

formal level. We can believe Levy when he chastises intellectuals for remaining embedded in a 'sartron' model, but what does he do in order to present a criticism of the intellectuals' inability to thematize their self-critique? Why doesn't he comment on a 'sartron' with the evocation of aged Sartre beginning anew, with the distribution of Maoist leaflets on a Parisian street? Why is there no attempt to analyse sudden boom and eclipse of *la nouvelle philosophie*, of which the author himself is one of the outstanding representatives? On the other hand, the title of the book indicates clearly that we are dealing with praise, not a critique. The author speaks about the whole social group, not about its labelled units. Does this lead us towards the grand vocation of an intellectual as *homo catholicus* of social change and social justice? Does this contribute to a better understanding of an intellectual as a consultant and theoretician in the world of huge bureaucratic organizations? The very questions this book evokes speak for it better than the answers one might find in it.