

LATIN
TOMI SECUNDI

PARS PRIOR

D. THOMÆ AQUINATI,

DOCTORI ANGELICO,

ECCLESIAE FULGENTISSIMO SYDERI, SACRAE THEOLOGIAE PRIMARIO LUMINI,
VERITATIS VERE MAGISTRO,

COLLEGIUM SALMANTICENSE

*Sanctissimi vatis Eliæ Carmelitarum Discalceatorum Beatæ Mariæ
de Monte Carmeli.*

O. D. C.

De industria apum, de suppellectili avium (illis ceram, ceu bitumen ; isti ceu trabes ministrantibus plumas) Apollini sacratum fuisse templum, antiquitas fabulatur. Figmentata hæc equidem, sed sub commenti umbra, claritas lucis ; et sub fictionis cortice, inclusa latet medulla veritatis. Quid enim cera ? Quid plumæ ? nisi studiosorum stemmata, scribentiumque utensilia ? Cera quidem, qua Doctores lampades, et lucernas foveant, quibus insomnes noctes traducunt : plumæ vero, quibus foliis notas, et nomina mandant. Jure ergo hæc stemmata, hæc studiorum adminicula sacrantur Apollini, scientiarum Principi ; ut indicetur, studiorum vigilias, scribentium labores, omnia proprio Magistro iri sacrata. Tibi ergo (o Angelice Aquinas) ut Theologiæ Sacrae Didascalo Principi ; ut scientiarum omnium Coryphæo primo ; ut in sapientiæ emporio Apollini divino ? tibi (inquam) apicularum omnium sudor insudat, quæ in Thomistica assidue volitantes Hybla, jam thymi suave olentes divitias ; jam roris marini violacea cacumina, ore famelico, et numerosis coxarum villis implicant, flavum sapientiæ favum enituntur perficere. Tibi etiam volucrum labor omnis laborat, quæ ingeniorum pennis per auream Theologiæ auram in sublime feruntur. Cui enim alii sine injuria tua, sine dedecore suo, volarent volucres, laborarent apes ? Cum utrumque genus ex te exortum, quidquid in illis gloriæ est, quidquid decoris ; tibi ut a te accepta, referre tenentur. Volucres aquarum esse progeniem (etsi inficiuntur aliqui) Sacra pagina docet, dum dicit, *Producant aquæ reptile animæ viventis, et volatile super terram.* In quam sententiam inter plures alios ivit Ambrosius. Apes etiam ex bove mortuo oriri experientia attestante testatur natura. Ex te ergo velut e bove quondam adeo muto, ut mortuus crederetur, spiritales apes nascuntur ; e tuoque sapientiæ pelago ducunt ortum, quicumque velut volucres, per Theologiæ auram, sese ingeniorum pennis præpetibus librant. Tibi ergo debetur et industria apum, et supplex avium. Igitur, ut vectigal tibi debitum, vigiliarum nostrarum ceram, et pennas, quibus scribimus, consecramus ; alteri nolumus, alteri non debemus : tibi soli, quod ex te didicimus, dicamus ; tibi, quod ex te exscripsimus, inscribimus ; ad te, quod ex te extraximus, trahimus ; in nostrique Cursus cursu, si quando aliqua sumûs molestia præpediti, instar

resectionis putamus Cursum nostro ad tuas manus venire, in quibus, si quid acceperis, donantium utilitas geminabitur. Sic evenit septem nostri Salmanticensis Cursus tractatibus (editis scilicet in 1. tomo quinque ; duobus jam nunc lucem aspicientibus) qui Angelica tua manu fulciti, velut Apocalypseos Angeli *(habentis in dextera sua stellas septem, cujus lucebat facies sicut Sol lucet in virtute sua)* majori luce lucent ; splendore resplendent, et

[text continues]

LITERAL TRANSLATION
OF THE SECOND VOLUME

FIRST PART

To D. THOMAS AQUINAS,

TO THE ANGELIC DOCTOR,

TO THE MOST RESPLENDENT STAR OF THE CHURCH, TO THE PRIMARY LIGHT OF
SACRED THEOLOGY,
TO THE TRUE MASTER OF TRUTH,

THE COLLEGE OF SALAMANCA

*Of the Most Holy Prophet Elias, of the Discalced Carmelites of the Blessed Mary
of Mount Carmel.*

OFFERS, DEDICATES, AND CONSECRATES.

Concerning the industry of bees, concerning the furnishings of birds (the former ministering wax, as if bitumen; the latter ministering feathers, as if beams), antiquity recounts in fable that a temple was consecrated to Apollo. These things are indeed fabricated, but beneath the shadow of the invention, there is the clarity of light; and beneath the bark of the fiction, the enclosed marrow of truth lies hidden. For what is wax? What are feathers? Unless they be the emblems of the studious, and the instruments of those who write? Wax, namely, wherewith the Doctors nourish their lamps and lanterns, by which they pass their sleepless nights: feathers, however, by which they commit

FAITHFUL ENGLISH TRANSLATION
OF THE SECOND VOLUME

FIRST PART

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OFFERS, DEDICATES, AND CONSECRATES.

Antiquity recounts in fable that a temple was consecrated to Apollo by means of the industry of bees and the furnishings of birds — the bees supplying wax as though it were bitumen, and the birds supplying feathers as though they were beams. These things are indeed fabrications; yet beneath the shadow of the invention lies the clarity of light, and beneath the bark of the fiction the enclosed marrow of truth remains hidden. For what is wax? What are feathers? Nothing other than the emblems of the studious and the instruments of those who write. Wax, indeed, is that by which the Doctors nourish their lamps and lanterns, by whose light they pass their sleepless nights; and feathers are those by which they commit their annotations and their names to the page. Rightly, therefore, are these emblems, these aids of study, consecrated to Apollo, the Prince of the sciences; so as to signify that the night-watches of study, the labors of those who write — all things — are destined to be consecrated to their proper Master.

To you, therefore, (O Angelic Aquinas) as the Prince and Teacher of Sacred Theology; as the foremost Leader of all the sciences; as the divine Apollo in the very emporium of wisdom — to you (I say) the sweat of all the little bees is devoted, which, assiduously hovering about the Thomistic Hybla, now clasping with hungry mouths and the many hairs of their thighs the sweetly fragrant riches of thyme, now the violet-hued summits of rosemary, strive to complete the golden honeycomb of wisdom. To you likewise labors the entire toil of the birds, which are borne aloft on the wings of their intellects through the golden atmosphere of Theology. For to what other being, without injury to you and without disgrace to themselves, could the birds take flight or the bees labor? Since both kinds have arisen from you, whatever glory is in them, whatever beauty — as things received from you, they are bound to render back to you.

The Sacred Page teaches that birds are the offspring of the waters (although some contest this), saying: *Let the waters bring forth the creeping creature of a living soul, and the fowl above the earth.* Ambrose, among several others, adhered to this interpretation. Nature also testifies, with experience as its witness, that bees arise from a dead ox. From you, therefore, as from an ox once so silent that he was believed to be dead, spiritual bees are born; and from your sea of wisdom they draw their origin, all those who, like birds, soar on swift wings of intellect through

the atmosphere of Theology. To you, therefore, is owed both the industry of the bees and the homage of the birds.

Therefore, as tribute rightly due to you, we consecrate the wax of our night-watches and the pens with which we write. We are unwilling to render them to another; we do not owe them to another. To you alone we speak what we have learned from you; to you we inscribe what we have transcribed from you; to you we draw what we have extracted from you. And in the course of our *Cursus*, whenever we are impeded by some difficulty, we account it as a refreshment that our *Cursus* comes to your hands — in which, if you shall have received anything, the benefit to those who give will be doubled.

Thus has it come to pass with the seven treatises of our Salamanican *Cursus* (namely, five already published in the first volume, and two now at this moment beholding the light), which, sustained by your Angelic hand, like the Angel of the Apocalypse *(having in his right hand seven stars, whose face shone as the Sun shines in his power)* shine with greater light; they are resplendent with splendor, and

[text continues]

TRANSLATOR'S NOTES

****O. D. C.**** — *Offert, Dedicat, Consecrat*: "Offers, Dedicates, Consecrates." This is the standard formula for dedications in early modern ecclesiastical and academic publications, here applied by the Salamanican Carmelites to St. Thomas Aquinas.

****Collegium Salmanticense**** — The *Cursus Theologicus Salmanticensis* is the monumental scholastic-theological compendium produced by the Discalced Carmelites of Salamanca (the "Salmanticenses"), written as a commentary on the *Summa Theologiae* of St. Thomas Aquinas. This dedicatory preface introduces the second volume.

****Didascalo**** — From the Greek *διδάσκαλος* (teacher, master). Preserved here as a technical honorific; "Teacher" or "Master" does not fully convey the Greek resonance of the word in its ecclesiastical application to Aquinas as supreme expositor.

****Coryphæo**** — From the Greek *κορυφαῖος*, the leader of a chorus; by extension, the foremost or principal figure. Used here to honor Aquinas as the supreme leader among theologians.

****Hybla**** — A mountain in Sicily celebrated in antiquity for the quality of its honey and its bees (cf. Virgil, *Eclogues*). Used here metaphorically for the rich Thomistic tradition in which theological "bees" gather wisdom.

****Apollini divino**** — The identification of Aquinas with a "divine Apollo" is a rhetorical **laudatio** in the humanist dedicatory tradition, not a theological assertion; Apollo was the classical patron deity of wisdom and the arts.

****apicularum**** — Diminutive of **apes** (bees): "little bees." The diminutive is affectionate and self-deprecating, referring to the Carmelite authors themselves as humble learners gathering from the Thomistic tradition.

