

anxious, issued a declaration against all those who entered into a league against him (*declaration contre ceux qui font ligue, en-roolemens, et pratiques contre l'etat*). In spite of this the *en-roolemens* went on. One result of the declaration was the composition of posters depicting the fate of the English Catholics under a Protestant monarch, a warning of what the French might expect should they be governed by a Protestant. A broadsheet "Warning of the Catholics of England to the Catholics of France" was passed round, but it was really the work of a lawyer of Orleans.

Pierre Acarie, indeed, had ever a devotion to the exiles for the faith from England, and encouraged by the holy priest Roussel² he helped them frequently with alms. Madame Acarie, of course, is taken up with other matters. Nicholas and Marie require much of her time. No longer can she play on the spinet—at which she excelled—and the fine clothes her mother-in-law and her husband expect her to wear seem more and more out of place to her. She tries to mortify herself at table. But she is not yet entirely free, for she is much addicted to the reading of the then fashionable romantic novels. One thinks instinctively of St. Teresa and the box in her mother's room.

On the counsel of Roussel, Pierre Acarie obtained works of piety which he substituted for *Amadis de Gaule* and the others on his wife's table. From this simple stratagem Barbe undoubtedly profited. In reading these books one sentence struck her with such force that it is hardly too much to say that it changed the whole course of her life. It was a quotation from St. Augustine: 'He is a miser indeed to whom God is not enough.' (Tract. 8 in. Ep. Joan). 'She told us', says her eldest daughter, 'that this sentence made so sudden a change in her that she was detached from all earthly affections.'

(*To be concluded*).

² 'We and other students seeing him pass,' relates Duval, 'used to exclaim "there goes that holy priest".' (cf. Brémond *op.cit.* volume ii, p.4).

A TREATISE ON THE INEFFABLE MYSTERY OF OUR REDEMPTION

BY

LUIS OF GRANADA, O.P.

(*Translated by a Nun of Stanbrook*).

CHAPTER VI (*cont.*).

3.

The reasons for Christ's superabundant satisfaction and most copious Redemption of the human race.

Let us now see what moved this Lord to suffer such exquisite torture, and whether there was any self-interest in it. In reply I will quote a notable saying of Avicena Moro referred to by

Saint Thomas Aquinas, which declares that God is by nature absolutely generous, and that no creature possesses this virtue in perfection. (I Dis. 18, *art. 3 in corp.*) For no one does good without any prospect of gaining by it, and the perfection gained by the creature when it acts solely according to its nature suffices for that. The Creator alone possesses this pre-eminence that by nothing he has done, or does, in this world has he acquired any new perfection. He is naturally and perfectly liberal because all he gives and does is done gratis, without reward. Therefore let us seek no other cause for God's actions but his goodness alone.

This being so, let us ask our Lord why he drank a chalice of such sorrows. Thou, Lord, whose riches, whose glory, whose bliss, whose joys are so immense that though Thou shouldst create a thousand worlds they could not be augmented, why didst Thou will to subject Thyself to such tortures? Why choose to drink of this most bitter chalice? Why should this most sublime, most simple Substance clothe Itself with flesh and incur the trials of our mortality? And if that was little, what hadst thou to do with prisons, stripes, blows and insults, thorns and nails and the Cross? Why didst Thou will to sink to such unfathomable depths? Why didst thou, Ocean of infinite glory, offer thyself to bear the greatest outrages that were ever undergone? What was thy desire? What was this thirst of thine or what thy hunger? What led thee to embrace things so alien to thy nature though there were so many means by which thou couldst have saved us?

Indeed there were, but none more efficacious nor more powerful to redeem us, none with sharper spurs to urge us on to every virtue, or that could have set our hearts on fire with deeper love for our Redeemer, or given God more glory; and none that could have given us more strength to suffer trials and contradictions for him. Nor was there one that could have given martyrs greater strength to overcome their torments and opposition for Christ's sake, or produced such splendid fruits and profit as I shall relate. It was this, then, that led this infinite Goodness to offer himself to such tempests and tortures. Let us seek no other motive for God's actions except his goodness.

Then for this alone, without any merit on our part or self-interest on his own, he determined to restore us and bring us back to his friendship and grace, though he could have redeemed us by other means, for he was both the One offended and the Judge of the cause. He chose to do so by this means which cost him so very dear because it was the most salutary, and beneficial for us. And though the comparison may seem strange, no doubt God's goodness infinitely surpasses the devil's wickedness. For if the latter never ceases sinning without any gain for himself or lessening of his pains, what must we presume to believe of that

infinite goodness except that on his part he is always doing good with no thought of self-interest, but rather giving his life and blood for those who were so far from deserving it?

Who but God could do this? From whose heart but his could such a deed have come? Could any man be so hard-hearted as not to be softened by this furnace of love? Who would not be conquered by so immense a favour? What does he love who loves not such goodness? For what blessing is he grateful who has no gratitude for this? Or whom does he serve, if not this Lord, or give his love to if it be not him? To end this subject, if you ask the reason for this glorious deed, I answer that it was solely, and simply, the infinite goodness of our most merciful Redeemer.

(To be continued).

REVIEWS

VITAE SANCTORUM BRITANNIAE ET GENEALOGIAE. Edited by A. W. Wade-Evans. (University of Wales Press; History and Law Series, No. 9; 21s. net.).

Nearly a hundred years have passed since the Rev. W. J. Rees published his *Lives of the Cambro British Saints* for the Welsh MSS Society. Rees's collection was drawn from "ancient Welsh and Latin MSS, in the British Museum and elsewhere, with English translations and explanatory notes" and was meant to supplement the *Liber Landavensis*, already published. It is scarcely surprising that Rees's work was far from accurate. Already, in 1892, Egerton Phillimore was referring to it as a "most unsatisfactory performance, teeming with blunders" (*Y Cymmrodor*, XI. p. 127) and more recently Dom Gougaud described Rees's collection as "very badly edited". Some of the more glaring errors were corrected in a collation of Rees's MS sources undertaken by Kuno Meyer, the Celtic scholar, in *Y Cymmrodor*, 1900. But *Cambro British Saints* has remained a standard work for want of any alternative.

The latest addition to the History and Law Series published by the University of Wales Press Board is a scrupulously exact text of most of the *Vitae* given by Rees. Its editor, Mr. Wade-Evans, brings to the task a lifelong devotion to early Welsh history. No one could be better aware of the defects of the earlier work, yet he avoids the temptation, common to those wise after the event, of devoting his introduction to ridiculing a predecessor deprived of many of the modern aids to accurate scholarship (of which easy access to manuscripts is not the least important).

Most of the *Lives* in the present volume are taken from Cotton MS. Vespasian A xiv, which contains (Latin) accounts of SS. Brynach, Cadog, Carannog, David, Gwynllyw, Iltud, Cybi, Padarn and Tatheus. The (Welsh) Life of St. Beuno comes