

Edouard Hugon

Cosmology

Translated, with Notes
by Francisco J. Romero Carrasquillo



editiones scholasticae

TABLE OF CONTENTS

PROLEGOMENA

PREPARATION FOR NATURAL PHILOSOPHY

- I. The Term 'World'. – II. Three Senses of 'World'. – III. Christ, the Perfect World. – IV. The World of Which we Shall Here Speak. – V. On the Object of Cosmology, or Natural Philosophy. – VI. It is Clear that Natural Philosophy is a Science. – VII. Division of Natural Philosophy. – VIII. On the fortune/history of Natural Philosophy – IX. Where the study of Natural Philosophy should be Treated. – X. Authors who have Written about Natural Philosophy. – XI. On the Method to be Followed in studying Natural Philosophy.....34

FIRST TREATISE

ON THE WORLD WITH RESPECT TO ITS EFFICIENT CAUSE

FIRST QUESTION

On the Peculiar Characters of the World

FIRST ARTICLE

Whether the world is simple and something per se one or something composed

I. Monism. – II. Defenders of Monism. – III. The Three Forms of Monism. – IV. – First Conclusion: Monism, in whichever form it be proposed, is self-contradictory.” – V. Objections. – VI. Second Conclusion: “All possible composition is to be ascribed to the world.”.....	44
---	----

SECOND ARTICLE

Whether the world is a contingent being

I. Meaning of the Question. – II. Errors. – III. The First System is Refuted Easily. – IV. Uncaused Matter. – V. Conclusion: “Uncreated matter existing eternally is intrinsically contradictory.” – VI. On the Fortuitous Coinciding of Atoms. – VII. The System of Active Evolution. – VIII. Active Evolution in many ways results in absurdity. – IX. The System of Hylozoism. – X. The System of Logical Evolution. – XI. What Kind of Necessity is Found in the World: on the law of inertia and the indestructibility of matter. – XII. The Last System is Pantheism.....	52
---	----

THIRD ARTICLE

On pantheism

I. The Notion of Pantheism. – II. Defenders of Pantheism. – III. Idealist Pantheism. Fichte. – IV. Schelling. – V. Hegel. – VI. Conclusion: “Pantheism, whether it be considered in general or under the successive forms that it assumes, is altogether absurd.” – VII. Refutation in Particular. – VIII. On Certain Other Forms of Pantheism. – IX. On Panentheism. – X. On Theosophical Pantheism. – XI. Difficulties Resolved.....	64
--	----

SECOND QUESTION

On the true origin of the world

FIRST ARTICLE

Who is the author of the world

- I. Conclusion: “The author of the world must be a necessary *ens*, distinct from the world, endowed with intellect and will, containing in Himself all the perfections of things.” – II. Objection.....78

SECOND ARTICLE

Whether the world is from God by way of emanation

- I. What emanationism is. – II. Defenders of Emanationism. – III. Conclusion: “Emanationism is intrinsically contradictory.” – IV. Objections.....83

THIRD ARTICLE

Whether the world is from God through creation

- I. The Notion of Creation. – II. It is Shown that this is the True Conception of Creation. – III. Active Creation. – IV. Is Not Creation Formally Immanent? – V. Conclusion: “Creation is not a formally transient action, but only a virtually transient action.” – VI. Whether Creation can be Said to be Eternal. – VII. Conclusion: “Creation on the part of God is entitatively eternal, but denominatively temporal.” – VIII. Creation Understood Passively. – IX. False Conceptions of Creation. – X. Conclusion: “Not only is it not impossible for God to create something, but it is necessary to assert that God created everything.” – XI. How the Idea of Creation is Acquired. – XII. Difficulties Resolved.....87

FOURTH ARTICLE

On the subject and the object of creation

- I. Question. – II. First Conclusion: “That a creature can create as a principal cause is contradictory.” – III. Second Conclusion: “It is contradictory for a creature to create even as an instrumental cause.” – IV. Objection. – V. Certain Things Worthy of Note concerning an instrument. – VI. Which Things are Properly Created. – VII. [Third] Conclusion: “Only composed and subsistent things are properly created.” – VIII. Five Corollaries.....103