****Producant aquæ reptile animæ viventis, et volatile super terram**** — Genesis 1:20, cited in the Vulgate tradition. The Douay-Rheims rendering: *"Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth."* The reference to Ambrose concerns his **Hexaameron**, wherein he treats the origin of birds from water.

****ex bove mortuo**** — The ancient belief (cf. Virgil, **Georgics** IV; Varro) that bees arose spontaneously from the carcass of a slain ox (**bugonia**). Here applied metaphorically to the "silent ox," the traditional epithet of Aquinas in his youth (**bos mutus**), from whom intellectual and spiritual "bees" are born.

****bove quondam adeo muto, ut mortuus crederetur**** — An allusion to the well-known anecdote that Aquinas, as a student in Cologne, was called the "dumb ox" (**bos mutus**) by his fellow students because of his silence, to which Albert the Great reportedly replied that this "dumb ox" would one day bellow so loudly that the whole world would hear him.

****vectigal**** — Technically a tax or tribute rendered to a sovereign; here used metaphorically of the scholarly "tribute" owed by the Carmelites to Aquinas as their intellectual sovereign.

****Cursus**** — The **Cursus Theologicus** itself; a complete systematic course in theology following the order of the **Summa Theologiae**. The word-play on **cursus** (course/race) is sustained throughout the passage.

****Apocalypseos Angeli... habentis in dextera sua stellas septem**** — Revelation 1:16, 20; 2:1. The seven stars held in the right hand of the Angel (or Christ) in the Apocalypse are applied to Aquinas holding aloft the seven treatises of the *Salmanticenses*.

****splendore resplendent**** — The text breaks off here as the source indicates **[text continues]**. The *figura etymologica* (**splendore resplendent**) is a characteristic ornament of baroque Latin prose style.

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[MARGIN: TOMI SECUNDI]

fulgore refulgent. Ast si facies Angeli sic resplendet, sicut Sol lucet in virtute sua, qualiter in ejus dextera stellas adeo clare perspicit Joannes, ut non solum videat, sed et distincte computet? Cum enim Phœbus in virtute sua lucet, hoc est, cum radiis vallat frontem meridianum, nitidiorque crine spargit lucem ; tunc fugantur, et obscurantur stellæ, nec apparent, juxta illud, Jamque rubescebat stellis Aurora fugatis. Unde ergo in dextera Angeli adeo sydera micant, ut nec claritate solis obscurentur? Credimus sane, hoc eruditos nancisci, si ad te (o Ecclesiæ luminare majus) accedant, si manibus tuis fulciantur, in quibus eorum adeo geminatur splendor, ut nec nitida Solis facie obnubilari queant. Itaque quod nostri tibi dedicentur labores, quod nostrum tibi insudet ingenium, quod vigiliæ, et scripta nostra tuis offerantur manibus, potius utilitas donantium est, quàm obsequium accipient : est enim a te accipere, tibi offerre, tuncque ditiores reddimur, cum acceperis quod donamus. Unde munera nostra ne despicias, sed apiculis tuis, quæ in amœno doctrinæ tuæ viridario, fideli stimulo flores emedullant, ut candidum sapientiæ efficiant favum (o utinam absque erice acraton, absque absinthio ambrosium, absque extero spermate virgineum) alas adde, ut cursus sui cursum ocyùs percurrant. Facile enim, si faves, flos doctrinæ tuæ vertetur in alas. Date flores Moab (inquit Jerem. 38), quia florens egredietur. Ubi Pagninus, et Tygurina habent : Date alas ipsi Moab, ut ocyssime avolet. Ecce flores in alas conversos. Vere id in sapientiæ flore accidit, quæ ut nectare ambrosio colligentium animos reficit (ut quod sine fictione didicerunt, sine invidia communicent) illico flores permutantur in pennas, transformantur in calamos, qui superiori crista super æthera volent, et inferiori spiculo, nitidam papyrum perarent. Sic poscimus, sic optamus (si faveant superi) flores, quos ex viridario tuo decerpimus, in alas converti, et ut Mercurius ille apud Homerum talaria sumebat, quæ ferrent eum seu super undam, seu super immensam terram auras æquiparantem. Ita et nos alas assumamus; sic enim et ceram, et plumas, quas tibi, ut Apollini sacro referamus, habebimus, et ocyssimè Cursus nostri metam, non currendo, sed volando potiùs (non tamen celeritate noxia) perlingeamus.

FACULTAS ORDINIS.

Frater Stephanus a S. Joseph, Generalis Ordinis B. Mariæ de Monte Carmeli de consensu nostri Diffinitorii; ut liber, cujus titulus est (Cursus Theologicus Carmelitarum Discalceatorum Collegii Salmanticensis, Tomus secundus in 4. part. D. Thomæ) ab eodem Collegio accurate compositus, et a gravioribus, doctisque viris nostri Ordinis (quibus ipsum videndum, et examinandum commisimus) recognitus, et approbatus typis mandetur, et in lucem prodeat, obtenta facultate Ordinarii, ac supremi Senatus; tenore præsentium licentiam concedimus. In quorum fidem præsentibus manu nostra, ac Secretarii nostri subscriptas fieri jussimus. Matriti, die sexta Mensis Februarii, Anni Domini M.DC.XXXVI.

Fr. Stephanus a S. Joseph Generalis.

Fr. Dominicus a Matre Dei Diffinitor, et Secretarius.

FACULTAS, SIMUL ET CENSURA ORDINARII.

Secundus hic tomus Cursus Theologici Religiosissimi pariter, ac sapientissimi Collegii Salmanticensis Sancti Eliæ Patrum Carmelitarum Discalceatorum, tractatum alterum de Trinitate, alterum de Angelis complectens, ut typis procusus in lucem prodeat, libenter concedimus. Quinimmo summopere nobis gratulamur

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LITERAL TRANSLATION

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[MARGIN: OF THE SECOND VOLUME]

they shine with splendour. But if the face of the Angel so shines, just as the Sun shines in its power, in what manner does John perceive in his right hand stars so clearly, that he not only sees, but also distinctly counts them? For when Phoebus shines in his power, that is, when with rays he encircles the midday brow, and with more radiant tresses scatters light; then the stars are put to flight and obscured, and they do not appear, according to that saying: "And now Aurora was reddening, the stars having been put to flight." Whence, therefore, do the stars in the right hand of the Angel so shine, that they are not obscured even by the brightness of the sun? We believe surely that the learned will obtain this, if they approach thee (O greater luminary of the Church), if they are sustained by thy hands, in which their splendour is so doubled, that they cannot be beclouded even by the radiant face of the Sun. And so, that our labours are dedicated to thee, that our talent sweats for thee, that our night-vigils and writings are offered to thy hands, is rather the benefit of those giving than an act of service to one receiving: for it is to receive from thee, to offer to thee, and then we are rendered richer, when thou shalt have accepted what we give. Wherefore despise not our gifts, but to thy little bees, which in the pleasant garden of thy doctrine, with faithful sting extract the essence from flowers, so as to produce a bright honeycomb of wisdom (O would that it were without heather pure and unmixed, without wormwood ambrosial, without foreign seed virginal), add wings, so that they may more swiftly run the course of their running. For easily, if thou art favourable, the flower of thy doctrine will be turned into wings. "Give flowers to Moab" (says Jeremiah 38), "because flourishing he shall go forth." Where Pagninus and the Zurich version have: "Give wings to Moab itself, so that it may fly away most swiftly." Behold, flowers turned into wings. Truly this occurs in the flower of wisdom, which, as it refreshes the souls of those gathering with ambrosial nectar (so that what they have learned without pretence, they may communicate without envy), immediately the flowers are exchanged for feathers, transformed into quill-pens, which with their upper crest may fly above the heavens, and with the lower nib may furrow the bright page. Thus we ask, thus we desire (if the powers above be favourable) that the flowers, which we have plucked from thy garden, be turned into wings, and as that Mercury in Homer would take up the

winged sandals, which would bear him either over the wave, or over the immense earth equalling the breezes. So also let us take up wings; for thus we shall also have the wax and the feathers which we are to bring back to thee as a sacred offering, as to Apollo, and most swiftly we shall touch the goal of our Course, not by running but rather by flying (yet not with a harmful speed).

FACULTY OF THE ORDER.

Brother Stephen of Saint Joseph, General of the Order of the Blessed Mary of Mount Carmel, with the consent of our Definitory; in order that the book, whose title is (Theological Course of the Discalced Carmelites of the College of Salamanca, the Second Volume on the 4th part of Saint Thomas) accurately composed by the same College, and reviewed and approved by the weightier and learned men of our Order (to whom we committed it to be seen and examined), may be committed to the press and may come forth into light, the faculty of the Ordinary and of the Supreme Council having been obtained; by the tenor of the present letters we grant licence. In witness whereof we have commanded the present letters to be made, subscribed by our hand and that of our Secretary.

At Madrid, the sixth day of the Month of February, in the Year of the Lord 1636.

Fr. Stephen of Saint Joseph, General.

Fr. Dominic of the Mother of God, Definitor and Secretary.

FACULTY, AND AT THE SAME TIME CENSURE OF THE ORDINARY.

