

framework of Professor Chabod's research. The preface to the volume by Professor d'Entreves is characterized by expected brilliance and by unexpected charm.

GERVASE MATHEW, O.P.

THE MYSTICAL THEOLOGY OF THE EASTERN CHURCH, By Vladimir Lossky. (James Clarke; 16s.)

Dr Vladimir Lossky's *Essai sur la Théologie Mystique de l'Eglise d'Orient* was published in Paris in 1944. It is a most admirable introduction to orthodox theology and teaching and we must be grateful to the Fellowship of St Alban and St Sergius for at last having it translated. It contains some unintentional travesties of Catholic teaching. It often presupposes an antithesis between Catholicism and Greek and Russian orthodoxy where in fact they are in agreement. But that is as often the fault of the poorer kind of Catholic propagandist as of Dr Lossky. Few modern books convey so clearly our common Patristic heritage.

G.M.

GOD'S TREE. ESSAYS ON DANTE AND OTHER MATTERS. By Kenelm Foster, O.P. (Blackfriars Publications; 10s. 6d.)

Though some of the fourteen essays composing this volume have been previously published we must be grateful to Father Foster for collecting them and adding others to form a single book. They range from six essays on Dante to subjects as diverse as a philosophical examination and correction of Mr Aldous Huxley's distinction between two 'selves' in man, the distinctive characteristic of St Thomas's genius, French seventeenth-century literature, and the lives of Savonarola and Rosmini.

The Dante essays constitute the heart of the book, not only because of their number but because they set the tone, so to speak, for all the others. As a layman in this matter I am not competent to judge the originality and finality of two of these contributions (chapters II and III) to Dante scholarship, but it would be surprising if the particularly difficult allegory and the symbol here discussed have ever been expounded with greater learning, acuteness and lucidity. The general reader should find chapter IV easier to follow and of absorbing interest. He will probably not have realized that despite the extensive discussion of Dante's treatment and classification of sins in the *Inferno*, nobody has really asked what general notion of evil is implied by the poem as a whole. Father Foster supplies a closely reasoned answer: the predominant evil in Dante's hell is injustice, understood as the violation of the natural bond of love between men; when to the violation of reason is added the injury done by the betrayal of the bond of trust between