

vocabulary and the thought around to his own personal meaning' (p. 191). Two examples are given: the restriction of angelic enlightenment to the communication of *knowledge* (not being, grace or glory) and the inversion of the sense of *epistrophe, conversio*, from upward to downward. I am inclined to suggest also that St Thomas subtly and very significantly transforms the Dionysian meaning of the prefix *hyper-* or *super-*; whereas for Dionysius, to say that God is superessential is to mean that God is *above* being, for St Thomas it is to mean that God is *supreme* Being, *ipsum esse subsistens*. To follow this up would take us to the later Byzantine hesychasm and the distinction between the divine essence and energies; I will only say here that, while I believe we have a real theological pluralism between East and West, I do not believe this amounts to a difference of faith. Dr O'Brien tantalisingly concludes:

The lavish eloquence of Dionysius is strained out by the flat plainness of the *Summa*. There is in that, perhaps, the contrast between East and West. Dionysius himself and the *Denys universalisé* of the *Summa* are not the same. But he is called as witness to the same vision as St Thomas's own, the vision of the active, communicative presence of God in the heights of heaven and the depths of earth (p. 193).

To come down from the heights, on p. 45, l. 2, 'does not keep' should be 'keeps'.

Volume XXXII concludes the treatise on Faith, with which the *Secunda Secundae* opens, and it must be read with volume XXXI, for which Dr T. C. O'Brien was responsible. Fr

Gilby has wisely limited himself to translating the text and providing the minimum of additional material. Since it covers not only the Gifts of Understanding and Science but also Disbelief, Heresy, Apostasy and Blasphemy, the word 'Consequences' in the title of the volume is presumably meant to have a technical, rather than a modern colloquial sense, and the publishers indeed suggest that title might well have been *Understanding and Unbelief*. The discussion of the two Gifts of the Spirit is valuable, as Fr Gilby observes, for showing how St Thomas's thought continued to progress even during the writing of the *Summa*: 'For instance', he writes, 'the Gifts of Wisdom, Understanding and Science are re-interpreted in terms of the distinction between divine and creaturely reality, not that between contemplative and practical knowledge, which he had adopted a year or so earlier in the *Prima Secundae*' (p. xiii). (This does not prevent the suggestion on p. 42 that in one difficult passage the Angelic Doctor may have slipped into a Homeric nutation! In the later questions there is, of course, much that is relative to the social and political conditions of the thirteenth century and that seems remote from our own time; it is none the less instructive to see how conscious St Thomas was of the distinction between these relative factors and the eternal principles of faith and morals. And he shows what to many will be a surprising sympathy and understanding of conscientious and sincere error and unbelief.

On p. 9, something has gone wrong with lines 6 and 7, and in the last line of p. 131, about 'slipping step by step', the semicolon has suffered the fate described.

E. L. MASCALL

SUNG RESPONSES AT MASS. *Catholic Truth Society*, London, 1976. 15p.

For some time now we have, in principle, had in our missals the wherewithal for a sung English Mass; only there was no sign of anybody printing the necessary parts for the congregation to respond, so it looked as if yet another essential element in the new liturgy was going to be stillborn. (It is worth reading the introduction to the new Mass, incidentally, to see just how integral a part of the reform singing is meant to be.) Now the Catholic Truth Society have come to the rescue, with

a rather large, but clearly printed, mass card with all the music the people need for all the responses. One can only say 'Thank you', and hope that churches will now start using more music, and using it in the right places—the time has surely come to stop treating as normal a said Mass decorated with hymns.

Further to encourage both priests and people, the CTS have also issued a cassette, with almost all the basic chants demonstrated. This should be a

great help to those not too sure of their own ability to read music. It is a pity, though, that half of each side is simply not used—more music might profitably have been included, such as a simple setting of the Ordinary. It is also unclear why the second side uses only one voice, without any congregation to respond. My only other complaint is that there should have been an 'Amen' at the end of the collects demonstrated, especially as it is not always clear to people just how they are supposed to sing the 'Amen' (this is a criticism of the music itself, of course. The priest should ideally end his prayer on the note the people are to take up with their Amen).

Now that the CTS have made their entry into the world of music, with their printing of *Jubilate Deo* and now their Mass card, may I express the hope that they may perhaps go on to give us a collection of a few simple settings of the Ordinary of the Mass, without which the chants and responses are rather incomplete; and also they might think about giving a few guidelines for religious communities and others who wish to sing the Divine Office, but have not the resources or the time to print their own musical settings. A very few principles of psalmody, and a few standard types of responsory, could set us all up in business.

SIMON TUGWELL OF

IRELAND IN THE TWENTIETH CENTURY by John A. Murphy. *Gill & Macmillan*, Dublin, 1975. 180 pp. £1.30.

The relative inaccessibility of private manuscript collections, and the unenlightened policy of the State in respect of official archives, combine to thwart the efforts of historians to provide a coherent version of Irish political history since 1921. It is not surprising that few historians have had the courage to attempt a 'general survey', far less an interpretative essay. Professor Murphy's compact volume tries to do both, and succeeds remarkably well. Lest readers be misled by the title, it is only fair to point out that Professor Murphy's book is essentially a political history of the 26-county State from the 1918 election to 1974, with a concluding chapter (tantalisingly brief and suggestive) on the Northern State since 1920. It is true that social and economic factors are duly, and at times tellingly, noted. But the emphasis is at all times on the political narrative. As such, the book is a model of clarity and balance. Professor Murphy's sifting of the evidence is sure and scholarly, his eye for significant detail is unerring, his judgements

are careful and well-argued, and his style admirably lucid.

On controversial issues his sympathies are often very well hidden. For example, while giving due credit to the 'founding fathers' of the Free State in the 1920s, he shows shrewd sensitivity (and could it be admiration?) in discussing the De Valera takeover of power in 1932. It is also reasonable to assume that some of Professor Murphy's views (implicit in the text) on the nature of social progress and the role of force in more recent Irish history will generate lively discussion.

Professor Murphy devotes some 60 of his 173 pages of text to the crucial years between 1918 and 1923, and while some of the subsequent chapters suffer from over-compression, the detailed analysis of those five crucial formative years is most impressive, and makes one hope that Professor Murphy will reflect more expansively on the later period in some future work.

GEARÓID Ó TUATHAIGH