This second volume of the Theological Course of the most religious and likewise most wise College of Salamanca of Saint Elias of the Fathers of the Discalced Carmelites, embracing one treatise on the Trinity and another on the Angels, so that, struck off by the press, it may come forth into light, we gladly grant. Moreover, we congratulate ourselves exceedingly

[text continues]

FAITHFUL ENGLISH TRANSLATION

[p. 10]

[MARGIN: OF THE SECOND VOLUME]

they shine with splendour. But if the face of the Angel shines thus, just as the Sun shines in its full power, then how does John perceive in his right hand stars so clearly that he not only sees them but distinctly counts them? For when Phoebus shines in his full power — that is, when he encircles the noonday sky with his rays and scatters light with his more radiant tresses — then the stars are put to flight and obscured, and they do not appear, according to that saying: *"And now Aurora was reddening, the stars having been put to flight."* Whence, therefore, do the stars in the right hand of the Angel so shimmer that they are not obscured even by the brightness of the Sun? We believe with confidence that the learned will attain this, if they draw near to thee — O greater luminary of the Church — if they are upheld by thy hands, in which their splendour is so doubled that they cannot be beclouded even by the radiant face of the Sun. Therefore, that our labours are dedicated to thee, that our talent toils for thee, that our night-vigils and our writings are offered into thy hands — this is more the benefit of those who give than any act of service to one who receives: for to offer to thee is to receive from thee, and we are rendered the richer when thou hast accepted what we give. Wherefore do not despise our gifts, but grant wings to thy little bees, which in the pleasant garden of thy doctrine extract with faithful sting the very marrow of the flowers so as to produce a bright honeycomb of wisdom — O would that it were unmixed with heather, ambrosial without wormwood, virginal without foreign seed — so that they may the more swiftly run the course of their running. For easily, if thou art favourable, the flower of thy doctrine shall be turned into wings. *"Give flowers to Moab"* (says Jeremiah 38), *"because flourishing he shall go forth."* Where Pagninus and the Zurich version have: *"Give wings to Moab itself, that it may fly away most swiftly."* Behold: flowers turned into wings. This truly comes to pass in the flower of wisdom, which, as it refreshes the souls of those who gather it with ambrosial nectar — so that what they have learned without pretence, they may communicate without envy — immediately the flowers are exchanged for feathers, transformed into quill-pens, which with their upper crest fly above the heavens, and with their lower nib furrow the bright page. Thus we ask, thus we desire — if the powers above be favourable — that the flowers we have plucked from thy garden be turned into wings; and as that Mercury in Homer would take up the winged sandals which would bear him either over the wave or over the immense earth keeping pace with the breezes, so too may we take up wings. For thus we shall also have the wax and the feathers which we are to bring back to thee as a sacred offering, as to Apollo, and we shall most swiftly touch the goal of our Course — not by running but rather by flying, yet not with a harmful speed.

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Brother Stephen of Saint Joseph, General of the Order of the Blessed Mary of Mount Carmel, with the consent of our Definitory: in order that the book whose title is *"Theological Course of the Discalced Carmelites of the College of Salamanca, Second Volume on the Fourth Part of Saint Thomas"* — accurately composed by the same College, and reviewed and approved by the weightier and learned men of our Order to whom we committed it for examination — may be committed to the press and brought forth into light, the faculty of the Ordinary and of the Supreme Council having been obtained; by the tenor of the present letters we grant licence. In

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[text continues]

TRANSLATOR'S NOTES

****Long-s corrections (Rule 13):**** The source text as presented has already been typeset with standard modern 's'; no long-s corrections were required in this passage beyond what the editor of the copy had already resolved. The forms **sicut**, **stellas**, **solis**, **splendor**, **Secundus**, etc., all appear in standard Roman type here.

****"luminare majus" (greater luminary):**** A deliberate echo of Genesis 1:16 (**luminare majus** = the sun, **luminare minus** = the moon), here applied rhetorically to the dedicatee — presumably a Cardinal or Archbishop — as the "greater luminary" of the Church. The Apocalyptic image of the Angel of Revelation 1:16 whose face shines like the sun, and who holds seven stars in his right hand, is the starting point of the extended astronomical conceit.

****"Jamque rubescebat stellis Aurora fugatis":**** A citation of Ovid (**Metamorphoses** II.144 or similar), the standard classical tag for dawn putting the stars to flight. Its use here serves the rhetorical argument: normally sunlight obscures the stars, yet the Angel's stars remain visible — a supernatural paradox.

****"acraton":**** A Greek loanword (ἄκρατον), meaning unmixed, pure — here modifying **mel** (honey) implied from context. The phrase **absque erice acraton** means "unmixed [honey] without heather," referring to the bitter taste heather gives to honey. The author desires the wisdom-honey to be pure and uncontaminated. This is a rare Hellenism preserved for technical precision.

***"Pagninus, et Tygurina":** Santes Pagninus (1470–1541), Dominican, produced a highly literal Latin translation of the Hebrew Bible (1527). The **Biblia Sacrosancta** of Zurich (Tiguri = Zurich, hence **Tygurina**), a Protestant translation into Latin by the Zurich reformers (1543), is cited here for its rendering of Jeremiah 48 (the Vulgate and Hebrew numeration differ; the text cites "Jerem. 38," which in the Vulgate corresponds to chapter 48 in the Hebrew/Protestant enumeration, a common 17th-century discrepancy). The author cites both for their rendering "Give wings to Moab."

***"calamos":** Literally "reeds" or "reed-pens" — the standard instrument of writing. The image is of the bee's lower stinger (**spicula**) transformed into the nib of a writing reed (**calamus**), ploughing (**perarent**) the white page (**nitidam papyrum**) like a field. This is a rich image compounding flight, writing, and agricultural labour.

***"talaria":** The winged sandals of Mercury/Hermes in the Homeric tradition (**Odyssey** V.44–46). The reference is to the god's ability to traverse sea and land with equal speed — applied here to the hoped-for swift dissemination of the theological work.

***"ceram, et plumas ... ut Apollini":** A reference to the myth of Daedalus, whose wax-and-feather wings are here reinterpreted as materials to be offered back to Apollo (patron of learning and the arts) as a sacred tribute. The author thus frames the entire scholarly enterprise as a votive offering.

***"perlingeamus":** From **perlingo** / **pertingo** — to reach, to touch, to attain. The metaphor of "touching" the goal (**metam**) is taken from chariot racing in the circus, where the **meta** was the turning post or finish marker.

***"FACULTAS ORDINIS" / "FACULTAS ... CENSURA ORDINARII":** Standard ecclesiastical pre-publication approval documents. The **Facultas Ordinis** is the internal permission of the religious Order (here the Discalced Carmelites); the **Facultas et Censura Ordinarii** is the permission of the diocesan Ordinary (the local Bishop). Together with the approval of the **supremus Senatus** (the Royal Council of Castile, which exercised civil censorship in Spain), these constituted the full apparatus of pre-publication approval required under both Church and Crown authority in 17th-century Spain.

***"M.DC.XXXVI" = 1636:** The Roman numeral date confirms this as the second volume of the **Cursus Theologicus Salmanticensis**, the monumental scholastic theological series of the Discalced Carmelite College of Salamanca, begun in the early 17th century.

***"Diffinitorii" / "Diffinitor":** The **Diffinitorium** (also spelled **Definitioium**) is the governing council of a religious Order or Province, composed of **Diffinitores** (Definitors), who advise and act collegially with the Superior General. The consent of this body is required for major acts such as authorising publication. The spelling **Diffinitor** (with double -f-) is standard in Carmelite and other mendicant legal usage of this period.

nostri Episcopalis muneris fuisse, operi prælo, et ævo dignissimo facultate nostra aditum aperire, ut communem lucem et ipsum quamaximam daturum non dubitamus Ecclesiæ sanctæ Dei, litterariæ Reipublicæ, Scholasticæ Theologiæ, et Angelici Præceptoris placitis, dictis, sentiis, quæ adeo ebibit ubertim, humiliter suscipit, suscipit reverenter, fideliter propinat, serio, et mature seligit, sapienter elucidat, ornat erudite, explanat dilucide, discutit alte, profunde rimatur, sequitur indivulsa, fulcit nervose, defensat strenue, viriliter propugnat, feliciter versat ; ut ipso Sanctissimo Præceptore capitis instar dictante, per fidelissimorum horum discipulorum manus exaratum opus videatur. Ut enim verbis Divi Augustini utar : *Nequaquam dicendum est, quod ipse non scripserit, quandoquidem membra ejus, id operata sunt, quod dictante capite cognoverunt : quid enim de suis factis, et dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit* (1). Quod sane mihi Divo Thomæ addictissimo, cujus Angelica doctrina cordi est, et cunctis de Sacra Theologia benemerentibus non potuit non jucundissimum fore. Nec censura dumtaxat sapientissimi Magistri, cui opus recognoscendum dedimus, in qua nihil ultra veritatem, nihil extra merita audet maturus censor; sed etiam, quod vidimus, quod perspeximus, quod manus nostræ contrectaverunt de libro hoc, nos in hanc sententiam pertraxit. Ut enim de luce dixit Divus Ambrosius : *Plus in eo est, quod probetur aspectu, quam quod sermone laudari possit; suo enim utitur testimonio, non suffragio alieno* (2). Quamobrem non possum non fateri, sæpius me in admirationem rapuisse Religiosissimos Patres istos e tam mirabili nudæ paupertatis penu tam copiosam scientiæ suppellectilem, e religiosæ austeritatis minime aulicis glebis adeo divitem doctrinæ thesaurum, e jugi, et non intermisso orationis studio, mirum in modum sic elucubrata sapientiæ monumenta deprompsisse. Cæterum verum est illud : *Qui Deo student, nihil non proclive sentiunt, nihil non ex voto consequuntur.* Et ni fallor, Angelicus Præceptor sapientiam a Patre luminum præcipue in oratione, et iciunio haustam, per viros orationis, et austerioris vitæ studiosissimos in posteritatem gaudet transmitti. Quo opere numeris omnibus absoluto non solum communem plausum, quem prior tomus jam expertus est, verum toti Theologico cursui ad umbilicum usque perducto perennitatem ex voto, ex animo, ex merito Senecæ verbis auguramur dicentis : *Sapientiæ vestræ monumenta nulla delebit ætas præsens, et nulla diminuet sequens, ac deinde semper ulterior aliquid ad venerationem conferet* (3). Dat. Salmanticæ in nostro Episcopali Palatio die vigesima septima mensis Septembris. Anno Domini M.DC.XXXVI.

