

Cursus Theologicus --Tomus I |

Prooemium:The Preface, Translated

LATIN

[Copy of original Latin text]

PRÆLOQUIUM EDITORIS

Cursus theologicus Salmanticensis, auctore collegio Patrum Discalceatorum Beatæ Mariæ de Monte Carmelo primitivæ observantiæ, inchoatus anno 1630, plumbeis passibus metam attigit anno 1701. Quod tam serotinum per septuaginta annos progressum fecerit, causa fuit ipsa Operis magnitudo. Oportebat namque gravissimas theologiæ quæstiones non perfunctorie delibare, sed sedulo introspicere, maturoque consilio decidere. Nulla hic compilata, vel mutuata, nulla usurpata aliunde; sed universa ex Divi Thomæ purissimo fonte immediate emanarunt; plurima denuo alte excogitata, subtiliter discussa, viriliter propugnata. In lumine cœlestis gratiæ constituti prædicti collegii Patres, amabili fœdere uniti, dum sanctissimum Thomam illustrandum, propugnandum—que susceperunt, totius Ecclesiæ causam egerunt. Operis vestibula, sive frontes, a primo tomo ad ultimum, solius collegii nomine inscribuntur, ita ut auctorum personæ et nomina nos omnino laterent, nisi aliunde proditi essent. P. Antonium a Matre Dei, qui tres priores tomos confecit, prodidit Caramuel (Polit. Dominic., lib VII, c. 6). Duos alios ejusdem Cursus auctores, recensos habes in Historia Ordinis Carmelitici (tom. IV, lib XVIII, cap. 60).

LITERAL TRANSLATION

PREFACE OF THE EDITOR

The Theological Course of Salamanca, with the college of the Discalced Fathers of the Blessed Mary of Mount Carmel of the primitive observance as author, begun in the year 1630, reached its goal with leaden steps in the year 1701. That it had made progress so late over seventy years, the cause was the very magnitude of the Work. For it was necessary not to taste superficially the most serious questions of theology, but to look into them diligently, and to decide them with mature counsel. Nothing here compiled or borrowed, nothing taken from elsewhere; but all things flowed immediately from the most pure source of the Divine Thomas; very many things thought out afresh profoundly, discussed subtly, defended manfully. The Fathers of the aforesaid college, established in the light of celestial grace, united by a friendly compact, while they undertook the most holy Thomas to be illustrated and defended, pleaded the cause of the whole Church. The vestibules of the Work, that is, the title pages, from the first tome to the last, are inscribed with the name of the college alone, so that the persons and

names of the authors were altogether hidden from us, unless they had been revealed from elsewhere. Father Antonius a Matre Dei, who composed the three prior tomes, was revealed by Caramuel (Polit. Dominic., book VII, c. 6). The two other authors of the same Course, enumerated, you have in the *Historia Ordinis Carmelitici* (tom. IV, book XVIII, cap. 60).

FAITHFUL ENGLISH TRANSLATION PREFACE OF THE EDITOR

The Theological Course of Salamanca (**Cursus Theologicus Salmanticensis**), composed by the college of the Discalced Fathers of the Blessed Mary of Mount Carmel of the primitive observance, begun in the year 1630, reached its goal with leaden steps in the year 1701. That it made such a belated progress over the span of seventy years was owing to the very magnitude of the Work itself. For it was necessary not to taste superficially the most weighty questions of theology, but to examine them diligently and to resolve them with mature deliberation. Nothing here was compiled or borrowed, nothing taken from any other source; rather, all things flowed immediately from the most pure fountain of the Divine Thomas; very many matters were thought out afresh with profundity, discussed with subtlety, and defended with vigor. The Fathers of the aforesaid college, established in the light of celestial grace and united by a friendly compact, while they undertook to illuminate and defend the most holy Thomas, pleaded the cause of the whole Church. The title pages of the Work, from the first tome to the last, are inscribed with the name of the college alone, in such a way that the persons and names of the authors would have been entirely hidden from us, had they not been disclosed from another source. Father Antonius a Matre Dei, who composed the first three tomes, was disclosed by Caramuel (**Politica Dominicana**, book VII, ch. 6). The two other authors of the same Course, set forth in enumeration, you will find in the **Historia Ordinis Carmelitici** (vol. IV, book XVIII, ch. 60).

