

and of a special kind of writer—consciously apart from the gross concerns of mankind at large and with no need to apologize for feeling superior to them.

The madness which was never far from Virginia Woolf, and brought her at last to her tragic death, symbolized perhaps that terrifying 'otherness', translucent and marvellously fashioned, which is the mark of her writing. It can seem a refinement of perception which human nature in its earthy loyalties has no right to reach. It can seem angelically proud. But *A Writer's Diary* remains as impressive evidence of a single-mindedness and a verbal integrity that are rare at any time. One may suppose that this is a book that will last, and which will indeed outlast Virginia Woolf's novels, for in it device has not needed to destroy the givenness of experience.

I.E.

THE COUNCIL OF CHALCEDON, a Historical and Doctrinal Survey. By R. V. Sellars. (S.P.C.K.; 37s. 6d.)

It is characteristic of the most recent trend in the study of the early Church that doctrinal controversies are no longer seen as merely accidental episodes in Christian history and even the most secular minded historian appreciates that the history of dogma is Christian history in that it records the impact of the Gospel on men's minds. Professor Sellars' valuable book on the Council of Chalcedon treats at length of the Christological controversies which shook early Christendom. It is a work of detailed, almost laborious, scholarship, and like so many works of a similar nature tends to be more informative than illuminating. For the student the section on the three Christological traditions—Alexandria, Antioch and the West—will prove helpful while the Church historian will find much of interest in the long chapter on the documents of Chalcedon and in the argument by which Professor Sellar indicates that the position of Chalcedon is not merely negative, but sums up, in a positive manner, the three great traditions. It is a work that should be in every seminary library.

IAN HISLOP, O.P.