Christophorus Episcopus Salmantinus.

De Mandato Domini mei Episcopi

Didacus de Mendieta.

APPROBATIO R. P. M. F. GASPARIS DE LOS REYES,

*In Florentissima Salmanticensi Academia Philosophiæ naturalis Cathedræ digniss.
moderatoris.*

Preclarum hunc Collegii Salmanticensis secundum Theologici cursus tomum, continentem materiam de Trinitate, diu desideratum, et jam concupiscenti animo præparatum (ex commissione Domini D. Christophori de la Camara Episcopi Salmanticensis) non inferiori voluptate, et cura non impari, atque priorem ejusdem cursus tomum volutavi, et perlegi, cunctas illius paginas, omnes ipsius lineas, uni-

(1) Aug. *de consensu Evangel.* lib. II, c. 35 — (2) D. Ambros. lib. 1 *Hexum.* cap. 9 — (3) Seneca lib. *de brevitate vitæ* cap. 15.

LITERAL TRANSLATION

...to have been of our Episcopal office, to open by our authority access to a work most worthy of the press and of the age, which we do not doubt will give common light and itself the very greatest to the holy Church of God, to the literary Republic, to Scholastic Theology, and to the opinions, sayings, and judgments of the Angelic Teacher — which [work] so abundantly drinks in [those teachings], humbly receives them, receives them reverently, faithfully dispenses them, seriously and maturely selects them, wisely elucidates them, adorns them learnedly, explains them clearly, discusses them profoundly, searches them deeply, follows them inseparably, supports them vigorously, defends them strenuously, champions them manfully, and handles them felicitously; so that, with the most holy Teacher Himself dictating as the head, the work seems to have been written out by the hands of these most faithful disciples. For, to use the words of the Divine Augustine: *It is by no means to be said that He Himself did not write it, since His members performed that which they came to know at the dictation of the Head: for what He wished us to read of His deeds and sayings, this He commanded them to write as if by His own hands* (1). Which thing could not but be most delightful to me, most devoted to the Divine Thomas, whose Angelic doctrine is dear to my heart, and to all who have rendered good service to Sacred Theology. Nor was it only the judgment of the most wise Master, to whom we gave the work to be reviewed — in which judgment the mature censor dares nothing beyond truth, nothing outside the merits — but also that which we saw, which we examined, which our hands handled concerning this book, that drew us into this opinion. For as the Divine Ambrose said of light: *There is more in it that is approved by sight than can be praised by speech; for it uses its own testimony, not the endorsement of another* (2). Wherefore I cannot but confess that I was frequently seized with admiration that these most Religious Fathers have drawn forth from so wonderful a storehouse of naked poverty so copious a furnishing of knowledge, from the by no means courtly soil of religious austerity so rich a treasury of doctrine, and from the continual and uninterrupted pursuit of prayer, in a wonderful manner, such monuments of wisdom so laboriously elaborated. For the rest, that saying is true: *Those who are devoted to God find nothing not easy, obtain nothing not according to their wish.* And, unless I am mistaken, the Angelic Teacher rejoices that the wisdom drawn especially from the Father of lights in prayer and fasting is transmitted to posterity through men most devoted to prayer and to

a more austere life. For this work, completed in every respect, we augur not only the common applause which the former volume has already experienced, but for the entire Theological course led through to its very conclusion, lasting fame — according to our wish, our heart, and our merit — in the words of Seneca, who says: *No present age shall blot out the monuments of your wisdom, and no following age shall diminish them, and then always a later age shall add something to veneration* (3). Given at Salamanca in our Episcopal Palace on the twenty-seventh day of the month of September. In the Year of the Lord 1636.

Christophorus, Bishop of Salamanca.

By the Command of my Lord the Bishop,

Didacus de Mendieta.

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This distinguished second volume of the Theological course of the College of Salamanca, containing the matter on the Trinity, long desired and now prepared for the yearning mind (by the commission of the Lord Don Cristóbal de la Cámara, Bishop of Salamanca) I have turned over and read through with no lesser pleasure and with no less care than the prior volume of the same course, all its pages, all its lines, every—

(1) Augustine, *On the Harmony of the Evangelists*, Book II, ch. 35 — (2) St. Ambrose, Book I of the *Hexaameron*, ch. 9 — (3) Seneca, *On the Shortness of Life*, ch. 15.

Faithful English Translation

...it was the duty of our Episcopal office to open by our authority access to a work most worthy of the press and of the age — a work which we do not doubt will shed the greatest possible common light upon the holy Church of God, upon the Republic of Letters, upon Scholastic Theology, and upon the opinions, sayings, and judgments of the Angelic Teacher. For this work drinks those teachings in most abundantly, receives them with humility, receives them with reverence, dispenses them with fidelity, selects them with seriousness and mature judgment, elucidates them with wisdom, adorns them with erudition, explains them with clarity, examines them with depth, searches them with profundity, follows them inseparably, supports them

forcefully, defends them strenuously, champions them manfully, and handles them with happy skill — so that, with the most holy Teacher Himself dictating as the head, the work seems to have been written out by the hands of His most faithful disciples. For, to use the words of the Divine Augustine: *It is by no means to be said that He Himself did not write it, since His members performed that which they came to know at the dictation of the Head: for what He wished us to read of His deeds and sayings, this He commanded them to write, as if by His own hands* (1). This could not but be most delightful to me, who am most devoted to the Divine Thomas and to whose heart His Angelic doctrine is dear, as well as to all those who have rendered distinguished service to Sacred Theology. And it was not merely the judgment of the most wise Master to whom we entrusted the work for review — a judgment in which the mature censor ventures nothing beyond truth, nothing outside the merits of the case — but also what we ourselves saw, what we examined, what our own hands handled in this book, that drew us to this conclusion. For as the Divine Ambrose said of light: *There is more in it that commends itself to the sight than can be praised by speech; for it uses its own testimony, not the endorsement of another* (2). Wherefore I cannot but confess that I was frequently seized with admiration that these most Religious Fathers have drawn forth from so wonderful a storehouse of naked poverty so copious a furnishing of learning, from the far from courtly soil of religious austerity so rich a treasury of doctrine, and from their continual and uninterrupted devotion to prayer, in a wonderful manner, such monuments of wisdom so laboriously elaborated. For the rest, that saying is true: *Those who are devoted to God find nothing unattainable, and obtain all things according to their desire.* And, unless I am mistaken, the Angelic Teacher rejoices that the wisdom which he drew above all from the Father of lights in prayer and fasting is transmitted to posterity through men most zealously devoted to prayer and to a more austere manner of life. For this work, now complete in every respect, we augur not only the common applause which the former volume has already experienced, but for the entire Theological course led through to its very conclusion, a lasting renown — according to our wish, our heart, and its just desert — in the words of Seneca, who says: *No present age shall blot out the monuments of your wisdom, and no following age shall diminish them, and thereafter a later age shall always add something to their veneration* (3). Given at Salamanca in our Episcopal Palace on the twenty-seventh day of the month of September, in the Year of the Lord 1636.

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FAITHFUL ENGLISH TRANSLATION

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Notes

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"nostri Episcopalis muneris fuisse" — The text begins mid-sentence (*fuisse* in indirect discourse), indicating this is the conclusion of a preceding clause not present on this page, likely of the form *...putavimus / existimavimus nostri Episcopalis muneris fuisse...* ("we judged it to have been [the duty] of our Episcopal office..."). This is a common epistolary construction in episcopal approbations.

"Angelici Præceptoris" — The "Angelic Teacher" is the standard ecclesiastical title (*Doctor Angelicus*) of St. Thomas Aquinas, whose *Summa Theologiae* forms the basis of the Salmanticenses' theological commentary.

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"indivulse" — An adverb meaning "inseparably, without tearing away," from *divello*. Rare in classical Latin; this is a characteristically scholastic adverb emphasizing absolute fidelity to the Thomistic tradition.

"nudæ paupertatis penu" — *Penu* (storehouse, larder) is an archaic Latin noun (cf. Cicero), here used in a deliberately paradoxical phrase: the Carmelites' "storehouse of naked poverty" (i.e., their very destitution of material goods) is the source of their spiritual and intellectual richness. This is a rhetorical *paradoxon* common in panegyrics of mendicant orders.

"Patre luminum" — "Father of lights," a direct scriptural allusion to James 1:17 (*Omne datum optimum et omne donum perfectum desursum est, descendens a Patre luminum*), referring to God the Father as the source of wisdom.

"ad umbilicum usque perducto" — *Umbilicus* literally means the navel or central knob of a scroll (*volumen*); the phrase *ad umbilicum perducere* was a Latin idiom meaning to bring a work to completion (cf. Horace, *Epistles* I.20.2: *umbilicis et membranis*). Here it means the entire Theological course brought to its full and final conclusion.

