

THEOLOGICÆ CURSUS COMPLETUS

ex tractatibus omnium perfectissimis ubique habitis et a magna parte episcoporum necnon theologorum Europæ catholice, universim ad hoc interrogatorum, designatis, unice conflatus, plurimis annotantibus presbyteris ad docendos levitas pascendosve populus altè positus, annotarunt vero simul et ediderunt

Fr. J. P. et V. S. MIGNÉ.

28 vol. 40, two columns..... Franco \$30.00

This is a colossal and important work, sufficient by itself to make a great reputation to its editors and which it has. Migné's *Cursus* is already well known at large, but not yet appreciated as it ought to be. In fact it is often unfound where we should expect to find it. Here is a good opportunity to mend the wrong.

This immense compilation is borrowed integrally from Authors whose names are an authority on theological matters. When controverted questions occur, such as *probabilism, gallicanism, etc.*, care has been taken to quote two and even three authors having written on the same subject their different opinions, thus affording to the reader the chance of forming his own ideas.

After this general glance over the whole work, we will simply enumerate the treatises of which it is composed.

10. From the 1st to the 10th volume : the DOGMA ;
20. From the 11th to the 19th volume : the MORAL ;
30. From the 20th to the 26th volume : the SACRAMENTS.

The two last contain the supplements and the general tables.

ON THE DOGMA (10 volumes).

The prolegomena written by the Editors open this *Cursus*. It is a short but substantial work, giving appropriate and useful ideas on the study of theology. Then, as an introduction to the whole course, comes : *Locorum theologicorum Libri XII* of Melchior Canus ; the *Commonitorium* of St. Vincent of Lérins ; the *Prescriptions* of Tertullien ; the *Controversies* of the two Walemburch ; the *Rule of catholic faith* of Véron ; the treatise of *Notes on theology*, of Montaigne.—The II, III and IV volumes grasp at a solution of the best works on the great truths of religion. There is to be found also Hook's excellent treatise on *Natural theology* ; Valsecchi on the same subject ; divers treatises from the theology of Rouen, and the Critic of Rousseau's *Emile* ; *De vera religione capescenda*, from Lessius, written for the Protestants who doubt whether their religion is good or not ; Ballerini's *De vi ac ratione primatus Romanorum Pontificum*. A translation of this capital work is much to be desired and needed in these critical days of ours. How mightily would it strengthen the staggering faith of many a timid catholic towards the Holy See of Rome, which now a days is so much vilified by the enemies of the Church.

In the Vth volume are to be found the *Prolegomena* of Gauthier (an excellent treatise) ; the dissertations of Zaccaria on the *Use of liturgical books and of the christian inscriptions in theology* ; the very solid work of Thomas de Jésus on the *Union of the Schismatic Greek* ; Camus's tract : *Appropinquatio protestantium ad Ecclesiam Romanam*, in which the author clearly proves that the Protestants impugn the Catholic creed on mere groundless prejudices. The VIth volume (one of the best of this collection) contains : Dissertations of Noël Alexandre and of Madrius *On the Symbol* ; that of Lazzeri *On the use of the Symbol* ; the treatise *Of the Faith* by Kilder ; the *Exposition of the Catholic doctrine*, by Bossuet ; the *Analysis of the Faith*, by Holden, after having wisely discarded the first part where something is to be blamed ; sundry treatises on Schism in general and on some particular ones ; Duvoisin and Muzzarelli on Toleration.

In the VIIth volume : *God* by Lafosse ; *On Angels*, and *The Work of the six days*, by Petau, with extracts from Perrone and Montaigne. In the VIIIth volume : The excellent treatise of Witasse *On the Holy Trinity* ; that of Leibnitz on the same subject ; that of Perrone on the *Worship of the Saints*, to which is added a French analysis on the *Beatification and canonisation of the Saints*, of Benedict XIV ; this volume ends with Billuart : *On the mysteries of Jesus-Christ* and Gallifet and Perrone : *On the Sacred Heart of Jesus*.

