

divine essence following on a natural knowledge of God's existence. Similarly in *De Veritate*, q. 7, a. 2, where St. Thomas says it is necessary that something be added to man whereby his desires might be inclined to his supernatural end, he may be understood as requiring something supernatural to move man efficaciously. Finally, we can distinguish what St. Thomas says in Ia IIae, q. 114, a. 2, "Life eternal exceeds the knowledge and desire of created nature," if by "life eternal" we understand the state of supernatural beatitude—and this is certainly what St. Thomas is speaking of here. But if by "eternal life" we understand the vision of God inasmuch as He is the First Cause of natural effects, then we can say that it does not exceed the knowledge and desire of created nature. Moreover in the first objection of this article we read that "man by his very nature is ordained to beatitude as his end, and hence he also naturally desires to be perfectly happy." If it were the doctrine of St. Thomas that man does not naturally desire to see the divine essence, we should expect to find in the response a distinction between natural and supernatural beatitude. Instead, he answers that God has ordained human nature to an end that must be attained by the help of grace and not by its own powers. Hence it would seem that St. Thomas probably left room here for the natural desire to see the divine essence that is based on the natural knowledge of God's existence.

June

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The land has smiled beneath the May;
 The year has reached its golden noon,
 And Nature spreads in grand array
 Her blossoms born of gentle June.

Who has not longed for summer's hour,
 Who has not loved its treasures rare,
 Who has not found in June, a flower—
 The Season's Heart—the rose of prayer?