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LATIN

versosque apices oculorum acie, et praecipue mentis diligentissimae perlustravi. In illo, quod correctioni obnoxium sit, nihil ; quod in Ecclesiae, et Thomisticae doctrinae candidatorum utilitatem cedat, plurimum reperi. In ipso enim, praeter splendidissimam locorum sacrae Scripturae, Conciliorum, et Sanctorum Patrum supellectilem, qua opulentissime locupletatur, praeter rerum ordinem, quem continet admirabilem, praeter claritatem, subtilitatem, et profunditatem rationum, in quibus ipsius opifices se ipsis quotidie majores effecti, adeo superiora sua commentaria superant, et excedunt, ut merito auctores judicarentur diversissimi, si doctrinae uniformitas, si styli identitas, si veritatum connexio, si sententiarum consonantia mirabilis non ipsissimos esse comprobarent. Tam admirabili enim sequentia omnia, quae a primis Dialecticae elementis usque ad ultimum hujus secundi tomi apicem correspondent, tanquam artificiosa harmonia solida fundamenta antea in Philosophicis praejectatum super imposita Theologica mole connectuntur, ut non solum unica vox (ut in priori dicitur tomo) in artium, et Theologiae personet cursu; sed etiam scribentium manus prima facie in utroque videatur ipsissima. Praeter haec, inquam, omnia (quae non inter minima computari debent) illud est, quod omnibus, non solum futurum esse non dubito : quod scilicet qui eminent in orchestra gratissimum rationes adeo expenduntur studiose, adeo trutinantur diligenter, ut illud audeam pro veritate dicere, inter omnes, Angelici Praeceptoris insignes Scholasticos, quos ego viderim, commentatores nullum esse, qui eosque in Divi Thomae placitum nitiur, nitatur circumspicere attentius, percalere id, in quo Divi Thomae placitum nitiur, fulcire validius, defendere potentius : nullum, qui verius, probare nervosius, rationibus satisfaciat plenius, respondeat obstantibus in contra alicujus momenti rationibus detegat clarius, infringat facilius : acutius; nullum, qui fallaces argumentationes detegat clarius, infringat facilius : nullum denique, qui ad genuinam, et veram Divi Thomae mentem accedat proximus : imo aureum hoc opus non solum proxime ad Angelicum Praeceptorem accedit, sed intelligibilem etiam identitatem est cum ipso consecutum : quippe, quod non solum ipsius vita vivit, atque informatur spiritu, sed etiam quia ipsius est velut quaedam intelligibilis species : nam sicut ista objectum intelligibile reddit, sic opus hoc adeo erudite Divi Thomae mentem edisserat, ut omnibus pervia, facilis, et intelligibilis proponatur per ipsum ; nihilque sit, quod amplius desiderari possit pro illius explicatione doctrinae. Et non solum est Angelici Doctoris intelligibilis species, verum etiam ipsius mentis partus, foetus, et filius, qui perfectam imaginem, et similitudinem sui principii prae se gerens, nihil in eo latitat,

quod non actualissime repraesentet. Et sicut de Anthaeo filio-terrae figmenta olim fabulabatur vetustas, quod scilicet in Herculeo conflictu, quoties matrem contingebat terram, toties vegetiores vires resumebat, et praestantiores, ad horridaque promptior arma resurgebat : sic sane opus hoc, legitimus Angelicae mentis filius, quo magis ipsum Aquinatem parentem mente contingit et intellectu, oculis, manibusque versat, quo magis ipsius rationes evoluit, quo magis ipsius doctrinae unitur, eo robustior, et animosior, fortior, et insuperabilior, sicut Libycus ille Anthaeus reperitur. In hoc tamen uno felicior isto : nam istum Alcmenae natus alte sublatum terrae contactu prohibuit, pectorique suo arctius strictum enecuit ; hoc vero opus, cum neque persecutio, nec gladius, cum neque Principatus, neque virtutes, nec fortitudo, aut altitudo, aut creatura aliqua possit illud ab Angelico Thoma, a quo vitam participat, separare, cum omni immortalitate adversus adversantium machinas perdurans cum aeternitate adaequabitur. Quare ipsum ut in communem utilitatem lucem accipiat, non modo dignum, sed dignissimum iudico. Habebit in illo quilibet verae sapientiae amator, unde et sibi veritatem assequi, et alios in doctrina sana erudire, et eos, qui contradicunt, arguere possit. O utinam Deus faxit, auctores ipsius usque ad ultimam hujus cursus pervenire metam : ut labore ipsorum universus orbis perfruatur. Sic iudico in hoc nostro Collegio Verae Crucis Ordinis Beatae Mariae de Mercede Redemptionis Captivorum in Salmantina Universitate erecti, die decimo septimo Augusti, Virginei partus anno 1636.

Fr. Gaspar de los Reyes.

LITERAL TRANSLATION

— and having turned the sharp gaze of the eyes, and especially of the most diligent mind, I have most carefully examined [it] throughout. In it, [as to] that which might be liable to correction, nothing; [as to] that which may yield to the utility of candidates of the Church and of Thomistic doctrine, very much I have found. For in it, besides the most splendid furnishing of passages of Sacred Scripture, of the Councils, and of the Holy Fathers, by which it is most abundantly enriched, besides the admirable order of matters which it contains, besides the clarity, subtlety, and profundity of reasonings, in which its craftsmen, having rendered themselves daily greater than themselves, so greatly surpass and exceed their own prior commentaries, that they would deservedly be judged most different authors, if the uniformity of doctrine, if the identity of style, if the connection of truths, if the marvellous consonance of sentences did not prove them to be the very same persons. For with so admirable a sequence do all things, which correspond from the first elements of Dialectic all the way to the last summit of this second volume, become connected — as by an artful harmony, the solid foundations previously laid beforehand in the Philosophical [volumes] together with the Theological mass imposed upon [them] — that not only does a single voice (as is said in the prior volume) resound throughout the course of the arts and of Theology; but also the hand of the writers appears at first sight to be the very same in both. Besides all these things, I say (which ought not to be reckoned among the least), that is what I do not doubt will be most agreeable to all: namely, that the reasonings are so studiously weighed out, so diligently balanced on the scale, that I dare to say it as truth: among all the distinguished Scholastic commentators on the

Angelic Master whom I have seen, there is none who strives more attentively to survey those [arguments] tending toward the judgment of the Divine Thomas, to grow thoroughly acquainted with that upon which the judgment of the Divine Thomas rests, to prop it up more firmly, to defend it more powerfully; none who more truly, more vigorously proves, more fully satisfies with reasonings, more fully responds to opposing arguments, to reasonings of some weight in opposition [he] more clearly detects, more easily refutes, more acutely [refutes]; none who more clearly detects fallacious argumentations, more easily refutes [them]; none, finally, who comes nearest to the genuine and true mind of the Divine Thomas: nay, this golden work not only approaches most closely to the Angelic Master, but has even attained an intelligible identity with him: indeed, because it not only lives by his life and is informed by his spirit, but also because it is, as it were, a certain intelligible species of him: for just as that [intelligible species] renders the intelligible object [present], so this work so learnedly expounds the mind of the Divine Thomas, that through it [the mind of Thomas] is set before all as accessible, easy, and intelligible; nor is there anything which could further be desired for the explanation of his doctrine. And it is not only the intelligible species of the Angelic Doctor, but truly also the offspring, the fruit, and the son of his mind, which bearing before itself the perfect image and likeness of its principle, there is nothing latent in it which it does not represent in the most actual manner. And just as antiquity once fabled fictions concerning Antaeus the son of earth — namely, that in the Herculean conflict, as often as he touched the earth his mother, so often he resumed more vigorous and more excellent strength, and arose readier for the dreadful arms — so indeed does this work, the legitimate son of the Angelic mind, the more it touches with mind and intellect the Aquinate parent himself, the more it turns him over with eyes and hands, the more it unfolds his reasonings, the more it is united to his doctrine, so much the more robust and spirited, stronger and more insuperable, like that Libyan Antaeus, is it found. In this one thing, however, more fortunate than he: for him the son of Alcmena, raised aloft, prevented from contact with the earth, and held pressed more tightly to his breast, slew; but this work, since neither persecution nor the sword, since neither Principalities nor powers, nor strength, nor height, nor any creature can separate it from the Angelic Thomas, from whom it partakes of life, enduring with all immortality against the machinations of adversaries, shall be made equal with eternity. Wherefore, that it may receive the light for common utility, I judge [it] not merely worthy, but most worthy. Every lover of true wisdom will have in it a source from which both to attain truth for himself, and to instruct others in sound doctrine, and to refute those who contradict. O would that God grant that its authors arrive at the last goal of this course: that the whole world may enjoy the fruit of their labour. Thus I judge, in this our College of the True Cross of the Order of the Blessed Mary of Mercy of the Redemption of Captives, erected in the University of Salamanca, on the seventeenth day of August, in the year of the Virginal Birth 1636.

Fr. Gaspar de los Reyes.

FAITHFUL ENGLISH TRANSLATION

— and having directed upon it the keen gaze of my eyes, and above all of my most diligent mind, I have examined it throughout with the greatest care. In it I found nothing liable to

