

in the consolidation of the secular State, and in moulding into literary form the languages of a new world. And even as we watch, the venerable unity of the Latin Church is seen slowly dissolving away, while there falls upon the ear the death-knell of the Middle Age, and the footfall of the Renaissance.

Thus far we have been mainly occupied with the influence of the Latin element in the history of the preparatory period now under consideration. It is time to approach the subject from its other side, and to turn to the Teutonic element in that history.

When, in the person of Augustine, Rome revisited the country which she had in times past administered for some four hundred years as a Celtic province, she found herself among a people who had been in no degree Romanised. Unlike the Franks and the Goths, the Saxons had never felt the magic of the Roman name and influence. They knew nothing of Roman modes of thought and feeling. Teutons in blood, in speech, and in religion, they were a loose aggregate of tribes to whom, under the Anglo-Saxon kings, their new island home, lying outside the boundaries of the Roman Empire and hidden away far beyond the confines of the West, had given a position of exceptional independence. It is true that, in the long centuries which followed the admission of Saxon England into the communion of Latin Christianity and culture, we meet with no Teutonic Bible, but only with sundry anticipations and foreshadowings of such a work, and these, too, confined mainly to the clergy. But the instinct of political liberty was never at any time wholly crushed out by the loyalty of ecclesiastical obedience. And as we unfold the scroll of our history, we seem to be watching the busy Saxon workshop in which the raw