

the old paths which, to our irremediable spiritual loss, our laity have forsaken, and find them ways of pleasantness and paths of peace, the very "highway of our God."

One last word, in a conclusion which, I fear, has been unduly deferred. When you next read the Psalms "*Feriae Quartæ*," these two verses of one of them may, perhaps, recur to your memories, as examples of that "*English Breviary*" which has had so profound an effect on the national character, as well as on the national literature. For the verse beginning, *Rex virtutum*, you will read as follows: "Kings with their armies did flee and were discomfited, and they of the household divided the spoil." For the verse beginning, *Praevenerunt principes*, thus: "The singers go before, the minstrels follow after, in the midst are the damsels playing with the timbels." This, however, Psalm 36, verse 37, (*Feriae Secundæ*) is not less typical. For *Custodi innocentiam*; and the rest, you will read: "Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last."

These translations, as they stand, date, I may remind you, from the year 1530, at least, if not earlier, nearly four hundred years ago. If they are still as familiar to us as those of our own time, if the English of the sixteenth century has remained practically unchanged for so long a period, we owe it to the English Bible and to the Book of Common Prayer. And English literature, as I have endeavoured to show, owes both to the Catholic Church.

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DAWN.

An angel, robed in spotless white,
Bent down and kissed the sleeping Night.
Night woke to blush; the sprite was gone.
Men saw the blush and called it dawn.

—Dunbar.