TRANSLATOR'S NOTES

****Cursus theologicus Salmanticensis****: The **Salmanticenses** is the standard designation for this monumental Thomistic theological work produced by the Discalced Carmelites of Salamanca. It is one of the most exhaustive commentaries on the **Summa Theologiae** of St. Thomas Aquinas produced in the post-Tridentine era.

****Discalceatorum ... primitivæ observantiæ****: "Discalced ... of the primitive observance" — technical ecclesiastical language referring to the reformed branch of the Carmelite Order following the stricter rule as restored under St. Teresa of Ávila and St. John of the Cross.

****plumbeis passibus****: Literally "with leaden steps" — a classical and literary expression for slow, laborious progress, here used with self-aware irony to acknowledge the work's lengthy seventy-year composition.

****serotinum****: From **serotinus**, "late, belated" — an elegant adjective used adverbially in sense here; the neuter accusative functions as an object complement within the indirect statement (**quod ... progressum fecerit**).

****non perfunctorie delibare****: **delibare** means "to touch upon lightly, to taste superficially" — used negatively here to emphasize the depth of theological investigation rather than mere compilation.

****ex Divi Thomæ purissimo fonte immediate emanarunt****: A strong methodological claim of strict Thomistic derivation, with **immediate** (without intermediary) underscoring direct dependence on St. Thomas rather than secondary sources.

****viriliter propugnata****: "Defended manfully" — **viriliter** is a standard term of theological polemic literature denoting courageous intellectual defense; retained literally as the ecclesiastical usage is deliberate.

****amicabili fœdere uniti****: "United by a friendly compact" — refers to the collaborative scholarly agreement among the Carmelite Fathers of the college to undertake the work jointly.

****totius Ecclesiæ causam egerunt****: "Pleaded the cause of the whole Church" — the verb **agere causam** is a legal-rhetorical term meaning to plead or argue a case, elevated here to theological significance.

****vestibula, sive frontes****: **vestibula** (vestibules/frontispieces) and **frontes** (faces/title pages) are used as synonyms for the front matter or title pages of each volume.

****P. Antonium a Matre Dei****: Father Antonius a Matre Dei (Anthony of the Mother of God) — identified by Caramuel as the author of the first three tomes. The name follows the Carmelite convention of religious names replacing the family name.

****Caramuel****: Juan Caramuel y Lobkowitz (1606–1682), a prolific Cistercian theologian and polymath, whose **Politica Dominicana** is cited here as the source disclosing the authorship.

****laterent ... nisi ... proditi essent****: A mixed conditional construction in the subjunctive; **laterent** (imperfect subjunctive) expresses what would have been the ongoing state, while **proditi essent** (pluperfect passive subjunctive) expresses the condition contrary to fact — a careful piece of Latin conditional grammar reflecting the editor's acknowledgment that authorship was concealed by design.

****Long-s corrections****: Multiple instances of the long s (ſ) were silently normalized throughout (e.g., *ferotinum*, *fedulo*, *fanctissimum*, *five*, *folius*). No corrections affect meaning.

LATIN

Augebat difficultatem ipsamet auctorum, et subinde ingeniorum varietas. Quod plurimum addidit, laboris et attentionis, ne circa vel minima in eodem Opere discolor ulla dissonantia reperiretur. Etsi enim omnes hujus Cursus auctores fuerint fidelissimi Divi Thomæ discipuli, nihilominus cordialis ipse discipulatus aliquas varietates permittit circa intelligentiam Doctoris. Unde ad vitandum cujuslibet discordiæ speciem, auctores sæpe numero obligabantur consulere non solum D. Thomam, sed rimari etiam suorum præcessorum intentionem, et replere ideas. Sed tandem, adfavente Deo, superatis difficultatibus, Cursus ad extremam lineam pervenit. In illo enim, præter ditissimam locorum sacræ Scripturæ, Conciliorum et sanctorum Patrum supellectilem, præter rerum ordinem, quem continet admirabilem, præter profunditatem rationum, tam admirabili consonantia omnia a primis elementis usque ad apicem sibi ipsis correspondent, ut scribentium manus videatur ipsissima.

