

Song in a Drawing-Room and *After the Fianna*—are among the most powerful in the book.

This poet is in no need of a strong emotional or rhythmical impulse, a fine sensibility or a directing intelligence. But even with these gifts, the writer who lacks a passion for formal beauty may find himself unable to develop an instrument suitable for all his purposes. For all his interest in the problems of verse and speech, Mr. Farren may not feel 'the fascination of what's difficult,' as it was felt by, say, Gautier or Baudelaire; and if he does not, his poetry may fall into mere obscurity and oddity. Whether that happens or not, his future development will be significant: it may be brilliant and in any case it will be worth watching.

F. T. PRINCE.

MEDIAEVAL STUDIES

Two new volumes have lately enriched the 'Publications in Mediaeval Studies' of the University of Notre Dame, Indiana (U.S.A.). The first volume contains a twelfth century commentary on St. Paul's Epistle to the Romans, and the second on the Epistles to the Corinthians, Galatians and Ephesians.¹ Two forthcoming volumes will comprise the commentary on the other Epistles. The text is critically edited by Dr. A. Landgraf, so well known for his many contributions on twelfth-century thought, from the only known manuscript, MS. 37, Trinity College, Cambridge. Although the commentary is anonymous, Dr. Landgraf has conclusively shown that all the fourteen Pauline Epistles were expounded by the same author, and that he belonged to Abailard's school; both wording and doctrines are undoubtedly Abailardian. The evidence is marshalled in the appendix. A certain *philosophus* is cited time after time, and constitutes one of the main sources of the work. The Editor with great acumen identifies him with Abailard himself. It is true that more than one quotation is not to be found in Abailard's known works; but this difficulty does not rule out the suggestion, since, as is plausibly pointed out, the author might have used not only his Master's writings, but also his oral teaching, as did others of Abailard's disciples. This identifi-

¹ A. LANDGRAF. *Commentarius Cantabrigiensis in Epistolas Pauli e schola Abaelardi*: 1. *In Epistolam ad Romanos*. 2. *In Epistolam ad Corinthios, Iam et IIam ad Galatas et Ad Ephesios*. Notre Dame, Indiana (U.S.A.). (Publications in Mediaeval Studies, The University of Notre Dame, II). Pp. xlii-223; 322. (\$1.75 each).

cation receives new light from the second volume, where the *philosophus* assumes even greater prominence in passages manifestly Abailardian. Hence the Editor justly concludes that 'this but strengthens the impression that a Pauline Commentary by Abailard served as a model for this work.' From several hints and clues the Editor infers that these commentaries must have been written some time between 1141 and 1152. From the theological point of view the commentaries offer a considerable contribution, and convey much of importance for the history and development of theological speculation in the twelfth century. Noteworthy is the doctrine of matrimony propounded in the commentary on Corinthians, vii. On the question of divorce, the author observes that even if it were permitted in some churches, as seems to be the case, the Roman Church had never allowed it, 'quod tamen Romana Ecclesia in consuetudine non habet' (p. 242). References to different usages in different times are instructive, as, e.g., what in St. Ambrose's days was lawful is not tolerated any longer, since time changes and with it new customs are introduced. And again, he remarks that, in spite of St. Paul's prohibition to women of entering the church unveiled, it was customary to unmarried girls to be unveiled in the church in order to show that they were not yet 'sub iugo viri' (p. 261). Curiously enough, he traces the origin of the law forbidding marriage between near relatives to Romulus, who made the Romans to take wives from the Sabines so as to establish a lasting alliance with them, 'quod ecclesia commendans postea tenuit causa videlicet caritatis propagandæ' (p. 246). The Index of names and subject-matter in the second volume is a welcome addition.

Dr. Watkin Williams has presented us with an English translation of that gem amongst St. Bernard's writings, the *De Conversione*, from the Anchin manuscript (MS. Douai 372), which contains the earliest and most comprehensive *Corpus Bernardinum* known to us, with reference to MSS. Troyes 852 and Paris, Bibliothèque Nationale, lat. 2565. This *Liber aureolus*, as the translator justly styles it after Caspar Barth, is a sermon delivered by St. Bernard to the clergy of Paris, or rather to the *scholares* of the Paris schools, on a historical occasion, immediately before or after the Council of Sens, 1140, at which Abailard's case was referred to the Holy See. St. Bernard's atti-

² WATKIN WILLIAMS, *Of Conversion. A Sermon to the Clergy by Saint Bernard of Clairvaux. A Translation of the Anchin Manuscript with Notes.* Pp. xiii-60. (London: Burns, Oates and Washbourne; 2s. 6d.)

tude towards Abailard is well known. Though he never condemned learning as such, and even praised most eagerly the *sanam doctrinam*, he had no use for the *Aristotelis versutias* or for Abailard's dialectics, which he always held more as dangerous than profitable speculation. His main interest in science was of *scire Christum* and *scire vivere*. During his visit to Paris he was not impressed by the great learning of the *magni clerici*, but rather, and unfavourably, by the loose behaviour and worldly spirit existing in the Schools. It is not, then, surprising that this sermon 'deals primarily not with belief but with conduct; it is a treatise rather of moral than of dogmatic theology.' His audience was very numerous, *clerus admodum copiosus*, and among his hearers such great men as Peter Lombard, the famous Master of the Sentences and the future Bishop of Paris; the result: twenty-four vocations to Clairvaux.

The excellent translation and the erudite notes are such as we should expect from the distinguished scholar and author of the *Life of Saint Bernard*.

DANIEL A. CALLUS, O.P.

NOTICES

LETTERS FROM THEIR AUNTS. By C. C. Martindale, S.J. (Rich & Cowan; 3s. 6d.)

Father Martindale has contrived an excellent conceit. Like others of us, he has speculated on the unwritten history of those who appear for a brief moment, sometimes merely as names, in the later part of the New Testament, and in this series of 'letters' he has materialised some of his speculations in a most vivid and attractive way. The modern, homely composition of the letters combined with an authentic historical background makes them lively and often amusing reading. To take only one example, the letter of Evodia to her nephew Epaphroditus on the subject of 'Syntykhé' gives a very human and probable account of the differences between these two ladies to which St. Paul makes reference in his Epistle to the Philippians. But there is sweetness and sorrow too in some of the letters, and above all there is abundant evidence of the author's own familiarity with and meditation on the Scriptures. As the publishers well say, 'the book can be read as a kind of companion to the study of parts of the New Testament, as well as purely for entertainment.'

H.J.C.