

grew up about the prophet, and the attribution of the Lamentations to him is also explained. The rabbinic legend that Jeremias would return is also investigated and offered as an explanation of 'Art thou *the prophet*' in John 1, 21 (cf. Matt. 16, 14). But the growth of these legends is only an indication of the power of the personality of the prophet.

The present writer, having a special interest in the Minor Prophets, has had one small disappointment. At certain periods of Jeremias's tempestuous life, he had contemporaries in prophecy, and there would be interesting contrasts in treatment, or parallels. Habacuc is indeed mentioned once (p. 83) to contrast his reaction with that of Jeremias to evil and sin in the world, but further connections and comparisons with this prophet of one brief phase of the period (between Josias, 609, and the Babylonian invasions, 602) would have been valuable. Sophonias is not mentioned at all, yet he was probably one of the preachers of Josias's reform (621) together with Jeremias. Nor is the vigorous prophet Nahum mentioned, whose wild denunciations of Assyria are to be placed just before the fall of Niniveh in 612, at a time when Jeremias was preaching with hardly a mention of the Assyrians. The prophet Osee is named (p. 15) a powerful inspiration of Jeremias, but the matter of whether or not Jeremias borrowed from Abdias a section on Edom (Jer. 49, 14-16, Abd. 1-4) is not considered when the passage is mentioned (p. 84). Yet it must be admitted that, clear though the personalities of the Minor Prophets emerge from their brief writings, they are unavoidably overshadowed by the sheer mass and power of the figure of Jeremias.

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AILRED OF RIEVAULX: DE ANIMA. Edited by C. H. Talbot. Medieval and Renaissance Studies. Supplement I. (The Warburg Institute; University of London; 25s.)

It is a refreshing experience as one reads these pages to be reminded again of one of the masters of the spiritual life in twelfth-century England. What were the preoccupations and possible influences in the formation of the mind of St Ailred, it is the business of Dr Talbot's long and painstaking introduction to determine. The work *On the Soul* which he has edited was the last to come from the saint's pen, and it was at least unrevised if not unfinished at his death in 1167. Dr Talbot considers that since the plan of the work appears to have been brought to a satisfactory conclusion, the former is the more likely view.

Its importance, for those who have some knowledge of St Ailred's other teaching, will probably be seen to lie not in its intrinsic value—it is not more, and often confessedly less, adventurous than its sources—but in the added witness it bears to his community of spirit with the primitive Cistercian family. Dom Anselm le Bail, whose opinion in

such a matter commands our respect, has written that, for them, the treatise on the soul or its equivalent was the keystone of all their teaching on the sanctification of man. It would be too sweeping to say that these leaders of the monastic renaissance left method to take care of itself. But it is true that, unlike those of later centuries, they preferred to give their attention to the soil and the tools of the trade—was there here the perspective of Cassian's first Conference?—confident that if these were studied, the desired fruit would flourish like a natural growth.

They began then with the soul itself. Clearly for Ailred the presiding genius in these reflections is Augustine, and even without the word of Walter Daniel we could judge how long he had browsed on the master of his predilection from the ease and readiness with which he quotes from and alludes to him. Amidst much that will seem to the modern reader merely 'quaint' there is a seriousness in this repeated discussion of the familiar mental trinity, *memoria, ratio, voluntas*, which is a salutary reminder of what a very *Christian* thing the science of the soul is. Although the penny catechism answer to the question, 'Which are the powers of your soul?' is still, 'The three powers of my soul are my memory, my understanding and my will', how far we are from the rich content that these words implied for Augustine and those who fed on him! It was perhaps one of the more unfortunate accidents of history that when a properly Aristotelian psychology relegated the technical use of 'memory' to a sense power, the suggestive if not always definable *reality* to which St Augustine referred tended to get misled. It may very well be that until, in our own terms, we can find it again, we shall never quite overcome the besetting danger of a spirituality that gets disconnected from everything really personal because it cannot reconcile conscious ideals and endeavour with a mysterious development that must be allowed to come from the very roots of our being. It is only too easy, where works such as Ailred's *De Anima* are not regarded as of purely historical interest, for them to become an occasion of archaïcising. For this reason, perhaps, translation into English would not be immediately valuable to an unprepared public. But there is a great call for someone sympathetic with the atmosphere and aims of monasticism, yet aware of all that has happened since houses like Rievaulx swarmed with religious as a hive with bees, to work out by patient prayer and reflection a new synthesis for which many souls would discover they are hungry.

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THE CONTEMPLATIVE LIFE CONSIDERED IN ITS APOSTOLIC ASPECT. By a Carthusian Monk. Revised and edited by the Prior of Parkminster. (Burns Oates; 8s. 6d.)

The Prior of Parkminster tells us in his Foreword that the popularity