Qui igitur Thomisticæ doctrinæ limpidissimo lacte refici desiderat, Opus hoc sedulo consulat. Inter omnes eosque insignes scholasticos, nullum reperies, qui Divi Thomæ placita nitatur circumspicere attentius, probare nervosius, fulcire validius, defendere potentius; nullum, qui obstantibus in contra rationibus satisfaciat plenius, respondeat acutius; nullum, qui fallaces argumentationes detegat clarius, infringat facilius. Eximia ista commentaria sic divinum D. Thomæ ingenium in omnibus redolent; sic ejus mentem ad vivum in cunctis exaratam, et expressam relinquunt, ut mirari debeamus sublimia et acutissima ingenia Patrum collegii Salmanticensis, et venerari immensos assiduosque in explicandis difficultatibus theologicis labores, et investigationes plurimas ad inveniendam veram, puram et genuinam Divi Thomæ sententiam.

Nec minus laudanda censoria vis, et aquilina acies ad discernendum inter veros, et fictos, falsos, ac larvatos D. Thomæ discipulos. Etenim

[text continues]

LITERAL TRANSLATION

The variety of the authors themselves, and thereupon of their intellects, was increasing the difficulty. Which thing added very greatly to the labour and attention, lest around even the smallest matters in the same Work any discordant dissonance be found. For although all the authors of this Course were most faithful disciples of the Divine Thomas, nevertheless cordial discipleship itself permits some varieties around the understanding of the Doctor. Whence, in order to avoid any appearance of discord whatsoever, the authors were very often obliged to consult not only the Divine Thomas, but also to search out the intention of their predecessors, and to complete their ideas. But at length, with God favouring, the difficulties having been

overcome, the Course arrived at the final boundary. For in it, besides the most rich furnishing of places of sacred Scripture, of the Councils and of the holy Fathers, besides the admirable order of matters which it contains, besides the depth of reasoning, all things correspond to one another from the first elements all the way to the summit with so admirable a consonance, that the hand of those writing appears to be one and the same.

He therefore who desires to be nourished by the most limpid milk of Thomistic doctrine, let him diligently consult this Work. Among all scholastics, and those distinguished ones, you will find none who strives to survey the judgements of the Divine Thomas more attentively, to prove them more vigorously, to support them more validly, to defend them more powerfully; none who satisfies more fully the opposing reasons set against them, responds more acutely; none who detects fallacious argumentations more clearly, refutes them more easily. Those singular commentaries thus in all things breathe forth the divine genius of the Divine Thomas; thus they leave his mind in all things traced to the life and expressed, that we must admire the sublime and most acute intellects of the Fathers of the College of Salamanca, and venerate their immense and assiduous labours in explaining theological difficulties, and the very many investigations toward finding the true, pure, and genuine opinion of the Divine Thomas.

Nor is the censorial power and eagle-sharp keenness less to be praised for discerning between the true and the fictitious, false, and masked disciples of the Divine Thomas. For indeed

[text continues]

FAITHFUL ENGLISH TRANSLATION

The difficulty was increased by the variety of the authors themselves and, consequently, of their intellects. This circumstance added greatly to the labour and attention required, lest even in the smallest matters any discordant dissonance be found throughout the same Work. For although all the authors of this Course were most faithful disciples of the Divine Thomas, cordial discipleship itself nonetheless permits certain varieties in the understanding of the Doctor. Hence, in order to avoid any appearance of discord whatsoever, the authors were very frequently obliged to consult not only the Divine Thomas himself, but also to search out the intention of their predecessors and to complete their ideas. But at length, with God's favour, the difficulties having been overcome, the Course arrived at its final boundary. For in it, beyond the most rich store of passages from sacred Scripture, from the Councils, and from the holy Fathers — beyond the admirable order of subject matter which it contains, beyond the depth of its reasoning — all things correspond to one another from the first elements all the way to the summit with so admirable a consonance that the hand of those who wrote it appears to be one and the same.

He therefore who desires to be nourished by the most limpid milk of Thomistic doctrine, let him diligently consult this Work. Among all scholastics, and those most distinguished

ones, you will find none who strives to survey the judgements of the Divine Thomas more attentively, to prove them more vigorously, to uphold them more solidly, to defend them more powerfully; none who more fully answers the opposing arguments set against them, or responds more acutely; none who more clearly detects fallacious argumentations or more easily refutes them. Those singular commentaries thus in all things breathe forth the divine genius of the Divine Thomas; thus in all things they leave his mind traced to the life and fully expressed, that we must both admire the sublime and most acute intellects of the Fathers of the College of Salamanca, and venerate their immense and assiduous labours in explaining theological difficulties, and their very many investigations toward finding the true, pure, and genuine opinion of the Divine Thomas.

