

**LETTERS OF ABELARD AND  
HELOISE: WITH A PARTICULAR  
ACCOUNT OF THEIR LIVES,  
AMOURS, AND MISFORTUNES**

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Letters of Abelard and Heloise: With a Particular Account of Their Lives, Amours, and Misfortunes by Peter Abelard & Heloise & John Hughes

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**PETER ABELARD & HELOISE & JOHN HUGHES**

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AMOURS, AND MISFORTUNES**



LETTERS  
OF  
ABELARD  
AND  
HELOISE.

To which is prefix'd a Particular Account of their  
Lives, Amours, *and* Misfortunes :

Extracted chiefly from  
MONSIEUR *BAYLE*,

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Translated from the *French*  
By the late JOHN HUGHES, Esq.

To which is now first added,  
The POEM of ELOISA to ABELARD.  
By Mr. *POPE*.

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THE NINTH EDITION.

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T. CASLON.

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MDCCLX;



## P R E F A C E.



*I* is very surprizing that the Letters of Abelard and Heloise have not sooner appeared in English, since it is generally allowed by all who have seen them in other Languages that they are written with the greatest Passion of any in this kind which are Extant. And it is certain, that the Letters from a Nun to a Cavalier, which have so long been known and admired among us, are in all Respects inferior to them. Whatever those were, these are known to be genuine Pieces, occasioned by an Amour which had very extraordinary Consequences, and made a great Noise at the Time when it happened, being between two of the most distinguished Persons of that Age.

These Letters therefore being truly written by the Persons themselves, whose Names they bear, and who were both remarkable for their Genius and Learning, as well as by a most extravagant Passion for each other, are every where full of Sentiments of the Heart, (which are not to be imitated in a feigned Story) and Touches of Nature, much more moving than any which could flow from the Pen of a Writer of Novels, or

## P R E F A C E.

*enter into the Imagination of any who had not felt the like Emotions and Distresses.*

*They were originally written in Latin, and are extant in a Collection of the Works of Abelard, printed at Paris in the Year 1616. With what Elegance and Beauty of Stile they were written in that Language, will sufficiently appear to the learned Reader, even by those few Citations which are set at the Bottom of the Page in some Places of the following History. But the Book here mentioned consisting chiefly of School Divinity, and of the Learning of those Times, and therefore being rarely to be met with but in publick Libraries, and in the Hands of some learned Men, the Letters of Abelard and Heloise are much more known by a Translation, or rather Paraphrase of them in French, first published at the Hague in 1693, and which afterwards received several other more compleat Editions. This Translation is much applauded, but who was the Author of it is not certainly known. Monsieur Bayle says, he had been informed it was done by a Woman; and perhaps he thought no one besides could have entered so thoroughly into the Passion and Tenderness of such Writings, for which that Sex seems to have a more natural Disposition than the other. This may be judged by the Letters themselves, among which those of Heloise are the most tender and moving, and the Master seems in this Particular to have been excelled by the Scholar.*

*In some of the later Editions in French, there has been prefixed to the Letters an Historical Account of Abelard and Heloise; this is chiefly extracted from*  
*the*

P R E F A C E.

*the Preface of the Editor of Abelard's Works in Latin, and from the Critical Dictionary of Monsieur Bayle\*, who has put together, under several Articles, all the Particulars he was able to collect concerning these two famous Persons: And though the first Letter of Abelard to Philintus, in which he relates his own Story, may seem to have rendered this Account in part unnecessary; yet the Reader will not be displeas'd to see the Thread of the Relation intire, and continued to the Death of the Persons whose Misfortunes had made their Lives so very remarkable.*

*It is indeed impossible to be unmoved at the surprizing and multiplied Afflictions and Persecutions which beset a Man of Abelard's fine Genius, when we see them so feelingly described by his own Hand. Many of these were owing to the Malice of such as were his Enemies on the Account of his superior Learning and Merit; yet the great Calamities of his Life took their Rise from his unhappy Indulgence of a criminal Passion, and giving himself a Loose to unwarrantable Pleasures. After this he was perpetually involved in Sorrow and Distress, and in vain sought for Ease and Quiet in a Monastick Life. The Letters between him and his beloved Heloise were not written till long after their Marriage and Separation, and when each of them was dedicated to a Life of Religion. Accordingly we find in them surprizing Mixtures of Devotion and Tenderness, of Penitence and remaining Frailty, and a lively Picture of Human Nature in its Contrarities of Passion and Reason, its Infirmities and its Sufferings.*

\* *Vid. Artic. Abelard, Heloise, Foulques, and Parac*





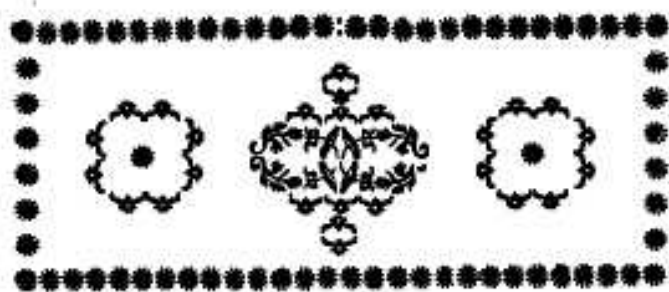
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**T H E**



THE  
HISTORY  
OF  
ABELARD *and* HELOISE.



*PETER ABELARD* was born in the Village of *Palais*, in *Britany*. He lived in the twelfth Century, in the Reigns of *Lewis the Gross*, and *Lewis the Young*. His Father's Name was *Beranger*, a Gentleman of a considerable and wealthy Family. He took Care to give his Children a liberal and pious Education; especially his eldest Son *Peter*, on whom he endeavoured to bestow all possible Improvements, because there ap-

peared in him an extraordinary Vivacity of Wit, joined with Sweetness of Temper, and all imaginable Prefages of a great Man.

When he had made some Advancement in Learning, he grew so fond of his Books, that, lest Affairs of the World might interrupt his Proficiency in them, he quitted his Birthright to his younger Brother, and applied himself entirely to the Studies of Philosophy and Divinity.

Of all the Sciences to which he applied himself, that which pleased him most, and in which he made the greatest Progress, was Logick. He had a very subtle Wit, and was incessantly whetting it by Disputes, out of a restless Ambition to be a Master of his Weapons. So that in a short Time he gained the Reputation of the greatest Philosopher of his Age; and has always been esteemed the Founder of what we call the *Learning of the Schoolmen*.

He finished his Studies at *Paris*, where Learning was then in a very flourishing Condition. In this City he found that famous Professor of Philosophy, *William des Champeaux*, and soon became his favourite Scholar; but this did not last long. The Professor was so hard put to it, to answer the subtle Objections of his new Scholar, that he grew uneasy with him. The School soon run into Parties. The senior Scholars, transported with Envy against *Abelard*, seconded their Master's Resentment. All this served only to encrease the young  
Man's