

literary glory. Milton, however, stands immediately within the circle of its influence, and is one of the chief precedents, so to speak, of English literary tradition.

The Anglican Churchman, indeed, has this further advantage over his Nonconformist fellow Protestant, that he has also been taught to pray liturgically. It is an advantage, moreover, which he possesses over the ordinary Catholic, who, practically ignorant of the Church's treasures of devotion, fails, wholly, to realize the effects of life-long familiarity with a liturgical office compiled in a language as stately, as musical, and of as true a literary beauty, as is that of the Breviary, itself; possibly, even more so, in the last respect, at all events, seeing that the author of the Breviary were not concerned with literary beauty; lived indeed, most of them, in the worst ages of Latin Literature, rather than in the Golden Age of English Literature. A comparison of a Vesper psalm, or of the Sunday collect, with the Prayer Book version, will, I think, fully bear out what has been here said.

The consideration of the influence of the Vulgate on Mediaeval, and of the English Bible on English literature, leads, naturally, as it would seem, to a further consideration, that, namely, of the place of each in the pulpit. The Catholic priest, familiar with the Vulgate, quotes infrequently, and is, probably, conscious that the quotation wakens but a faint spiritual echo in the great majority of his hearers; that he is speaking a language which they do not understand. The Protestant preacher quotes freely and frequently, conscious that every quotation tells, as we say; that many, if not most of his hearers are as fully at home in the language of the Bible as he is himself.

To refer to this latter practice as Protestant, is to show a strange want of familiarity with older Catholic custom. The priest who reads his "Homilia in Evangelium" knows that St. Gregory, St. Leo, St. Augustine, quote, and allude to Scripture as frequently and as freely as any revivalist of the twentieth century; quote and allude as those who know that their hearers are equally familiar with Holy Writ. The same holds true of the great Mediaeval preachers, as the Protestant scholar, Dr. Maitland, has shown in his "Dark Ages"; a fact not to be wondered at in times when kings wrote sequences for the use of Holy Church, and the Sundays were known by the first words of the Introit at Mass. Of this last custom, indeed, we still