Nor is the censorial power and eagle-eyed keenness for discerning between the true and the fictitious, false, and masked disciples of the Divine Thomas any less to be praised. For indeed

[text continues]

TRANSLATOR'S NOTES

****Context:**** This text is a preface or introduction to the **Cursus Theologicus** of the Salmanticenses — the collective theological work of the Discalced Carmelite Fathers of the College of St. Elias at Salamanca (17th century), one of the most celebrated commentaries on the **Summa Theologiae** of St. Thomas Aquinas in the entire Thomistic tradition. The passage is commending the work's doctrinal unity and its fidelity to the thought of St. Thomas.

****"Divi Thomæ":**** The title **Divus** applied to Thomas Aquinas is a standard honorific in ecclesiastical Latin for canonised saints, equivalent to "Saint." It is translated here as "the Divine Thomas" to preserve the precise Latin form, though "Saint Thomas" is its functional equivalent.

****"supelletilem"**** (more classically **supellex**, **supellectilis**): furnishings, equipment, store — here used metaphorically for the rich collection or apparatus of citations from Scripture, Councils, and Fathers. The spelling **supelletilem** reflects a variant orthography common in early modern printing.

****"ad vivum":**** A Latin idiom meaning "to the life," i.e., rendered with living accuracy, as in a lifelike portrait. It is preserved in the translation with a gloss.

****"collegii Salmanticensis":**** The College of Salamanca — formally the College of St. Elias of the Discalced Carmelites at Salamanca, whose theologians produced the **Cursus Theologicus Salmanticensis**.

***"censoria vis":** The *censorial power* — the authority or capacity for critical discernment and judgment, metaphorically drawn from the Roman office of the censor. Here applied to the Salmanticenses' ability to distinguish authentic Thomism from distorted or counterfeit versions.

***"larvatos":** From *larva* (mask, ghost), meaning "masked" or "disguised" — referring to those who falsely claim the name of Thomist while not genuinely following Thomas's teaching. The term carries a pejorative force not fully captured by "masked" alone.

***"limpidissimo lacte":** "Most limpid milk" — a patristic metaphor for doctrinal nourishment drawn from 1 Corinthians 3:2 and 1 Peter 2:2, here applied to Thomistic theological instruction.

***"aquilina acies":** "Eagle-sharp keenness" — the eagle's legendary visual acuity is a classical and medieval topos for penetrating intellectual discernment.

"superatis difficultatibus" and ***"adfavente Deo":** Both are ablative absolute constructions, translated as participial phrases in English to preserve their syntactic weight.

LATIN

eo tempore quo exaratum fuit Opus Salmantinum, dum aliqui, extra scholam Angelicam, verissimas S. Thomæ sententias totis viribus refellere nitebantur, alli dolo subruere, ac falso interpretandi genere corrumpere studebant, pessimum sane hostium genus, qui simulata amicitia gravius nocebant, quam bellum professi. Licet vero e Prædicatorum familia plurimi eorum impetus repressissent, aut detexissent insidias, minus fidem faciebant apud quosdam qui sibi hoc falso persuadebant, Dominicanos in eas interpretationes et sententias D. Thomæ, necessitate quadam, ac vi suarum legum adigi. Sed hos veluti obices, qui veræ doctrinæ incrementa retardabant, Patres Salmanticenses effregerunt his libris quibus quidquid solidi ac veræ doctrinæ Thomisticæ assertores scripsere, mira brevitate, facili methodo collectum habes.

*Rectissimum proinde Joannis Caramuelis iudicium : « Salmanticensi « Theologiæ Coursui Thomisticæ sententiæ alias probabiles debent, quod « sint inexpugnabiles, securæ et certæ. (*Comment. ad regulam S. Benedicti*, quæst. 54, num. 545.)*

Nil mirum idcirco, si ab illo tempore nullus hujus molis theologicus cursus in Ecclesia de novo prodierit, scholarumque controversiæ propemodum siluerint.

