury obejmuje 36 stron. Omawiane opracowanie zamyka rejestr osób. Świadectwem wielkiej erudycji Autora jest bardzo żywy, literacki język, niezliczone, bardzo trafnie dobrane cytaty-motta, pochodzące często od autorów niebezpośrednio omawianych w opracowaniu.

Historia nauki o kolorach jest tak stara jak sama filozofia (por. np. opracowanie *O barwach* Arystotelesa). Choć biorąc pod uwagę jej różnorodność i często przeciwne teorie, wydaje się ona właściwie nie do ogarnięcia czy przeniknięcia, to jednak ciągle na nowo pobudza do refleksji nad swoim 'mieniącym się wszystkimi kolorami' przedmiotem badań, który zdaje się umykać każdej próbie jego określenia, opisanie. Książka Rothhaupta jest nie tylko szczegółowym, wielowymiarowym omówieniem rozwoju, jaki przeszła Wittgensteina nauka o kolorach. Jest ona – ze względu na zakres omawianej tematyki – także ważnym przyczynkiem do nauki o kolorach w ogóle. Tylko jeden przykład: przeciwne pozycje reprezentowane przez Newtona i Goethego – a omówione przez Rothhaupta – pokazują egemplarycznie linię przebiegającą pomiędzy obiektywnym i subiektywnym spojrzeniem na kolory. Z jednej strony naukowe, operujące analitycznymi metodami ujęcie, z drugiej strony ujęcie estetyczne, skupiające się na antropologii, na spostrzeganiu kolorów. Tak jak „kolory pobudzają do filozofowania” tak książka Rothhaupta pobudza do filozoficznego zajmowania się nimi.

Józef BREMER SJ

Bogdan LISIAK SJ, *Pojęcie piękna w „Process And Reality” i „Adventures of Ideas” Alfreda Northa Whiteheada* [The Notion of Beauty in the „Process And Reality” and „Adventures of Ideas” of Alfred North Whitehead], Kraków 1997, Wydawnictwo WAM, A 5, 165 pages.

Alfred North Whitehead is a prominent contemporary philosopher and scientist. He was an active participant of the scientific revolution in the two very first decades of this century. In a concise book dedicated to his philosophy the Author (A.) considers the concept of beauty elaborated by Whitehead, especially in his two principal works: *Process and Reality* and *Adventures of Ideas*. The A. analyzes first the existential conditions of the whiteheadian interest for metaphysics, giving many biographical remarks on his life and studies. In the second chapter he investigates the very notion of beauty – central and essential in his system of metaphysics. Metaphysics itself is also examined here with a great attention and accuracy. Relation between beauty and truth is a subject of the third chapter. Argumentation of the A. is based here on a wide insight in the whiteheadian concept of truth, and is followed by the examination of the mutual relations between

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 MADEL SJ

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