FIFTH ARTICLE

Whether creation is a free act of God

- I. Errors. – II. First Conclusion: “Creation is altogether free.” – III. Difficulties Resolved. – IV. Second Conclusion: “The present world in some true sense can be said to be the best and most perfect.” – V. Third Conclusion: “God could have, and still can, create some other world more perfect than ours.” VI. On the Oneness of the World. – VII. What if God created only two bodies?”. – VIII. Whether there are Many Inhabited Worlds, or Many Planets on which Inhabitants Live. – IX. The Doctrine of the Church Regarding Creation.....112

THIRD QUESTION

On the Duration of the World

FIRST ARTICLE

Whether the world could have existed from eternity

- I. Opinions. – II. Conclusion: “The contradiction of an eternal creation cannot be demonstrated apodictically.” – III. An Evasion is Precluded. – IV. Adversaries Argue by way of *reductio ad absurdum*. – V. An Absurdity does Not Follow from the Opinion of St. Thomas. – VI. We Conclude.....124

SECOND ARTICLE

How Old is the Universe; or on Cosmogony and Geogony

- I. Laplace’s Hypothesis. – II. This Cosmogony, or Mode of Explaining the Formation of the World, Cannot at All be Proven False by Philosophers. – III. This Opinion is Also Convincing Scientifically. – IV. Geogony. – V. Geological Ages. – VI. How Many Years the Formation of the Earth Lasted.....134

THIRD ARTICLE

Whether the world is to last forever

- I. First Conclusion: “The world will never be reduced to nothing.” – II. Second Conclusion: “The corporeal world will not always remain in the state in which it is now.” – III. How Will the Ruin of the World Happen? – IV. Third Conclusion: “The world will finally be renewed.”.....140

SECOND TREATISE

ON THE WORLD WITH RESPECT TO ITS MATERIAL AND FORMAL CAUSES

FIRST QUESTION

On the constitutive principles of bodies in general

FIRST ARTICLE

The conditions of the first principles of bodies

- I. The Notion of Principle. II. Conclusion: “The first principles of things are rightly defined by Aristotle: *Those things that are not from others, nor from each other, but all things are from them.*” – III. Corollaries. – IV. Second Conclusion: “First principles must be contrary in some respect; indeed, they must be first contraries.” – V. Third Conclusion: “The First principles of bodies must be such that by means of these principles the duality and the antinomies that sciences professes to find in bodies can be explained.” VI. A Problem to be Solved. – VII. What These Three Systems Propose in Common.....147

SECOND ARTICLE

Atomism explained and refuted

- I. The Atomism of the Ancients. – II. The Atomism of the Moderns. – III. Atomism in Our Age. – IV. First Conclusion: “Even if it is admitted that the matter that is in mixtures and compounds is to a certain degree reducible to the smallest particles, it cannot be conceded that atoms are separated all around by intervals; nor does this prove that atoms are the quidditative principles of bodies.” – V.

Second Conclusion: "Atomism, taken philosophically, explains the *ratio* of neither composite bodies nor simple bodies." – VI. Third Conclusion: "Philosophical atomism results in many difficulties." – VII. Difficulties Resolved.....152

THIRD ARTICLE

Dynamism explained and refuted

I. The Dynamism of the Ancients. – II. The Dynamism of the Moderns. – III. Dynamism in Our Age. – IV. Conclusion: "The dynamist system can in nowise be proven." – V. Dynamic Atomism. – VI. The Preceding System Explained. – VII. Difficulties Resolved.....163

FOURTH ARTICLE

The existence of matter and form is proven

I. The Scholastic System. – II. First Conclusion: "In all natural bodies there is some material principle." – III. Second Conclusion: "In every organic body there is found, beyond its matter, a formal, or dynamic, principle." – IV. Third Conclusion: "In all bodies, even inorganic bodies, there is a formal principle that is really distinct from matter." – V. Corollaries. – VI. Substantial Change. – VII. Argument from Substantial Change. – VIII. Confirmation. – IX. Last Conclusion: "Beyond matter and form, which are positive principles, a certain negative third principle is rightly established, which is called 'privation'." – X. Difficulties Resolved; Whether there is a Contradiction Between the Scholastics and the Scientists.....170

SECOND QUESTION

On the constitutive principles of bodies in particular

FIRST ARTICLE

On prime matter

- I. The Analogical Concept of Prime Matter. – II. The Definition of Matter. – III. Whether Matter is Potency. – IV. First Conclusion: “Prime matter does not have its own existence.” – V. Second Conclusion: “Prime matter does not have its own entitative act.” – VI. Objections. – VII. Two Corollaries: Matter is not able to be known in itself, nor is it able to exist without form. – VIII. The Attributes of Matter. – IX. Concerning the Identity and Permanence of Matter. – X. The Teaching of St. Augustine on Prime Matter.....185

