

this proposal the Cytherean raised no objection. She nodded her assent, with a smile at so ingenious a deception.' What is wrong with 'join in making a lasting peace' that we need have 'collaborate in arranging a permanent' one? At IV, 75 *urbemque paratam* becomes 'and how far the construction of her city had progressed', missing the echo of I, 557 *sedesque paratas* ('where a place awaits us'). The famous *lacrimae rerum* reads 'even here high merit has its due; there is pity for a world's distress and sympathy for short-lived humanity'. Mr Knight well knows how much he has had to sacrifice to this new but not quite consistent style. He has vigour and speed, but nobility and dignity have gone. The 'unusually sharp conflict' between 'the necessity to express enough and the fear of expressing too much' has resulted in the compromise of 'Aeneas the True' for *pius Aeneas*.

In his fourteen pages of introduction Mr Knight says some illuminating and some questionable things. He adds an interesting list of sixty-five variations from the Oxford text, and a useful, but not always accurate or apt, glossary of names. There are four sketch maps and two genealogical tables. But the map of Latium is not adequate for the Catalogue.

COLIN HARDIE

## NOTICES

Two remarkably cheap paper-backed aids to the new liturgy of Holy Week have recently appeared in this country. *THE NEW HOLY WEEK BOOK IN ENGLISH* (John S. Burns, 1s.) limits itself to providing a translation of the liturgy 'as it will usually be carried out in the ordinary parish church'. *THE MASSES OF HOLY WEEK AND THE EASTER VIGIL*, published in England by Messrs Longmans at 2s. 9d., and edited by Dom Godfrey L. Dickmann, o.s.b., the Editor of *Worship*, while providing a spirited and fresh translation, is principally designed to encourage the widest possible participation by its users. Not only does it indicate clearly where the laity's co-operation is now definitely enjoined by the rubrics, but by a skilful use of succinct notes, photograph, illustration, typography and even music, positively invites the layman into the heart of the liturgical action.

If philosophy is the handmaid of theology, rubrics may perhaps be regarded as the tightly-buttoned page-boy of the liturgy. For all concerned, in sanctuary or choir, with keeping this usually unruly youngster spick-and-span and in order during Holy Week, *THE CEREMONIAL OF HOLY WEEK* by D. R. Ward, s.j. (C.T.S., 1s. 6d.) may be warmly recommended.