Integrum Opus viginti quatuor tractatibus constat, scilicet : Tractatus I. De principio individuationis substantiæ materialis, et accidentium ejus. Tractatus II. De visione Dei. Tractatus III. De scientia Dei. Tractatus IV. De voluntate Dei. Tractatus V. De prædestinatione et reprobatione. Tractatus VI. De Trinitate, in XIX disputationes divisus. Tractatus VII. De Angelis, cum XIII disput. Tractatus VIII. De ultimo fine. Tractatus IX. De beatitudine. Tractatus X. De voluntario et involuntario. Tractatus XI. De bonitate et malitia humanorum actuum. Tractatus XII. De virtutibus in communi et arbor prædicamentalis, sive generalis divisio

[text continues]

LITERAL TRANSLATION

at that time in which the Salmanticene Work was composed, while some, outside the Angelic school, were striving with all their forces to refute the most true opinions of St. Thomas, others were endeavoring to undermine them by deceit, and to corrupt them by a false mode of interpreting, truly the worst kind of enemies, who by simulated friendship were harming more gravely than those who had declared war. Although indeed from the family of Preachers very many had repressed their attacks, or had uncovered their snares, they were making less of an impression of trustworthiness among certain persons who had falsely persuaded themselves of this, that the Dominicans were being compelled into those interpretations and opinions of the Lord Thomas by a certain necessity, and by the force of their own laws. But these, as it were obstacles, who were retarding the growth of true doctrine, the Salmanticene Fathers broke through by means of these books, in which you have collected, with wonderful brevity, with easy method, whatever the defenders of the solid and true Thomistic doctrine have written.

Most just therefore is the judgment of Johannes Caramuel: "To the Salmanticene Theological Course, the Thomistic opinions owe it that, having been elsewhere merely probable, they are inexpugnable, secure and certain." (*Commentary on the Rule of St. Benedict*, question 54, number 545.)

It is no wonder therefore, if from that time no theological course of this magnitude has come forth anew in the Church, and the controversies of the schools have almost fallen silent.

The complete Work consists of twenty-four treatises, namely: Treatise I. On the principle of individuation of material substance, and of its accidents. Treatise II. On the vision of God. Treatise III. On the knowledge of God. Treatise IV. On the will of God. Treatise V. On predestination and reprobation. Treatise VI. On the Trinity, divided into XIX disputations. Treatise VII. On the Angels, with XIII disputations. Treatise VIII. On the ultimate end. Treatise IX. On beatitude. Treatise X. On the voluntary and the involuntary. Treatise XI. On the goodness and malice of human acts. Treatise XII. On the virtues in common and the predicamental tree, or the general division

[text continues]

FAITHFUL ENGLISH TRANSLATION

At the time when the Salmanticene Work was being composed, while some, outside the Angelic School, were striving with all their strength to refute the most true opinions of St. Thomas, others were endeavoring to undermine them by deceit and to corrupt them through a false mode of interpretation — truly the worst kind of enemies, those who by simulated friendship caused greater harm than those who had openly declared war.

Although many from the family of Preachers had indeed repressed their assaults or uncovered their snares, they were making less of an impression upon certain persons who had falsely persuaded themselves of this: that the Dominicans were being driven to those interpretations and opinions of the Lord Thomas by a kind of necessity and by the force of their own laws. But these obstacles, as it were, which were retarding the growth of true doctrine, the Salmanticene Fathers broke through by means of these books — in which you have, gathered with wonderful brevity and easy method, whatever the defenders of solid and true Thomistic doctrine have written.

Most just therefore is the judgment of Johannes Caramuel: "To the Salmanticene Theological Course, the Thomistic opinions owe it that, having been elsewhere merely probable, they are now inexpugnable, secure, and certain." (*Commentary on the Rule of St. Benedict*, question 54, number 545.)

It is no wonder therefore that from that time no theological course of such magnitude has appeared anew in the Church, and the controversies of the schools have almost entirely fallen silent.

The complete Work consists of twenty-four treatises, namely: Treatise I. On the principle of individuation of material substance and its accidents. Treatise II. On the vision of God. Treatise III. On the knowledge of God. Treatise IV. On the will of God. Treatise V. On predestination and reprobation. Treatise VI. On the Trinity, divided into XIX disputations. Treatise VII. On the Angels, with XIII disputations. Treatise VIII. On the ultimate end. Treatise IX. On beatitude. Treatise X. On the voluntary and the involuntary. Treatise XI. On the goodness and malice of human acts. Treatise XII. On the virtues in common and the predicamental tree, or the general division

[text continues]

TRANSLATOR'S NOTES

1. ****Opus Salmantinum / Patres Salmantcenses****: Refers to the *Cursus Theologicus Salmanticense*, the great scholastic-theological course produced by the Discalced Carmelites of Salamanca (17th century), one of the most authoritative expositions of Thomistic theology. "Salmantcenses" in the source is a typographical error for "Salmantcenses" / "Salmanticenses."
2. ****scholam Angelicam****: The "Angelic School" is the theological tradition of St. Thomas Aquinas, called the "Angelic Doctor" (*Doctor Angelicus*). The phrase "extra scholam Angelicam" thus means those outside the Thomistic school proper.
3. ****bellum professi****: A participial construction meaning literally "those who had professed/declared war," i.e., open adversaries. The contrast is with "simulata amicitia" — those who feign friendship while causing greater harm.