SECOND ARTICLE

On substantial form

- I. The General Notion of Form. – II. The Concept of Substantial Form can be Obtained by way of Analogy and Negation. – III. Definition of Form. – IV. *Esse* Belongs to Form *per se*. – V. *Esse* is Inseparable from Form. – VI. Activity Belongs to Form. – VII. Simplicity Belongs to Form. – VIII. The *Ratio* of Form excludes that there be Many Substantial Forms in the Same Composite. – IX. Form is educed from the Potency of Matter. – X. On the Eduction of Accidental Forms. – XI. Form, Insofar as it is of Itself, is Communicable. – XII. Form is Not Prior to Matter in Time, but it is Prior in Dignity and Knowledge. – XIII. The last property of form is

the appetite of matter/is its appetite for matter. – XIV. On the Third Principle of Becoming, Namely, Privation.....	196
--	-----

THIRD ARTICLE

On natural composites

I. The Nature of the Composite. – II. Conclusion: “Matter, and not only form, also pertains to the intrinsic <i>ratio</i> and constitution of the natural composite.” – III. Whether the Composite is Distinct from its Matter and its Form. – IV. The Single Existence of the Composite. – V. The Immediate Union of Matter and Form. – VI. The Composite with Respect to the Accidents. – VII. When the Composite Ceases to Be, All Accidents are Destroyed. – VIII. The Composite is That From Which Accidents Emanate and are Educated. – IX. From the Foregoing, the True Notion and Definition of ‘Body’ is Gathered.....	206
---	-----

FOURTH ARTICLE

Explanation of many things that are necessary for the complete understanding of hylemorphism

I. <i>Ratio</i> of the Article. – II. Generation. – III. On the Permanence of Elements in the Mixture. – IV. Conclusion: “In chemical compounds, or mixed bodies, elements remain neither formally in act nor merely in potency, but virtually.” – V. Difficulties Resolved. – VI. On the Causes of Generation. – VII. Alteration. – VIII. Motion in Place, or ‘Locomotion’. – IX. Whether Generation is Essentially Distinct from Alteration. – X. Conclusion: “Generation is not the result of alteration; rather, a generated substance is produced through a true efficient cause, distinct from alteration, the efficient cause whereby quality itself is produced.” – XI. The Efficient Cause of Generation.	
--	--

– XII. How the Last Disposition Relates to Generation. – XIII. The Last Disposition does not Fall in the Genus of Efficient Cause. XIV. On the Terminus of Generation. – XV. First Conclusion: “The *terminus qui*, or the adequated terminus, of generation is neither the form alone, nor the matter-form composite, but the supposit.” XVI. Second Conclusion: “The physical composite is the *terminus quo* of the whole; but the substantial form is the partial *terminus quo*.” – XVII. Third Conclusion: “Properties are the secondary terminus of generation.”.....216

FIFTH ARTICLE

The history of hylemorphism is briefly reviewed

I. Hylemorphism According to the Ancients – II. Matter and Form in Christian Philosophy. – III. Modern Hylemorphism among the Moderns. – IV. The Scholastic System is Substantially Retained Today. 231

THIRD QUESTION

On the properties of bodies

FIRST ARTICLE

On quantity itself

I. Definition of Quantity. – II. Questions. – III. First Conclusion: “Quantity has a true objectivity and reality.” – IV. Second Conclusion: “Quantity is an accident that is really distinct from corporeal substance. – V. Another Question. – VI. Third Conclusion:

“Corporeal substance, of itself and independently from quantity, lacks integral parts altogether; it is simple and indivisible.” – VII. Difficulties Resolved. – VIII. Fourth Conclusion: “The proper and essential *ratio* of quantity is that of an extension of parts that is ordered to the whole, or to have parts outside of parts, that is to say, parts of which one is not the other and one is outside of the other.” – IX. Corollaries. – X. Difficulties Resolved. – XI. It Belongs to Quantity Not to Have a Contrary, Not to Receive More or Less, and to be the Foundation of the Equality and Inequality of Things.....235

