concept shows that Einstein’s horizon systematically included empirical data observed in his inner consciousness, namely, the dynamisms experienced in his cognitional processes. (An analysis of these processes in scientific minds is given by Lonergan in his first five chapters of *Insight*, but this is not in Holton’s otherwise impressive bibliography.)

Einstein’s dedication to a systematic understanding of nature suggests an intellect in love with truth — embracing all empirical reality without restriction, whether as exteriorly observed or as interiorly experienced. Such dedication included a mastery of powerful mathematical tools that are now emerging in the evolution of human consciousness — an evolution that far transcends the biological evolution that evoked it and greatly increases the probability of human survival.

For the present, this seems to be beyond the reach of the Texas fundamentalists, who thus feel forced to cling insecurely to their literal interpretations of the bible. For them, the alternative basis of security in scientific achievements is horribly shaky with techniques of genocide.

If Holton is afraid of “anti-science,” fundamentalists are also afraid of “scientism.” An alternative title for this book may well be “Science, Scientism and Anti-Scientism.”

*Vicente Marasigan, S.J.*


This book is reviewed here as an exercise in dialectics. This is not necessarily the best way to review a book. But at least this is one way in which this particular reviewer may discover answers to questions that have spontaneously arisen while trying to read the five abstruse and important essays of this book.

In particular, chapter 4 entitled “Intentionality Versus Intuition” discusses the Kantian approach in contrast to the cognitional theory proposed by Lonergan as the basis for his theological method. I have long accepted this method and have lost interest in any alternative cognitional theory, Kantian or whatever. Editor Doran points out that Sala’s 1976 article, exposing the weaknesses in Kant’s theory, has become “famous” and well deserves to be reproduced in this book as its chapter 1.

While struggling to understand this and the other chapters, now impatiently, now eagerly, I wondered about the remarks of Sala
criticizing the position of Josef de Vries, for example, as regards an object's "self-revelation" needed before a subject arrives at a judgment. To believe in such a need is to fall "into the heroic insanity of idealism" according to Sala.

Readers gifted with a detached desire to understand this dialectical moment may see Lonergan's intention in statements about Meaning in his Method in Theology, chapter 3, especially his two examples of affirmations (on p. 75 in the 1975 London reprint by Darton, Longman & Todd).

These and other heuristic tools will eventually point to evidence of the roots of the diversity between such eminent scholars as Sala and de Vries and thus promote authenticity in the self-correcting process of appropriating one's intellectual and rational consciousness. This authenticity is the common concern of Sala and de Vries.

Vicente Marasigan, S.J.


Those who consider themselves part of the worldwide Celtic diaspora are already familiar with the names of some of the saints: Aiden, Brendan, Brigit, Cuthbert, Findbarr, Columcille, Ita, Kevin, and (facile princeps) Patrick. What might not be so familiar is the type of spirituality that guided these saints.

Dr. Sellner of the College of St. Catherine in St. Paul, Minnesota has written a very interesting book on the above mentioned saints and several others, and has presented their wisdom and spirituality in a unified and pleasant way.

Long before theological and political conflicts divided believers in Jesus Christ the Celtic Church kept classical learning alive, promoted women's interests, enhanced friendship among believers, created poetry and song and the other arts. From the fifth century and all the way through the twelfth Celtic Christians (Catholics really) rejoiced over the attractiveness of animals and the beauty of landscape and sea. Their monasteries were centers of learning and serious study which motivated the people to explore the unknown. They appreciated the values of the ordinary life and enjoyed the hours they spent in silence and solitude.

Francis E. Reilly, S.J.