

need of *illuminative* reason, of balance of mind in the face of tangled politics, the words of the great Cardinal bring peace and a norm for our thinking:—

“To have even a portion of this illuminative reason, and true philosophy is the highest state to which nature can aspire in the way of intellect; it puts the mind above the influences of chance and necessity, above anxiety, suspense, unsettlement, and superstition, which is the lot of the many . . . the intellect, which has been disciplined to the perfection of its powers, which knows, and thinks while it knows, which has learned to leaven the dense mass of facts and events with the elastic force of reason, such an intellect cannot be partial, cannot be exclusive, cannot be impetuous, cannot be at a loss, cannot but be patient, collected and majestically calm, because it discerns the end in every beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands, and how its path lies from one point to another. It is the *τερπύωνος* of the Peripatetic, and has the *nil admirari* of the Stoic.

*Felix qui potuit rerum cognoscere causas,
Atque metus omnes, et inexorabile fatum
Subiecit pedibus, Strepitumque Achrontis avari.*

. . . that perfection of the intellect, which is the result of Education, and its *beau ideal*, to be imparted to individuals in their respective measures, is the clear, calm, accurate vision and comprehension of all things, as far as the finite mind can embrace them, each in its place, and with its own characteristics upon it. It is almost prophetic from its knowledge of history; it is almost heart searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the spheres” (*Idea of a University*, Discourse VI).

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**A TREATISE ON THE INEFFABLE MYSTERY
OF OUR REDEMPTION**

By

LUIS OF GRANADA, O.P.

(*Translation by a Nun of Stambrook Abbey.*)

CHAPTER VII. (*cont.*)

Men can judge from this how they should love that Lord who, wicked as they were, and his deadly enemies,