correction; but I found very much that serves to the utility of candidates of the Church and of Thomistic doctrine. For in it, besides the most splendid wealth of passages from Sacred Scripture, from the Councils, and from the Holy Fathers, with which it is most abundantly enriched; besides the admirable order of subject matter which it contains; besides the clarity, subtlety, and profundity of its reasonings — in which its authors, having become daily greater than themselves, so greatly surpass and exceed their own earlier commentaries that they would deservedly be judged entirely different authors, were it not that the uniformity of doctrine, the identity of style, the connection of truths, and the marvellous consonance of their judgements proved them to be the very same persons. For with so admirable a sequence do all things correspond, from the first elements of Dialectic to the last summit of this second volume — connected as by an artful harmony, with the solid foundations previously laid in the Philosophical [volumes] joined to the Theological mass built upon them — that not only does a single voice (as is said in the prior volume) resound throughout the whole course of the arts and of Theology, but the very hand of the writers appears at first sight to be identically the same throughout both. Beyond all these things, I say (which ought not to be reckoned among the least), there is that which I do not doubt will be most gratifying to all: namely, that the reasonings are so studiously weighed and so diligently balanced, that I dare to state it as truth: among all the distinguished Scholastic commentators on the Angelic Master whom I have personally seen, there is none who strives more attentively to survey the positions tending toward the judgement of the Divine Thomas, to penetrate more thoroughly that upon which the judgement of the Divine Thomas rests, to uphold it more firmly, to defend it more powerfully; none who more truly and more vigorously proves his case, more fully satisfies with reasonings, more fully responds to opposing arguments, more clearly detects and more easily refutes reasonings of any weight raised in opposition; none who more acutely and more clearly detects fallacious argumentations and more easily refutes them; none, finally, who comes nearest to the genuine and true mind of the Divine Thomas. Nay more, this golden work not only approaches the Angelic Master most closely, but has even attained an intelligible identity with him: for it not only lives by his life and is formed by his spirit, but is also, as it were, a certain intelligible species of him. For just as an intelligible species renders its intelligible object present, so this work expounds the mind of the Divine Thomas with such erudition that through it that mind is set before all as accessible, easy, and intelligible; nor is there anything further that could be desired for the explanation of his doctrine. And it is not only the intelligible species of the Angelic Doctor, but truly also the offspring, the fruit, and the son of his mind — bearing before itself the perfect image and likeness of its principle, such that nothing lies hidden within it which it does not represent in the most actual manner. And just as antiquity once fabled fictions concerning Antaeus the son of the earth — namely, that in the conflict with Hercules, as often as he touched the earth his mother, so often he recovered more vigorous and more excellent strength, and rose readier to take up his dreadful arms — so indeed does this work, the legitimate son of the Angelic mind, the more it touches with mind and intellect the Aquinate as its parent, the more it turns him over with eyes and hands, the more it unfolds his reasonings, the more it is united to his doctrine, so much the more robust and spirited, stronger and more insuperable, like that Libyan Antaeus, is it found to be. In this one point, however, more fortunate than he: for Antaeus, the son of Alcmena raised him aloft, prevented him from contact with the earth, and, pressing him more tightly to his own breast, strangled him; but this work — since neither persecution nor the sword, neither

Principalities nor powers, nor strength, nor height, nor any creature can separate it from the Angelic Thomas, from whom it partakes of life — enduring with all immortality against the machinations of its adversaries, shall be made equal with eternity. Wherefore I judge that it receive the light for common utility — not merely worthy, but most worthy indeed. Every lover of true wisdom will have in it a source from which both to attain truth for himself, and to instruct others in sound doctrine, and to refute those who contradict it. O would that God grant that its authors arrive at the last goal of this course, so that the whole world may enjoy the fruit of their labours. Thus I judge, in this our College of the True Cross of the Order of the Blessed Mary of Mercy of the Redemption of Captives, erected in the University of Salamanca, on the seventeenth day of August, in the year of the Virginal Birth 1636.

Fr. Gaspar de los Reyes.

TRANSLATOR'S NOTES

1. ****Long s correction****: The source text uses the long s (ſ) in forms such as "ſupellectilem," "ſuperiora," "ſcilicet," etc. These have been silently read as *s* throughout, following Rule 13. The word "continet" has been silently restored where the original appears to print "contimet" (likely a typographical error for *continet*).
2. *****Intelligibilis species*****: This is a technical Scholastic-Thomistic term from the theory of cognition, denoting the *intelligible species* — the mental representation or likeness by which the intellect knows an object. It cannot be adequately rendered in English without loss; the Latin term is therefore retained and explained. The author uses it metaphorically: just as the intelligible species makes the intelligible object present to the intellect, so this commentary makes the mind of Thomas present and accessible.
3. *****Placitum***** (**Divi Thomae placitum**): A technical term meaning the *judgment*, *opinion*, or *determination* of St. Thomas — i.e., the established Thomistic position on a given question. Rendered as "judgement" throughout.
4. *****Opifices*****: Literally "craftsmen" or "makers" — used here as an elevated term for the authors of the work, suggesting artisanal skill and creative mastery.
5. *****Anthaeus / Antaeus*****: The mythological giant Antaeus (son of Poseidon and Gaea / Earth), who drew his strength from contact with his mother the earth. Hercules (son of Alcmena) defeated him by lifting him off the ground. The author develops this myth at length as an analogy for the work's inexhaustible vitality drawn from proximity to St. Thomas Aquinas.
6. *****Alcmenae natus*****: "The son of Alcmena" — a periphrasis for Hercules, standard in classical and humanist Latin usage.

7. ***"Virginei partus anno 1636"***: "In the year of the Virginal Birth 1636" — an elevated ecclesiastical formula for *Anno Domini*, emphasizing the Virgin Birth of Christ. Common in Spanish ecclesiastical documents of this period.
8. ***"Ordinis Beatae Mariae de Mercede Redemptionis Captivorum"***: The Order of the Blessed Virgin Mary of Mercy of the Redemption of Captives — the Mercedarians, founded in 1218 for the ransom of Christian captives held by Muslims. The reviewer, Fr. Gaspar de los Reyes, belonged to this Order.
9. **The passage contains textual corruption**: The sentence beginning *"quod scilicet qui eminent in orchestra gratissimum rationes..."* is syntactically disordered in the original, most likely due to printer's errors or dittography (the phrase *"nitiur, nitatur circumspicere... in quo Divi Thomae placitum nitiur"* appears to be a partially corrected repetition). The translation preserves the sense as closely as the disordered text allows, following the evident rhetorical intention.
10. **Pauline echo**: The clause *"neque persecutio, nec gladius, cum neque Principatus, neque virtutes, nec fortitudo, aut altitudo, aut creatura aliqua possit illud... separare"* is a deliberate adaptation of Romans 8:38–39 (*"neque mors, neque vita, neque angeli, neque principatus... neque creatura alia poterit nos separare a caritate Dei"*), applied here hyperbolically to the work's inseparability from St. Thomas. The traditional Vulgate wording has been reflected in the translation accordingly.

LATIN

[p. 13]

CENSURA R. P. M. F. GABRIELIS GONZALEZ,

In Sacra Theologia Magistri, et supremi Senatus Sanctæ Inquisitionis Consultoris.

De mandato supremi Senatus, summa cum voluptate perlegi pulchrum, ac præclarum opus, cui titulus est, Collegii Salmanticensis Eliæ Prophetæ Fratrum Discalceatorum Beatæ Mariæ de Monte Carmeli Cursus Theologicus, summam Theologiæ Doctoris Angelici complectens, Tomus secundus. In quo Religiosissimi, necnon Doctissimi Patres prædicti Collegii interpretantur, sanam, veram, ac limpidam Angelici Præceptoris Doctrinam : et in illo, quod fidei Catholicæ, sanisve moribus refragetur, nihil : quod eis suffragetur, multum reperi. Quin potius tam præclara commentaria admirans, haud dubio de ipsis verificari, quod de eorum antiquissimo, et Sanctissimo Patre Ecclesiast. 48. habetur : *Surrexit Elias quasi ignis, et verbum ipsius quasi facula ardebat.* Ecce his temporibus in lucem prodit Eliæ insigne Collegium Catholicæ fidei athleta, cujus scriptorum clypeo militans Ecclesia Hæreticorum tela, quæ contra Sacrosanctæ Trinitatis mysterium suscitata sunt, feliciter confringit, et quasi ignis vivus in cineres reducit. Quid multum, si ubique a Doctrina Sacrorum Conciliorum, et SS. Patrum, et præcipue Doctoris Sancti omnium Magistri, nec per latum unguem discredet? Profundissimas etiam difficultates, quas

Theologi in Academiis disputant, non subterfugiunt Doctissimi Patres isti; sed singulari distinctione, claritate, ac modestia ab Angelico Doctore participata exponunt, et ejusdem doctrinam, quam grato animo sequuntur, non aliunde, quam ex ipsius verbis explicant, et exornant, ita ut in eis depictum inveniam exemplum felicitatis, qua mellifluus Bernardus fruebatur in Sacris litteris exponendis, de quo præclare canit Ecclesia : *Sacras Scripturas assidue lectitabat, neque ullis magis, quam ipsorum verbis eas intelligere sese dicebat.* Qua admirabili rapsodia utuntur feliciter gravissimi isti Patres : assidue Sanctum Doctorem lectitant, neque ullis magis, quam ipsius Sancti Thomæ verbis eum intelligere, et explicare demonstrant, atque adeo non mirum, si quod de Angelico Doctore affirmantur, suo modo participare dicantur, quod in eorum scriptis, celsa, clara, et firma sententia inveniatur. Ite igitur Angeli veloces, pergite in explicanda Doctoris Angelici doctrina, qui Angelos statu, et conversatione imitami, reconditum Sanctissimæ Trinitatis mysterium, doctrinamque de Angelis a nostris sensibus ita remotam, Angelicis vestris lucubrationibus illustrate. Pro Doctore veritatis firmiter dimicate, ut veri filii sapientissimæ, et Sanctissimæ Matris Theresiæ, ubique veritatis amatrix. Sic sentio. In Conventu Regali Beatissimæ matris Mariæ de Atocha. Die X. Mensis Junii, Anno Domini M.DC.XXXVI.

Fr. Gabriel Gonzalez.

AD LECTOREM

Segnius quam credidimus (humanissime Lector) cursus iste noster excurrit. Si tamen moram nostram incusas, scito scitum illum fuisse, qui dixit : librum typis cudendum, navim esse in pontum deducendam, in qua paratis omnibus ad scindendas undas, alasque velorum pandendas, plura occurrunt ulterius reparanda : et ubi nulla jam putatur cunctatio, nulla mora; annus, et anni sunt, priusquam singula expediantur. Sic scribentibus accidit, quibus necessum est tempus absumere, si exacte cupiunt concepta peragere : quia raro junguntur, et celeriter scribere, et impœnitenda proferre. Ideo nunquam a nobis nimium expetita est celeritas,

LITERAL TRANSLATION

CENSURE OF THE REVEREND FATHER MASTER FRIAR GABRIEL GONZALEZ,

Master in Sacred Theology, and Consultor of the Supreme Council of the Holy Inquisition.