The IXth volume is composed of Legrand's treatise on the *Incarnation*,—having a well-deserved repute ; of Cardinal Gerdil *Adoration of the humanity and of the Sacred Heart of Jesus*. Finally the whole of the 10th volume is taken up by treatises on *Grace*.

ON THE MORAL (9 volumes).

This second part begins with the *Introduction to moral theology* by Patuzzi, a learned Italian dominican, well known has having written great many works mainly theological ; of him is also given : *Virtues and vices* ; Brocard, the *Conscience*, a work remarkable for its lucidity ; S. Liguori, on *Moral System* ; Billuart, on *Human actions and Passions* ; Noël Alexandre, on *Sins*. To which is added : *Rule of moral opinions*, by Muzzarelli ; *Letters on moral theology*, of S. Liguori, by Mgr Gousset (in latin) ; *Origin, character and progress of probabilism*, by Manhart ; *Wise application of probable opinions*, by Gonzalez, a Spanish jesuit ; *Logic of probabilities*, by Estrix, a Belgian jesuit ; this last very much praised. Finally, the Editors have added an appendix exposing and resuming in a very proper manner the question of probabilism.

The XIIth volume contains : Domat, on *Laws*, and Suarez on the same subject. Nothing better could be selected on that question of laws. Every one knows well the value of Domat's work. As for Suarez, he stands high among theologians, and it is no little glory for him to have been praised by Benedict XIV, Bossuet and Fénelon.

Next to Suarez's treatise on laws, comes, in the XIIIth volume, the treatise on the *Commandments in general*, by Noël Alexandre ; *Preliminaries on the Decalogue*, by Mayol, in which the author treats of Faith, Hope and Charity ; an appendix on the bad books, by S. Liguori. The rights of the ecclesiastical authority on such matter is solidly established. Two more appendixes containing a few dogmatical questions on *Hope and Charity*, by Patuzzi, ends this volume.

The XIVth volume is mainly taken up with a complete treatise on the *Decalogue*. The ten commandments are here explained in detail, together with the obligations they force upon, and collateral questions referring thereto. This treatise is Mayol's who follows S. Thomas all through. Some nice appendixes on prayer, magic, sacrilege, the observance of sundays and feasts, the worship of the Saints, abstinence and fasting, make up this learned exposition. The XVth volume treats of Right and Justice, by the following authors : Suarez, Lessius, (this last highly esteemed by S. Francis of Sales), Hermann Goldhagen, Noël Alexandre, Lyonnet and Valger.

Questions relating to contracts and money put out to interest are well explained in the XVIth volume. On contracts, there is : *Treatise of Contracts in general*, by Beusch, a German jesuit, and *Treatise of private contracts*, by l'abbé Lyonnet. On *Usury* is to be found treatises by many authors who have contended against each other on this almost inextricable question. Moreover : *Obligations*, by P. Antoine ; *Religious order*, by Billuart.

The following treatises make up the XVIIth volume : *Censures, Irregularities*, by Collet ; *Simony, Prayer in general* and the different kinds of prayers, by Suarez ; the *Lord's Prayer*, by Noël Alexandre.

The XVIIIth volume comprises sundry questions, such as *Canonical hours*, by Suarez ; *Purgatory, Indulgences, Jubilee*, by Collet ; the *Union of the churches of Orient and of Occident on the dogma of Purgatory*, by Allacci ; *Ecclesiastical privileges and immunities*, by Reiffenstuel. One of the most important treatises of the present volume is that of Pauwels : *des Cas réservés*.

The last volume on Moral (XIXth) is divided into two parts : *Apostolic dispensations*, by Pyrrhus Corrodus ; *Sacred Rites*, by Antoine.

ON THE SACRAMENTS (7 volumes)

On opening the XXth volume, we find, as prolegomena, the *History of the Sacraments, or how they were administered in the church, since the Apostles down to our days*, by Chardon, a French Benedictine. The reproduction of this learned work is a great boon for the ecclesiastical science. *De re sacramentaria contra perduelles hoereticos libri decem* by Drouin, with notes by Patuzzi and Richard ends this volume.

