

current at the time. All attack social evils. All seek to solve the problem of human happiness. On this latter point, the majority teach that material prosperity is a prime condition. In fact they make earthly happiness their final end since they have either lost, or never had, faith in a future life of eternal happiness with God. Most Utopians are hedonistic. They do not have an adequate concept of human nature, of the effects of original sin and actual sin, and therefore cannot give a correct solution to social evils.

In assessing the value of this book, it is well to point out that just as a river never rises higher than its source, so the contributions of these societal dreamers flow from the basic beliefs, right or wrong, that motivate them in their day-to-day life. Each essay presents the author's answer to the problem of how society can best attain its end; few emphasize that the *temporal* happiness of man consists in promoting the common good.

R.A.

Pleased to Meet You. By John S. Kennedy. New York, Declan X. McMullen, Inc., 1952. pp. 151. \$2.50.

To know one's self is a basic requirement for sanctity regardless of one's state in life. All spiritual writers have stressed it. Many have made it the theme in some of their works. Yet few have succeeded in making a reader see himself as he really is, with all his imperfections and shortcomings, in an easy and pleasant manner. This, I believe, Father Kennedy has accomplished in *Pleased to Meet You*, a collection of short stories and what-might-be-called informal essays.

Such an intention may not be the author's at all since he wrote no introduction or preface. Nevertheless, the contents of the book bear witness to it; even the work's title leads one to this assumption. It might be argued instead that it is the author who is introducing himself to the reader. Some of the stories are personal portrayals of Father Kennedy's experiences with his little nephew, his conversations with non-Catholics, his travels—just to mention a few. From these it is possible to gain an insight on his personality and opinions which might help to dispel some, if not all, of the doubts and fears held by many toward priests.

But I think the average reader will agree that it is himself whom he meets in a more striking manner. He will find that the characters in the individual stories, for the most part, think, speak, and act exactly as he does. Of course, they are not people whom one would really call "bad." But Father Kennedy's presentation will start the reader thinking. How ridiculous it is to ruin one's life by being inconsiderate,

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.

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.