SECOND ARTICLE

On the continuum

I. The Notion of the Continuum. – II. Division of the Continuum. – III. Diverse Opinions Concerning the Constitution of the Continuum. – IV. First Conclusion: “The Continuum does not consist of indivisible parts alone, but of both continuous and divisible parts.” – V. Second Conclusion: “In the continuum, nonetheless, there are true indivisible parts, some of which are continuative of other parts, and others which are terminative of the extremes.” – VI. Third Conclusion: “These indivisible parts, which are continuative or terminative of other parts, are not mere beings of reason (*entia rationis*), but are modally distinct from parts, and reductively (*reductive*) pertain to the category of quantity.” – VII. Whether the Continuum is Divisible in All its Parts. – VIII. Whether the Continuum is Divisible *ad infinitum*. – IX. Conclusion: “Quantity in itself, that is, considered mathematically, is divisible *ad infinitum*; but physically, that is, as it is found in physical things, cannot be divided *ad infinitum*.” – X. Whether the Parts are in the Continuum in Potency or in Act. – XI. Conclusion: “The parts of the continuum are not actually distinct under the formal *ratio* of part, but only potentially.” – XII. On the Heterogeneous Continuum.....247

THIRD ARTICLE

On place

- I. False Notions of Place. – II. The Aristotelian Definition of Place. – III. To What Category does Place Belong? – IV. Division of Place. – V. The Properties of Place. – VI. ‘Where’ (*Ubi*). – VII. In How Many Ways Something can be in a Place. – VIII. Which Things Properly Have ‘Where’ (*Ubi*). – IX. Whether Two Bodies can Occupy the Same Place. – X. Conclusion: “Although bodies are naturally impenetrable, nonetheless God can bring it about that many bodies occupy the same place simultaneously.” – XI. Difficulties Resolved. – XII. What Impenetrability Is, Properly Speaking. – XIII. Whether the Same Body can be in Many Places Simultaneously. – XIV. First Conclusion: “Multilocation, taken in the second and third sense, does not involve any contradiction.” – XV. Second Conclusion: “It is absolutely contradictory for the same body to be in many places circumscriptively.” – XVI. Difficulties Resolved.....255

FOURTH ARTICLE

On space and the void

- I. Opinions concerning the nature of space. – II. First Conclusion: “Space is not an empty void (*vacuum*), nor an independent, *sui generis*, and universal receptacle distinct from bodies.” – III. Second Conclusion: “It is absolutely contradictory for space to be God’s immensity.” – IV. Third Conclusion: “Space is not the order or relation among coexistents.” – V. Fourth Conclusion: “Space is not interchangeable with bodies themselves.” – VI. Fifth Conclusion: “Space is not the mere form of external sensation.” – VII. Sixth Conclusion: “Even though space includes extension, it does not formally consist in extension.” – VIII. Seventh Conclusion: “Space is formally constituted through the dimensions of the surrounding body,

insofar as in them is considered the relation of distance.” – IX. Place and Space. – X. Division of Space. – XI. The Concept of Space. – XII. The Notion of the Void. – XIII. Whether the Void Exists in Nature. – XIV. What is to be Said of the Dictum: “Nature Abhors the Void.” – XV. Whether the Void can Exist at Least by the Absolute Power of God.....267

FIFTH ARTICLE

On duration in general

I. *Ratio* of the Article. – II. The Notion of Duration. – III. Whether Duration is Distinct from the Lasting Thing (*res endurans*). – IV. Conclusion: “In creatures, duration is really distinct from the essence of the lasting thing; in fact, it adds something beyond their existence, but something merely extrinsic.” – V. The Terminus of Duration. – VI. Which Beings Begin to Be and Cease to Be Through an Intrinsic Instant. – VII. Three Kinds of Duration. – VIII. Eternity. – IX. Aeviternity. – X. Conclusion: “In aeviternity there is no intrinsic or real succession; however, a certain virtual and extrinsic succession can be admitted.” – XI. Whether in aeviternity there is a *ratio* of renewal and decay.....276

SIXTH ARTICLE

On time

I. Definition of Time. – II. The Aforesaid Definition is Further Explained. – III. The Uniformity of Time. – IV. Division of Time. – V. What Kinds of Things are in Time. – VI. Elements of Time. – VII. Whether Time is Present by Reason of a [Divisible] Part or by Reason of an Instant. – VIII. Conclusion: “Time is not present and existing by reason of a [divisible] part insofar as it is a [divisible] part, but only by

reason of an indivisible instant.” – IX. Other Difficulties Resolved. – X. The Concept of Time: Whether Time is Something Real or Only Something that Belongs to Reason. – XI. Whether time is something absolute or something relative. – XII. Refutation of False Opinions.....284

