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.*