4. **D. Thomæ**: *Dominus* Thomas — "the Lord Thomas," an honorific title used in scholastic writing for St. Thomas Aquinas. Retained as "Lord Thomas" to preserve the formal register.
5. **necessitate quadam, ac vi suarum legum adigi**: "To be compelled by a certain necessity and by the force of their own laws" — this refers to the accusation that Dominicans defended Thomism not out of conviction but out of obligation under their constitutions, which required adherence to St. Thomas.
6. **Joannis Caramuelis**: Juan Caramuel y Lobkowitz (1606–1682), a prolific Spanish theologian and polymath, known for his probabilist moral theology. His citation here is notable because he was not himself a strict Thomist, making his testimony to the Salmanticenses' achievement all the more significant.
7. **inexpugnabiles, securæ et certæ**: A graduated theological vocabulary: *inexpugnabiles* (incapable of being overthrown), *securæ* (safe from censure), *certæ* (theologically certain). These are terms of the scholastic *nota theologica* system rating the degree of certainty of doctrinal propositions.
8. **hujus molis**: Literally "of this mass/bulk," a classical idiom (cf. Virgil, *Aeneid*) used here to convey a work of great magnitude and weight.
9. **arbor prædicamentalis**: The "predicamental tree" refers to the Porphyrian or Aristotelian schema of categories (*prædicamenta*), visually represented as a tree showing genus, species, and individual — a standard tool of scholastic metaphysics.
10. **Long s correction**: The source text does not exhibit long-s issues directly, as the text appears to be from a 19th-century reprint or edition where long-s had already been normalized. No silent corrections were required.

LATIN

omnium virtutum usque ad infimas species. Tractatus XIII. De vitiis et peccatis, in XIX disput. divisus. Tractatus XIV. De gratia Dei. Tractatus XV. De justificatione. Tractatus XVI. De merito. Tractatus XVII. De fide. Tractatus XVIII. De spe. Tractatus XIX. De charitate. Tractatus XX. De statu religioso in communi. Tractatus XXI. De Incarnatione, duos integros tomos complectens et triginta octo disputationes. Tractatus XXII. De sacramentis in genere. Tractatus XXIII. De sanctissimo Eucharistiæ sacramento. Tractatus XXIV. De virtute poenitentiae et sacramento.

In omnibus iis tractationibus Cursus Salmanticensis fructuosam sanctorum Patrum doctrinam redolet, præcipue vero S. Augustini et S. Thomæ mentem ad vivum exprimit. Humanarum atque divinarum peritia litterarum incomparabilis, dicendi genus ornatum, disciplina singularis ex abditis theologiæ penetralibus accepta atque deprompta; methodus claritati et proprietati

omnino consulens, sicut nullam rem e suo loco deturbat, nullam extra rem vocat; omnia suis locis prudenter aptata, intellectum manu ducunt ad optatum vestigationis terminum.

Scribebam Parisiis pridie kalendas Decembris 1871,

VICTOR PALMÉ.

LITERAL TRANSLATION

of all the virtues down to the lowest species. Treatise XIII. On vices and sins, divided into XIX disputations. Treatise XIV. On the grace of God. Treatise XV. On justification. Treatise XVI. On merit. Treatise XVII. On faith. Treatise XVIII. On hope. Treatise XIX. On charity. Treatise XX. On the religious state in common. Treatise XXI. On the Incarnation, comprising two complete volumes and thirty-eight disputations. Treatise XXII. On the sacraments in general. Treatise XXIII. On the most holy Sacrament of the Eucharist. Treatise XXIV. On the virtue of penance and the sacrament.

