

have some traces in such titles as "Quasimodo" and "Laetare" Sunday. They are traces of a pre-reformation liturgical "use" which ranked the "Dies Dominica" as a "duplex majus", a use still maintained by the English Congregation of our Holy Order. A "use" which, moreover, asserts itself in the phrase: "The Gospel read in the Mass to-day"—which it is not, when a modern Saints Feast displaces "the Weekly Festival of the Resurrection."

To revert, however, to the purely literary aspect of the question, after which it may, possibly, be permitted, even to a layman, to say something more as to sermons, and the spiritual uses of Scripture. The English Bible, as has been well said, holds much the same place in English literature, as Homer's poems held in that of Greece, and the man who is unfamiliar with the English Bible is as truly "out of touch" with the spirit of English literature as the man who is ignorant of Homer is "out of touch" with the spirit of Greek literature. In this respect, the Vulgate stands, at best, on the same footing as Pope's Homer does to the original; the Douay version in an even less favourable position. And, in any case, the Douay version is a sealed book to the vast majority of Catholics.

It will be said, indeed, that a knowledge of Scripture is not "necessary" to a Catholic, and that, consequently, there is no "need" of frequent quotations from Scripture in modern Catholic sermons. Yet, if the layman were invited—as he never will be—to "address the brethren," to speak to a gathering of the clergy, he would urge, once more, the use of the "Homilia in Evangelium" as, in some sort, a model to be followed; urge, chiefly, the example of all the Church's great preachers, from Pentecost to the Reformation.

To the assertion that "a Catholic has no need of Scripture," we would urge that, if true, in a sense, it is not wholly true, since the Church, of set purpose, makes Scripture the chief spiritual food—next to the Sacraments—of those specially devoted to Her service. Not wholly true, since of the Saints, from the dawn of time, it may be said, in respect of Holy Writ, "*tota die meditatio mea est.*" Not wholly true, since, though not indispensable, not necessary to salvation, to neglect the Scriptures is to neglect the means of grace second, only, to the Sacraments; is to lay aside a weapon of our ghostly warfare which St. Paul, advisedly, calls "the sword of the Spirit."