

biased, cold-hearted both to God and neighbor . . . but that is just what I have been doing myself!

The stories are brief, each consisting of about four pages; they make good reading for non-Catholics and recent converts. Yet any discerning reader will clearly see himself reflected throughout the book. The meeting is bound to be a pleasant one and very much worthwhile.

J.F.

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**Wisdom and Love in Saint Thomas Aquinas.** By Etienne Gilson. Milwaukee, Marquette University Press, 1951. pp. 39, with 15 pages of notes. \$2.00.

This is the Aquinas Lecture of 1951, given under the auspices of the Aristotelian Society of Marquette University, which each year invites a scholar to deliver a lecture in honor of St. Thomas Aquinas on the Sunday nearest that saint's feast day, March 7. This is the second such lecture given by M. Gilson since the inception of the series in 1937.

*Wisdom and Love in Saint Thomas Aquinas* is a simple little essay of thirty-nine pages. It should be read at one sitting. It is an exposition of the relationship of intellect and will in the pursuit of wisdom. Although only the intellect, properly speaking, knows, there is more to knowing than mere intellect: the will enters in too. Truth is never sought for its own sake except the will tend to it as a desirable good. Hence there is a considerable moral aspect to the search for wisdom. The student in whom the speculative virtues have been developed without the parallel development of the moral virtues can never be a true disciple of St. Thomas. *Doctrina debet esse in tranquillitate.*

M. Gilson, a renowned Thomist, unfolds his thought very simply and lucidly, as usual. The only objection this reviewer has to offer is directed against a sentence on page 13: "It is a well known feature of Thomism that, *in it*, the will can command the acts of the intellect." (Italics mine.) This is a curiously detached expression for one who is a thorough-going Thomist. The implication I draw is that Thomists *believe* the will can command the acts of the intellect while certain others, with some validity, deny this. St. Thomas, with that purity that Mr. Gilson finds so beautiful, does not say: "As I look at it, the will can command the acts of the intellect." The intellect is subject to the imperium of the will, and that's that.

P.M.G.