

### Book Reviews

JOHN N. DEELY and RAYMOND J. NOGAR, *The problem of evolution. A study of the philosophical repercussions of evolutionary science*, New York, Appleton-Century-Crofts, 1973, 8vo, pp. xix, 470, [no price stated].

Nineteen articles written by fifteen authors, including Waddington, Dobzhansky, Eiseley, Julian Huxley, Ayala, Teilhard de Chardin and Leslie A. White have been collected together, the central theme being the impact of evolution on scientific method. An introduction, setting the topic in historical perspective, is, on the whole, heavy going on account of its philosophical content, its complexity and the author's involved and turgid style. There follow sections on the uniqueness of man as compared and contrasted with animals, the humanness of man, moral issues, metaphysical issues, the impact of evolution on Christian thought, and the development of an evolutionary world view of man. There are editorial introductions to each section, and an extensive bibliography and excellent index.

The book is concerned primarily with the philosophical implications of evolutionary theory in all of its aspects. It wishes to show that not all philosophy of science is to do with mathematical physics as may appear to be the case. The authors maintain that philosophical explanation alone is to be found in evolutionary science and that natural science can therefore be regarded as genuinely philosophical knowledge.

H. J. BLUMENTHAL, *Plotinus' psychology. His doctrines of the embodied soul*, The Hague, Martinus Nijhoff, 1971, 8vo, pp. xiii, 156, Dfl.27.00 (paperback).

Plotinus (A.D. 205–269/270) is judged by some to be the most powerful philosophical mind between Aristotle and Aquinas or Descartes. His doctrines of the embodied soul, however, appear to have received less detailed examination than one would expect, and this book is claimed to be the first extensive study of them. It considers in turn the soul and body, the faculties, the affections, sense-perception, memory and imagination, discursive reason and ideas of individuals, as revealed in his writings. Throughout, the scholarship is immaculate and the book is intended for readers with little or no Greek, as well as for the specialist.

Plotinus derived his philosophy partly from Aristotle, but his psychology shows considerable deviation from him. Thus he rejected Aristotle's view of the soul-body relationship, and adhered to Platonic theories, contending that the soul has a separate existence. In fact, one of the guiding principles of his psychology was the autonomy of the soul. As Dr. Blumenthal puts it, Plotinus used a Platonic approach, but fitted his theories into an Aristotelian framework. In so doing he advanced beyond both philosophers by adapting their ideas and adding his own.

This is an important contribution to Ancient Greek psychology and will be welcomed by historians of psychology as well as by classicists.