

institutions also comes through: Daly records the failure of the Irish Episcopal Conference actively to engage with the conflict in Northern Ireland, finally resulting in northern Catholic bishops convening their own talks in 1990, while the southern civil service and prison service are contrasted unfavourably with the efficiency and courtesy of their northern counterparts. The latter chapters of the book are a *cri de coeur* for change in the Church: against episcopal elitism, for a policy of younger episcopal appointments, ending with a plea for rethinking clerical celibacy. Daly's return to the parish work he so desperately missed, in the hospice in Derry, is presented as the pinnacle of his vocation, the calling for which his previous forty years in the priesthood had prepared him. Ministry, not administration, remained his touchstone. His observations in this volume, as in his previous memoir, will remain an essential source for historians seeking to understand the history of the Church in twentieth-century Ireland.

FITZWILLIAM COLLEGE,
CAMBRIDGE

CAOIMHE NÍC DHÁIBHÉID

Jnl of Ecclesiastical History, Vol. 64, No. 2, April 2013. © Cambridge University Press 2013
doi:10.1017/S0022046913000018

Editorial Notice

An Apology

In his review of N. Bremmer (ed.), *The Pseudo-Clementines*, this JOURNAL lxii (2011), 785, James Carleton Paget noted that one of the editor's own contributions was an essay which had previously been published, and that the author had failed to record this fact. It has now been pointed out to Dr Carleton Paget that Professor Bremmer had noted this fact in the final footnote of the relevant piece. Dr Carleton Paget apologises unconditionally for this oversight and for its unfortunate implications.