By mandate of the Supreme Council, with the greatest pleasure I read through thoroughly the beautiful and illustrious work, the title of which is: the Theological Course of the Salamancan College of Elias the Prophet of the Discalced Brethren of the Blessed Mary of Mount Carmel, embracing the Summa of the Theology of the Angelic Doctor, Second Volume. In which the most Religious, as well as most Learned Fathers of the aforesaid College interpret the sound, true, and limpid Doctrine of the Angelic Preceptor: and in that work, nothing which is contrary to

the Catholic Faith or to sound morals, and much which is favorable to them, did I find. Rather indeed, admiring commentaries so illustrious, I have no doubt that there is verified concerning them what is found concerning their most ancient and most Holy Father, Ecclesiasticus 48: *Elias rose as a fire, and his word burned as a torch.* Behold, in these times the distinguished College of Elias comes forth into the light as an athlete of the Catholic Faith, by the shield of whose writings the Church Militant happily shatters the weapons of Heretics, which have been raised against the mystery of the Most Holy Trinity, and reduces them as a living fire to ashes. Why should it be much wonder, if everywhere it departs not even by the breadth of a nail from the Doctrine of the Sacred Councils, and of the Holy Fathers, and especially of the Holy Doctor, Master of all? The most Learned Fathers likewise do not shun the most profound difficulties which Theologians dispute in the Academies; but they expound them with singular distinction, clarity, and modesty received from the Angelic Doctor, and explain and adorn the doctrine of that same one, which they follow with a grateful mind, from no other source than from his own words, so that in them I find depicted the example of that felicity with which the honey-tongued Bernard rejoiced in expounding the Sacred Scriptures, concerning whom the Church sings excellently: *He would read the Sacred Scriptures assiduously, and said that he understood them by no other means more than by their own words.* With which admirable method these most weighty Fathers happily make use: they read the Holy Doctor assiduously, and demonstrate that they understand and explain him by no other means more than by the very words of Saint Thomas himself, and accordingly it is no wonder if they are said, in their own manner, to share in what is affirmed of the Angelic Doctor, that in their writings a lofty, clear, and firm opinion is found. Go therefore, swift Angels, proceed in expounding the doctrine of the Angelic Doctor, you who imitate the Angels in state and in conduct, illuminate with your Angelic nightly studies the hidden mystery of the Most Holy Trinity, and the doctrine concerning the Angels so far removed from our senses. Fight firmly for the Doctor of truth, as true sons of the most wise and most Holy Mother Teresa, everywhere a lover of truth. Thus do I judge. In the Royal Convent of the Most Blessed Mother Mary of Atocha. On the 10th Day of the Month of June, in the Year of the Lord 1636.

Fr. Gabriel Gonzalez.

TO THE READER

More slowly than we believed, O most gracious Reader, has this our course of ours run its course. If however you reproach our delay, know that he was a wise man who said: a book to be struck off by the press is like a ship to be launched into the sea, in which, when all things have been made ready for cutting through the waves and for spreading the wings of sails, more things arise still further to be repaired: and where no delay is now supposed, no hindrance; a year, and years pass, before each individual matter is dispatched. Thus it happens to those who write, for whom it is necessary to consume time, if they desire to carry out exactly what has been conceived: because to write both swiftly and to bring forth things not to be repented of are rarely joined together. Therefore excessive speed was never sought by us,

FAITHFUL ENGLISH TRANSLATION

CENSURE OF THE REVEREND FATHER MASTER FRIAR GABRIEL GONZALEZ,

Master in Sacred Theology, and Consultor of the Supreme Council of the Holy Inquisition.

By mandate of the Supreme Council, I have read through with the greatest pleasure the beautiful and distinguished work entitled: the *Theological Course of the Salamancan College of Elias the Prophet of the Discalced Brethren of the Blessed Mary of Mount Carmel*, embracing the Summa of the Theology of the Angelic Doctor, Second Volume. In this work the most Religious and most Learned Fathers of the aforesaid College interpret the sound, true, and limpid Doctrine of the Angelic Preceptor: and in it I found nothing contrary to the Catholic Faith or to sound morals, but much that supports them. Rather, admiring such illustrious commentaries, I have no doubt that there is verified concerning them what is recorded concerning their most ancient and most Holy Father, Ecclesiasticus 48: *Elias rose like fire, and his word burned like a torch.* Behold, in these times the distinguished College of Elias comes forth into the light as an athlete of the Catholic Faith, by the shield of whose writings the Church Militant happily shatters the weapons of Heretics, which have been raised against the mystery of the Most Holy Trinity, and reduces them, as a living fire, to ashes. What great wonder is it, if everywhere it departs not so much as a nail's breadth from the Doctrine of the Sacred Councils, and of the Holy Fathers, and especially of the Holy Doctor, the Master of all? Nor do these most Learned Fathers avoid the most profound difficulties which Theologians dispute in the Academies; rather they expound them with a singular distinction, clarity, and modesty received from the Angelic Doctor, and explain and adorn the doctrine of that same Doctor, which they follow with a grateful mind, from no other source than from his own words — so that in them I find depicted the very example of that felicity with which the honey-tongued Bernard rejoiced in expounding the Sacred Scriptures, of whom the Church sings so excellently: *He would assiduously read the Sacred Scriptures, and said that he understood them by no means more readily than by their own words.* With this admirable method these most weighty Fathers happily engage: they read the Holy Doctor assiduously, and show that they understand and explain him by no means more readily than by the very words of Saint Thomas himself — and accordingly it is no wonder if they are said, in their own manner, to share in what is affirmed of the Angelic Doctor: that in their writings a lofty, clear, and firm teaching is found. Go therefore, swift Angels, proceed in the exposition of the doctrine of the Angelic Doctor — you who imitate the Angels in state and in manner of life — illuminate with your Angelic nightly studies the hidden mystery of the Most Holy Trinity and the doctrine concerning the Angels, so far removed from our senses. Fight steadfastly for the Doctor of truth, as true sons of the most wise and most Holy Mother Teresa, everywhere a lover of truth. Such is my judgment. At the Royal Convent of the Most Blessed Mother Mary of Atocha, on the 10th Day of the Month of June, in the Year of the Lord 1636.

Fr. Gabriel Gonzalez.

TO THE READER

More slowly than we expected, most gracious Reader, has this our course made its way. Yet if you reproach our delay, know that it was a wise man who said: a book to be struck off by the press is like a ship to be launched into the sea — in which, when all things have been made ready for cutting through the waves and for spreading the wings of its sails, yet more things arise that must still be repaired; and where no delay is now supposed, no hindrance at all, a year — and years — pass before each matter is finally dispatched. So it happens to writers, who must consume time if they wish to carry out exactly what they have conceived: because to write swiftly and to bring forth things one need not repent of are rarely joined together. Therefore excessive speed was never sought by us,

TRANSLATOR'S NOTES

1. **Censura**: A formal ecclesiastical review or approbation, technically a *censura* in this context denotes a *positive* judgment of theological soundness (the censor having found nothing contrary to Faith or morals), functionally equivalent to what later became the *Nihil Obstat* and *Imprimatur* process. The term does not carry the negative connotation of "censure" in English.
2. **Collegii Salmanticensis ... Fratrum Discalceatorum**: The *Salmanticenses* are the Discalced Carmelite theologians of Salamanca, whose collected *Cursus Theologicus* is one of the most important scholastic theological works of the 17th century. The College is dedicated to Elias the Prophet, regarded by the Carmelite Order as their spiritual father.
3. **Doctoris Angelici / Angelici Præceptoris**: Standard honorific titles for Saint Thomas Aquinas, the "Angelic Doctor" and "Angelic Preceptor." The adjective *Angelicus* here carries triple weight: Aquinas's traditional title, the subject-matter of the second volume (treatise on Angels), and the Carmelites' own angelic manner of life — the censor skillfully plays on all three senses.
4. **Ecclesiasticus 48**: The reference is to Sirach (Ecclesiasticus) 48:1, quoted here in Vulgate wording. This is a standard Carmelite proof-text applied to Elias as founder-patron.
5. **nec per latum unguem discredit**: Literally "departs not even by the breadth of a wide nail." A classical and scholastic idiom meaning "not in the slightest degree." Rendered as "not so much as a nail's breadth" to preserve the idiomatic force.
6. **rapsodia**: Used here in the sense of "method" or "compositional technique" rather than the classical meaning of a portion of an epic poem. In late scholastic Latin it could denote a

collection or arrangement of citations; the censor uses it admiringly to describe the Salmanticenses' method of interpreting Thomas through Thomas's own words.

7. ****mellifluus Bernardus****: "The honey-tongued Bernard" — a standard honorific for Saint Bernard of Clairvaux, **Doctor Mellifluus**, formally confirmed as a title by Pope Pius XII in 1953 but long traditional before that.

8. ****lucubrationibus****: Literally "night-studies" (from **lucubro**, to work by lamplight). A classical term adopted in ecclesiastical Latin to denote intense scholarly labor; preserved here in translation as "nightly studies."

9. ****Conventu Regali ... Mariæ de Atocha****: The Royal Convent of Our Lady of Atocha in Madrid, a prominent Dominican establishment under royal patronage; the censor, a Dominican Inquisition consultor, was writing from his own convent.

10. ****M.DC.XXXVI****: Roman numeral for 1636.

11. ****AD LECTOREM — navim esse in pontum deducendam****: The ship-launching analogy for the printing of a book is a commonplace of early modern prefaces (a **locus communis** of editorial apologia). The indirect discourse construction (**librum ... esse ... navim esse**) depends on the implicit **dixit** ("said that a book ... is ...").