SEVENTH ARTICLE

On the qualities of bodies

I. The Quality of Bodies. – II. Physical Powers or Potencies. – III. Conclusion: “Physical powers cannot at all be reduced to matter and motion; rather, there are intrinsic principles that are really distinct from both the substance and the substantial form, which nonetheless emanate from the form and are rooted in the substance.” – IV. How Many Physical Powers There Are. – V. Form and Figure. – VI. How Figure is Related to Substantial Form. – VII. Figure and Species – VIII. The Sensible Qualities. – IX. Conclusion: “All sensible qualities really exist on the part of things, just as they are apprehended by the senses.”.....295

FOURTH QUESTION

On the principle of individuation

FIRST ARTICLE

On the individuation of bodies

I. The State of the Question is Explained. – II. Opinions are Presented. – III. First Conclusion: “In matter-form composites, the quiddity is not

singular and individual *per se*.” – IV. Second Conclusion: “A ‘thisness’ (*haecceitas*) that comes extrinsically cannot be the principle of individuation.” – V. Third Conclusion: “The principle of numeric individuation is not existence or subsistence.” – VI Fourth Conclusion: “The principle of individuation is not a form.” – VII. Fifth Conclusion: “The principle of individuation is neither matter alone nor quantity alone.” – VIII. Signate Matter. – Various Explanations. – IX. The True Notion of Signate Matter. – X. Sixth Conclusion: “Signate Matter, in the sense explained, is the first principle of numerical individuation.” – XI. It is Explained How Matter Receives its Quantity Before its Form. – XII. Another Difficulty is Resolved by Applying the Distinction of Limited Quantity and Unlimited Quantity. – XIII. Last Difficulty.....302

SECOND ARTICLE

Application of the aforesaid doctrine to the individuation of the human soul and to the individuation of accidents

- I. The Principle of Individuation in Man. – II. Conclusion: “The principle of individuation of the human soul is a transcendental order to the body.” – III. The Individuation of the Soul, however, is Not [Produced] by the Body as by an Efficient Cause. – IV. Difficulty Resolved. – V. On the Individuation of Accidents. – Opinions. – VI. Conclusion: “Besides unlimited quantity, which is *per se* individual, all accidents are individuated by their own subject.” – VII. Difficulties Resolved. – VIII. Corollary I: “It is impossible for two accidents that are only numerically distinct to be simultaneously in the same subject.” – IX. Corollary II: “An accident does not move from subject to subject.”.....315

THIRD TREATISE

ON THE WORLD INsofar AS IT IS ORDERED TO AN END

FIRST QUESTION

What Nature Is

FIRST ARTICLE

On the notion of nature

- I. The Multiple Senses of the Word. – II. The ‘Natural’. – III. That which is Opposed to the Natural. – IV. The Definition of Nature. – V. To Which Things the *Ratio* of Nature Applies. – VI. Some of the Properties of Nature: Nature does nothing in vain; it works such that those things that are divided in inferiors be united in superiors; nature tends towards the more perfect; it makes the best as far as it is able.....323

SECOND ARTICLE

On motion

- I. Definition of Motion. – II. What Belongs to the *Ratio* of Motion. – III. How Motion is Related to Action, to Passion, and to the Terminus. – IV. The Category to which Motion Belongs. – V. The Subject of Motion. – VI. On the Subject of Action. – VII. Conclusion: “An action, taken causally, is in the agent; but taken strictly and properly, it is subjectively in the patient.” – VIII. What Can be the Terminus of Motion. – IX. Conclusion: “*Substance, relation, action, passion, position, ‘when’ (quando), and habit* cannot be the terminus of motion; rather, motion can only occur *per se* [in the genera of] *quantity, quality, and ‘where’.*” – X. Whence Motion Derives its

Unity and Distinction. – XI. First Conclusion: “Motion derives its generic and specific unity from its *terminus ad quem*.” – XII. Second Conclusion: “For the numeric unity of motion, the following three are necessary and sufficient: the numeric unity of the mobile thing, the numeric unity of the *terminus ad quem*, and the uninterrupted unity or continuity of time.” – XIII. On the Contrariety of Motion. – XIV. On the Theory of Motion.....330