Divers appendixes on the Sacraments in general are thrown in the XXIst volume : They are treatises on the *Object of Circumcision*, by Billuart ; *Intent of the Minister of the Sacraments*, by the same ; *Matter of the Sacraments*, by Tourneley, Collet and the Editors ; *Historical and dogmatical treatise on the words and forms of the seven Sacraments*, by Merlin, a French Jesuit. Here follow treatises on each sacrament in particular ; that of *Baptism* is by Tourneley, and that of *Confirmation* is by Witasse ; these are argued in a skilful and complete manner.

The whole of the XXIInd volume is devoted to *Penance*, as follows : A grand treatise on *Penance*, by Collet ; *Praxis confessarii*, by S. Liguori, *Counsels to confessors*, by S. Charles Borromeo ; *Duties of the confessor as judge and doctor*, by Dujardin ; *Specific and numerical distinction of sins*, from the *Theology of Poitiers*.

XXIIIrd volume. This volume treats of the *Eucharist* exclusively : The *Eucharist*, by DeLugo, a Spanish cardinal ; The *Holy Sacrifice of Mass*, by Benedict XIV ; the *Ascetic treatise on Mass*, by cardinal Bona. The mere quotation of these three grand works and their authors needs neither comment nor encomium.

The *Treatise on Extreme Unction*, by De Sainte-Beuve, takes up the 136 first columns of volume XXIVth. Then comes François Hallier on *Elections and Ordinations*.

The XXVth volume contains a treatise on the *Holy Orders*, by P. Perronne ; *Ecclesiastical Celibacy*, by the same ; *Anglican ordinations*, by Bishop Henrick, of Philadelphia, contesting the validity of such ordinations ; *Duties of priests and pastors*, by Jean Sottler, a work kept in so high esteem by Leo XII that he specially requested it to be reprinted in Novare in 1825. The rest of the volume treats on marriage. *Alphabetical and abridgment of the treatise on matrimony* from Sanchez, by Soarez ; *Marriage impediments*, by Moser ; *Holiness of marriage, Formalities of marriage contract, Ceremonies of marriage*, by Drouin : *Monogamy*, from the *Theology of Nancy* ; *Consent required for the validity of marriage*, by Billuart ; *Chastity and Use of marriage*, by Thomas de Charmes ; *Minister, Matter, Form and effects of the Sacrament of marriage*, from the *Theology of Nancy* ; Complete treatise on *Diocesan Synod*, by Benedict XIV.

In the XXVIth volume : *Feasts and Sects of the Jews*, by Zanolini ; *Feasts of Our Lord Jesus-Christ and of the Blessed Virgin*, by Benedict XIV ; The *Immaculate Conception*, by Delorme ; *Sacred Rites*, by Asseman ; *True signification of the Sacred Ceremonies*, by Languet ; *Transformation of the Real Presence*, by Perrone ; *Unwritten traditions, their necessity, their authority, and the right use of the Fathers*, by Noël Alexandre ; *Introduction to Theology*, by De la Chambre ; *Method for the Study of Theology*, by DuPin ; *Theological debates and List of the best works on every branch of religious science*, by Witasse, DuPin, Dinouart.

XXVIIth volume. *History of Holy Images, their use and their misuse*, by Molanus ; Discourse on the *Agnus Dei*, by the same ; The *Anti Febronius avenged*, by Zaccaria.

The XXVIIIth and last volume is not the least remarkable nor the least useful of the collection. There we have a very well arranged *General Index*, by which can be found, even at first glance, all the questions even secondary ones. Next, an alphabetical list of the authors, titles of the works contained in the present course. Also a combined table and a curious statistic of the names, Professions, Country, Death of the 238 authors who composed this course and the *Scripturæ Sacræ Cursus*, which we shall speak of in our next issue.

Now, this is rather a dry and barren nomenclature, we must say, but in a publication of this kind, it is difficult to enter into the very details, and a good enumeration is, after all, perhaps more useful to the reader who will not fail to notice the great advantages of such an assemblage of the best authors and their best works on all the parts of theology.

This *Cursus completus* is really a precious mine, alone of its kind wherein many a priest ought to be anxious to draw informations, and as much as it is in our power, we advice them to do so immediately.

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