

gaard's *omnia opera* will be grateful for this admirably selected, representative and comprehensive anthology; while those who have had no opportunity to read him at all could ask for no better initiation. There will be few who have read him so thoroughly that they will not here chance upon some specimen of his insight that they have hitherto missed. This reviewer's most thrilling 'discovery' was the superb account from *Fear and Trembling* of 'The Knight of Faith and the Knight of Infinite Resignation': surely the quintessence of 'what it means to be a Christian' was never better distilled. A Thomist may well envy the vividness of this unconscious portrayal in the concrete of the simultaneous perfection and redemption of nature by grace.

'It would be un-Kierkegaardian, as well as untrue', writes Mr Brettall, 'to claim that within the limits indicated this collection is not very largely a personal one'. But we doubt if greater 'objectivity' could have produced a fairer selection. It allows us to taste something (though never too much) of Kierkegaard's *longueurs* and *lourdeurs* as well as of his purpler passages, his finest writing and deepest insights. The *Journals*, the 'aesthetic', 'ethical' and 'religious' writings have each been drawn upon in judicious proportions. Indeed the book enables us, as the bulky *omnia opera* hardly can, to focus Kierkegaard as a whole, and for that reason even the expert Kierkegaardian will be grateful for it.

Mr Brettall supplies enough useful notes, short introductions to the several works, and a brief but adequate introduction to the whole. He is to be congratulated on finding that rare middle way which neither overloads the work with his own contributions nor fails the new reader in his need for sufficient guidance. The index is of correspondingly modest but adequate proportions.

V. W.

THE CASE OF PETER ABELARD. By the Rev. Ailbe J. Luddy, Ord. Cist. (Gill, Dublin; 3s. 6d.)

In the foreword to this book the author has stressed the need for a restatement of the case against Abelard from the Catholic point of view. His own work is, however, too partisan to merit this description, and today a defence of St Bernard is hardly needed. Both Vacandard, whom Fr Luddy commends, and Coulton, whom he criticises, have admitted the justice of the attack on Abelard, without altogether approving of the methods of the great Cistercian. If Fr Luddy had read Sikes's *Peter Abailard* and Miss McLeod's *Heloise* he would have realised that no modern historian has let their romantic love story colour his interpretation of the personality of the former. To show, as he does, that Abelard behaved like a cad to Heloise, and with pettiness, discourtesy and lack of generosity to various other persons does not affect his intellectual greatness. Fr Luddy's own treatment of the story is almost Victorian in its prudishness. Heloise's greatness lies in her sacrifice of herself

to a purely human love, and in making a success of a career for which she had no sense of vocation. To cite her pathetic letters to Abelard with shocked disapproval is, moreover, irrelevant to the main theme of the book, and here Father Luddy's discussion of Abelard's heresies is lamentably superficial by any historical or theological standard. The list of heresies contained in William of St Thierry's letter asking for St Bernard's intervention is given as a justification of St Bernard's attack. There are no detailed references to the passages in Abelard's works which would enable the reader to discover what he actually said, so that he has to accept Fr Luddy's statement of their heretical character. No serious historian today denies that many of Abelard's views, whatever the purity of his intentions, were dangerous, if not heretical, and that the famous 'sic et non' method as used by him would create doubt in minds less penetrating and subtle than his own. A more thorough and sympathetic presentation of the case would have been far more convincing. All that can be said of the book is that it is well written and that the author's description of the famous scene in which Abelard tried to forestall certain condemnation by appealing to Rome is vivid enough to make his readers wish to study the real facts for themselves. As a stimulus to further reading the book has a certain value. Otherwise it is difficult to see why it was written as it has added nothing to our knowledge of a subject already dealt with by more competent writers.

D. I. DOUIE

THE PROSPECTS OF MEDIEVAL STUDIES. By David Knowles. (Cambridge University Press; 1s. 6d.)

THE DAWN OF HUMANISM IN ITALY. By Roberto Weiss. (London: H. K. Lewis; n.p.)

The usual Inaugural Lecture is either a survey or a specimen; a survey of the new professor's total domain, or a specimen of the particular research that has brought him to his Chair. The survey normally makes the better lecture; also it is, or should be, the more useful; and is, happily, the more usual. Others can use the microscope; we rather expect the professor to use field-glasses, at least on this occasion.

These two types are vividly represented by the inaugural lectures of Dr Knowles in the Chair of medieval history at Cambridge, and of Professor Weiss in that of Italian at London. Dr Knowles reviews, with the serenest detachment, the entire field. You would never guess from this lecture where his special corner lies, or even that he had one. The extremely studied style with its literary echoes and allusions, and Latin quotations—introduced out of sheer love and in no way to *prove* anything—would suggest the scholarly humanist rather than the *savant* if the wide range of reference to historical specialists were not there to witness to the lecturer's learn-