In all these treatises the *Cursus Salmanticensis* breathes forth the fruitful doctrine of the holy Fathers, and chiefly indeed expresses to the life the mind of St. Augustine and St. Thomas. An incomparable mastery of human and divine letters, an ornate manner of speaking, a singular discipline received and drawn forth from the hidden inner recesses of theology; a method consulting altogether for clarity and propriety, just as it displaces no thing from its own place, calls forth nothing outside the matter; all things prudently fitted to their own places, they lead the intellect by the hand to the desired end of inquiry.

I was writing at Paris, on the eve of the Kalends of December, 1871,

VICTOR PALMÉ.

FAITHFUL ENGLISH TRANSLATION

...of all the virtues, down to their lowest species. Treatise XIII. On vices and sins, divided into nineteen disputations. Treatise XIV. On the grace of God. Treatise XV. On justification. Treatise XVI. On merit. Treatise XVII. On Faith. Treatise XVIII. On hope. Treatise XIX. On charity. Treatise XX. On the religious state in general. Treatise XXI. On the Incarnation, comprising two complete volumes and thirty-eight disputations. Treatise XXII. On the sacraments in general. Treatise XXIII. On the most holy Sacrament of the Eucharist. Treatise XXIV. On the virtue of penance and the sacrament.

In all these treatises the *Cursus Salmanticensis* breathes forth the fruitful doctrine of the holy Fathers, and expresses above all, with living fidelity, the mind of St. Augustine and St. Thomas. An incomparable mastery of human and divine letters, an ornate manner of

discourse, a singular discipline received and drawn forth from the hidden inner recesses of theology; a method consulting entirely for clarity and precision, which no more displaces any matter from its proper place than it introduces anything extraneous — all things prudently ordered to their places — lead the intellect by the hand to the desired goal of inquiry.

Written at Paris, on the eve of the Kalends of December, 1871,

VICTOR PALMÉ.

TRANSLATOR'S NOTES

1. ****Contextual note — opening fragment****: The text begins mid-sentence (**omnium virtutum usque ad infimas species**), indicating this is a continuation of a longer table of contents or descriptive list, likely describing a preceding treatise on the virtues.
2. ****Cursus Salmanticensis****: This is the celebrated **Cursus Theologicus Salmanticensis**, a vast scholastic theological commentary produced by the Discalced Carmelites of Salamanca (the "Salmanticenses") in the 17th century. It is one of the most comprehensive expositions of the theology of St. Thomas Aquinas ever produced. The title is left untranslated as a proper title.
3. *****redolet***** ("breathes forth / is fragrant with"): Literally "smells of" or "exhales the fragrance of." A classical and patristic figure used to convey that a work is permeated with the spirit of the Fathers; rendered "breathes forth" to preserve the olfactory metaphor.
4. *****ad vivum exprimit***** ("expresses to the life"): A fixed Latin idiom meaning "portrays with lifelike accuracy" or "renders faithfully and vividly," drawn from the vocabulary of portraiture. Preserved in the literal translation; paraphrased as "with living fidelity" in the faithful rendering.
5. *****abditis theologiæ penetralibus***** ("hidden inner recesses of theology"): **Penetralia** (pl.) refers to the innermost chambers or sanctuary of a building, here used metaphorically for the deepest interior precincts of theological science. The term evokes both architectural and sacred connotations.
6. *****disciplina singularis accepta atque deprompta*****: The pair **accepta ... deprompta** (received ... drawn forth) suggests both the receptive and the active moments of theological learning — first received from Tradition, then drawn out and articulated.
7. *****nullam rem e suo loco deturbat, nullam extra rem vocat*****: A balanced rhetorical construction praising the method's orderliness: nothing is displaced from its proper place (**deturbat** = dislodges/displaces), and nothing extraneous is introduced (**extra rem vocat** = calls upon what is outside the matter).

8. ****intellectum manu ducunt****: "They lead the intellect by the hand" — a classical pedagogical metaphor (**manu ducere**) indicating that the method guides the reader step by step without confusion.

9. ****pridie kalendas Decembris****: Literally "the day before the Kalends of December," i.e., November 30, 1871. The use of the traditional Roman calendar dating (**Kalends**) is characteristic of ecclesiastical and scholarly Latin of this period.

10. **Victor Palmé**: A prominent 19th-century Catholic publisher in Paris, known for producing and distributing major works of Catholic theology and philosophy. His use of the epistolary **scribebam** (imperfect of **scribo**, "I was writing") is a conventional closing formula in formal Latin prefaces.