

## REVIEWS

## TYPES OF HOLINESS

CONRAD PEPLER, O.P.

SCOTLAND OF THE SAINTS. By D. D. C. Pochin Mould. (Batsford; 21s.)

Let us begin with the distinction that holiness is the perfection of man by charity, but that man differs from man by natural background, upbringing and personality, so that this perfection will have every variety. It can be safely said then that there is a type of Celtic saint when the Celt is thus perfected by charity. Dr Pochin Mould attempts to correlate the nature of the Scots rocks with the type of Scots saint who laid the first foundations for the church of the Island of Saints; and she is right to begin with the geology of the land. It was perhaps too great an undertaking, for she jumps from the geology of Scotland to St Ninian of the fourth century without much explanation; but the photographs with which the book, being a Batsford book, is richly endowed reveal the hills and the sea, the lochs and the islands which helped to form those early saints. The photographs reveal also the effect of that holiness upon the stone in the early christian crosses and monuments. The book is only a beginning and attempts too much as a sort of guide-book to the remains of the Celtic Church; nevertheless it begins in the right way. It is only from that point of view that we can understand the disputes about Easter and the style of hair-cut which otherwise seem so futile to the modern. Easter was the centre of their year as for the rest of early Christendom, and their whole life was 'geared to it'. And the tonsure of the monks had probably 'been copied from the druids'. These observances had helped to form the great roving, tender-hearted, nature-loving saints of Scotland who found the voice of God echoing among the rocks and the hand of God in the beasts and monsters of the hills and lochs; no wonder, then, that their descendants clung to their ancient heritage.

SAINTS FOR NOW. Edited by Clare Boothe Luce. (Sheed and Ward; 16s.)

The type varies from place to place, age to age and person to person because, as the editor of this book of essays writes, 'the holiness of any saint is partial and derivative'. The first reason for variety, then, is because Christ alone, from whom they all derive, is wholly perfect. But there is another reason. 'As to their diversity', Mrs Boothe Luce continues, 'F. J. Sheed says that whenever we meet the saints in numbers, we experience great relief from monotony. "Men are in their essential personality irreducibly diverse; but sin blots out the distinction and reduces the diversity." Sin takes all the clear colour out of a man. . . . The word "holy" derives from the Anglo-Saxon *halig*—whole or healthy. The saints