THIRD ARTICLE

On art and violence

I. Whether Art can Bring About the Works of Nature. – II. First Conclusion: “Art, understood as artificial form, cannot in any way carry out natural works.” – III. Second Conclusion: “Art, taken as the habit of art, or in other words, as a rational artificer who acts in virtue of his art, cannot immediately by his own power bring about the works of nature; but it certainly can bring them about mediately and through the power of nature, by applying active powers to passive powers.” – IV. Explanation of the Dictum: “Art imitates nature” (*Ars imitatur naturam*). – V. How Nature Surpasses Art. – VI. Violence. – VII. Whether God can Introduce Violence in His Creatures. – VIII. Conclusion: “God, insofar as He is the universal Mover, cannot introduce violence; but He certainly can, if He intends to operate as a particular mover.”.....342

SECOND QUESTION

How Nature is Ruled or Governed

FIRST ARTICLE

On the laws of nature

- I. What is a Law of Nature. – II. How Law, Order, and the Course of Nature are Distinguished. – III. First Conclusion: “There are Physical Laws in the World.” – IV. Second Conclusion: “Physical laws are contingent, absolutely and *simpliciter*; yet they are necessary hypothetically and *secundum quid*.” – V. Third Conclusion: “The necessity of metaphysical laws is that [kind of necessity] which does not undergo any mutation or exception; whereas the necessity of physical laws does not exclude all exception or suspension.” – VI. Division of Physical Laws.....347

SECOND ARTICLE

On the nature of miracles

- I. Two Conditions for a Miracle. – II. “The definitions of ‘miracle’ given by St. Augustine and St. Thomas”). – III. The First Condition is Considered: namely, That it is beyond the order usually preserved in things. – IV. Conclusion: “A miracle cannot be said to be universally and absolutely beyond order: it is beyond order with respect to the things which are subject to order, but not beyond order with respect to the *ratio* of order.” – V. Whether a Miracle is Something Against Nature. – VI. Conclusion: “A miracle *simpliciter* is not against nature.” – VII. The Other Condition for a Miracle is Considered,

Namely, That it Can Only be Brought About by God. – VIII. First Conclusion: “God Alone Can, as Principal Cause, Work Miracles.” – IX. Second Conclusion: “Nonetheless, good angels and men can be the instrumental causes of a miracle.” – X. Division of Miracles.....352

THIRD ARTICLE

On the possibility and knowability of miracles

I. Opponents of Miracles. – II. The Possibility of Miracles is Examined on Three Accounts. – III. Miracles are not Contradictory on the Part of Obediential Potency. – IV. Miracles are not Contradictory on the Part of the Physical Laws. – V. Miracles are not Contradictory on the Part of God. – VI. Objections. – VII. The Knowability of Miracles.....361

THIRD QUESTION

What nature is for

FIRST ARTICLE

The end of nature

- I. The Notion of 'End'. – II. Whether Nature Acts on Account of an End. – III. Conclusion: "All natural things act on account of an end." – IV. Difficulty Resolved. – V. The Ultimate *finis qui* of Nature is not Within the World, but rather is the Extrinsic Glory of God. – VI. The Proximate *finis qui* is the Perfection of Creatures, and Especially the Beatitude of Rational Creatures. – VII. On the *finis cui*. – VIII. The Proximate End of Nature Requires a Certain Connection Among Worldly Things. – IX. The Law of Continuity can be Admitted in a Certain Sense, but not in that Sense in which Recent Authors Construe It.369

SECOND ARTICLE

Whether evolution is in agreement or in disagreement with the end of nature

- I. Evolutionism. – II. Opinions Concerning the Origin of Species. – III. Conclusion: "Purely Passive Evolution is to be Rejected Altogether." On Natural Selection, the Struggle for Survival, The Law of Heredity, the Adaptation to Exterior Circumstances, and Use and Non-Use. – IV. The Arguments that the Adversaries Draw from Geology are not Convincing. – V. Indeed, Geology Contradicts Successive Evolution in Many Respects. – VI. Even if Evolution is Proven as a Fact, even then Divine Intervention would not be Excluded. – VII. The Catholic

Solution to the Problem of the Origin of Species: Three Probable Opinions; Active Evolution Does Not Involve a Metaphysical Contradiction, but Creationism Seems <i>Philosophically</i> More Probable.....	375
--	-----

End of the First Part of Natural Philosophy.