12. ****impœnitenda proferre****: Literally "to bring forth things not to be repented of," i.e., statements or writings one will not subsequently regret. An elegant gerundive construction.

13. ****Long-s corrections****: The source text uses several instances of the long-s (ſ), which appear as **f**-like characters in early printed texts. All such instances (e.g., **fanctus** → **sanctus**, **effe** → **esse**, **fuisse** → **fuisse**) have been silently corrected to standard **s** throughout, as per the stated methodology.

LATIN

[p. 14]

quæ plus habet periculi, quam nitoris. Nam, ut erudite Cassiodorus inquit : **Dictio semper agrestis est, quæ aut sensibus electis per moram non comitur ; aut verborum minime proprietatibus explicatur. Ideo annus annus ad scribendum relaxatur authoribus.** Quod tempus, si alicui unquam, id aureis Divi Thomæ fodinis mentis ligone laborantibus præcipue debetur, in quibus tanta est divitiarum multitudo, ut ipsi exhauriendæ omnia omnium ætatum tempora fortasse non sufficiant. Cum facilius sit in Thoma sine syllaba verbum, aut litteram sine figura, quam sine thesauro apiculum reperire. Quod eruditi vix crederent, nisi id quotidiano experimento comprobassent, qui ad Angelicum Præceptorem accedentes apposite huc flectunt illud Arnoldi Carnotensis, dicentes, se **in scintilla incendium, et in stilla pelagus reperisse.** Verùm hæc omnia non adeo gressus nostros arcerent, ut non jam diu secundus hic tomus optata frueretur luce ; nisi et aliæ remoræ Cursus nostri cursum validius præpedirent. Nam, ut

plura omittamus, innumera inter Hispaniam, et Galliam obstitere prælia, quominus prælia Lugdunensia, aut Parisiensa, quibus jam diu destinatus fuerat liber noster, inspiceret, ubi (Hesperiiis typis relictis!), facilius, commodius, utilius, et comptius cuderetur. His tamen superatis omnibus, ecce jam in Hispania (nec modico labore, et sumptu) primam lucem aspicit de Sacramento Trinitatis tractatus, quem propediem tractatus de Angelis, qui est typis majori jam ex parte excussus, subsequetur. Ab hoc tamen separatus corpore, non immemores partitionis in primo tomo factæ, in qua tractatus de Trinitate, et Angelis tomo secundo dedimus, sed ne tomus insolitæ magnitudinis pondere facilem se præ manibus non haberi permittat, non indecent visum fuit mutare consilium, ut gratior tibi esset mentis utilitas, cum corporis commoditate conjuncta. O utinam votis nostris sic effectus respondeat, ut commodum, et voluptatem ex labore nostro percipias. Vale.

LITERAL TRANSLATION

which has more of danger than of elegance. For, as Cassiodorus learnedly says: *Expression is always rough, which either is not adorned by chosen thoughts through deliberate care; or is not at all set forth by the proper meanings of words. Therefore, year by year, time for writing is granted to authors.* Which time, if to anyone ever, it is owed especially to those laboring with the pickaxe of the mind in the golden mines of the Divine Thomas, in which there is so great a multitude of riches, that perhaps all the times of all ages do not suffice to exhaust them. Since it is easier in Thomas to find a word without a syllable, or a letter without a character, than a small point without a treasury. Which the learned would scarcely believe, had they not confirmed it by daily experience, who, approaching the Angelic Teacher, aptly turn to this purpose that saying of Arnold of Chartres, saying that they had found *in a spark a conflagration, and in a drop an ocean.* But indeed all these things would not so hold back our steps, that this second volume would not have long since enjoyed the desired light; unless also other delays were more powerfully hindering the course of our Course. For, to omit many things, innumerable wars between Spain and Gaul stood in the way of our book's reaching the presses of Lyon or Paris, to which it had long since been destined, where (the presses of Hesperia being left behind!), it might more easily, more conveniently, more usefully, and more elegantly be struck. Yet with all these things overcome, behold, now in Spain (and not with small labor and expense) the treatise on the Sacrament of the Trinity looks upon the first light, which the treatise on the Angels, which is already for the greater part struck from the press, will presently follow. Separated, however, from this body — not unmindful of the partition made in the first volume, in which we gave the treatise on the Trinity and on the Angels to the second volume — but lest a volume of unusual magnitude by the weight of it permit itself not to be easily held in the hands, it seemed not unbecoming to change the plan, so that the usefulness of the mind might be more pleasing to you, joined together with the convenience of the body. O, would that the outcome might so answer to our prayers, that you may derive advantage and pleasure from our labor. Farewell.

FAITHFUL ENGLISH TRANSLATION

— which has more of danger than of elegance. For, as Cassiodorus learnedly observes:

Expression is always rough which is either not adorned by choice thoughts through careful deliberation, or is not at all set forth by the proper meanings of words. For this reason, year by year, time for writing is granted to authors. This time, if it is owed to anyone at all, it is owed above all to those who labor with the pickaxe of the mind in the golden mines of the Divine Thomas — mines in which the multitude of riches is so great that perhaps all the ages of the world together would not suffice to exhaust them. For it is easier to find in Thomas a word without a syllable, or a letter without a character, than to find a single small point without a treasury of meaning. The learned would scarcely have believed this, had they not confirmed it by daily experience — those who, approaching the Angelic Teacher, aptly apply to this purpose the saying of Arnold of Chartres, declaring that they have found *in a spark a conflagration, and in a drop an ocean.* But in truth, all these things would not have so restrained our steps that this second volume should not long since have enjoyed the desired light — unless other delays were also more powerfully impeding the progress of our Course. For, to pass over many things, innumerable wars between Spain and Gaul prevented our book from reaching the presses of Lyon or Paris, to which it had long been destined, where (leaving behind the presses of Hesperia!) it might more easily, more conveniently, more usefully, and more elegantly be brought forth. Yet with all these obstacles overcome, behold — now in Spain, and not without considerable labor and expense, the treatise on the Sacrament of the Trinity looks upon the first light. The treatise on the Angels, already for the greater part struck from the press, will shortly follow. That treatise is, however, separated from the present body — not because we are unmindful of the partition made in the first volume, in which we assigned the treatise on the Trinity and on the Angels to the second volume — but lest a volume of unusual magnitude by its very weight should not easily permit itself to be held in the hands. It seemed therefore not unbecoming to alter the plan, so that the usefulness of the mind might be the more welcome to you, joined as it is with the convenience of the body. O, would that the outcome might so answer our prayers that you may derive both benefit and pleasure from our labor. Farewell.

TRANSLATOR'S NOTES

1. **Long s correction**: Throughout the source text, the long s (ſ) appears in typical medial/initial positions (e.g., "fensibus," "fcribendum," "fit," etc.). All have been silently corrected to *s* per Rule 13.
2. ***"annus annus"**: This apparent doubling ("year year") in the Cassiodorus citation is reproduced as found in the Latin. It likely represents a typographical repetition or scribal dittography for *annus* [sc. *post annum*], conveying the idea that year after year — i.e., successive years — are allotted to authors for writing. Translated as "year by year" to capture the iterative sense.

3. ***"Dictio agrestis"***: *Agrestis* (lit. "rustic," "of the field") carries the meaning of rough, unpolished, unrefined expression — the opposite of the *nitor* (elegance, polish) mentioned at the outset.
4. ***"ligone"***: *Ligo, lignonis* (m.) is a pickaxe or mattock used for digging. The metaphor of mining (*fodinis* — mines) is sustained throughout: the works of St. Thomas are golden mines requiring strenuous intellectual labor to excavate.
5. ***"Angelicum Præceptorem"***: The standard scholastic title for St. Thomas Aquinas — the Angelic Teacher or Angelic Doctor (*Doctor Angelicus*).
6. **Arnold of Chartres (Arnoldus Carnotensis)**: A twelfth-century Cistercian abbot and theologian, a disciple of St. Bernard. The quotation — *in scintilla incendium, et in stilla pelagus reperisse* ("to have found in a spark a conflagration, and in a drop an ocean") — is a well-known encomiastic formula applied here to the inexhaustible depth of St. Thomas's thought.
7. ***"præla Lugdunensia, aut Parisiensia"***: The presses of Lyon (*Lugdunum*) and Paris (*Lutetia Parisiorum*), the preeminent centers of Catholic theological publishing in the sixteenth and seventeenth centuries.
8. ***"Hesperiiis typis"***: *Hesperia* is a classical/humanist name for Spain (or, in other contexts, Italy). Here it refers to Spanish presses. The exclamation mark (!) signals the author's somewhat ironic or resigned acceptance of having to use Spanish rather than the superior French presses.
9. ***"de Sacramento Trinitatis"***: The tractate on the Sacrament (here used in a broader scholastic sense of *mysterium* or sacred mystery) of the Trinity — a treatment of the Trinitarian mystery within the framework of a scholastic theological course (*Cursus*).
10. ***"Cursus nostri cursum"***: A deliberate wordplay — the author's theological work is entitled *Cursus* (a scholastic "course" of theology), and its *cursus* (progress, running-course) has been impeded. The pun is characteristic of baroque Latin prefaces.
11. ***"non indecens visum fuit"***: Litotes — "it seemed not unbecoming" = it seemed fitting and proper. A standard rhetorical understatement in formal Latin prose.
12. ***"Vale"***: The conventional epistolary farewell, addressed to the reader, closing what appears to be a preface or dedicatory letter to the second volume of a scholastic theological *Cursus* treating the Trinity and the Angels, likely a commentary on the *Summa Theologiae* of St. Thomas Aquinas.