

to judge the world—that then, the sign of the son of man shall appear in the heavens—a sign of confidence and joy to the elect, for then will be fulfilled that prophecy of His: ‘Amen, amen, I say to you that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and when those who hear, shall live.’

The Catholic blushes not during life at the Cross of our Lord. He venerates it with becoming respect. It is his great Book of meditation, every page of which is written in letters of love. With the Apostle of the gentiles he glories in nothing else but the Cross, he boasts of no science, save the knowledge of Jesus Christ crucified.—And what rational Christian can blame this pious usage? How unreasonable in modern times to have censured the Catholic Church for the preservation of that sacred symbol which is the most befitting of all Christian ornaments?—Let us hope that a better spirit is beginning to prevail amongst those ‘enemies of the Cross of Christ,’ to whom this saving sign has been ‘a stumbling-block, and a folly.’ Let us hope that they will at length listen to the testimonies of Scripture, the voice of antiquity, the practice of the Church in every age, and cry out with Wordsworth, one to whose religion and poetry they surely will not object:

“And we will not conceal the Precious Cross,  
Like men ashamed. The sun with its first smile  
Shall greet that symbol crowning the low pile,  
And the fresh air of “incense-breathing morn”

shall wondrously embrace it; and green moss  
Creep round its arms through centuries unborn.”

Another Protestant writer,† who seems to have studied with an unprejudiced mind the religious habits of ‘the good old Catholic times’ in England, thus speaks of the Cross in the introduction to his Anglican Church Architecture:

“The Cross is the great symbol of our faith; for ‘when heathens despised the Christian religion because of the sufferings of Jesus Christ, the Fathers, to testify how little such contumelies and contempts prevailed with them, chose rather the sign of the Cross than any other outward mark, whereby the world might most easily discern always what they were;’ (Hooker, Ecclesiastical Polity, Book v.) it is therefore of all decorations the most appropriate that can be introduced in Ecclesiastical Architecture, and like “a guardian crest” ought to be placed on the summit of every structure that is dedicated to the solemn services of the Church. The lofty stone cross which was usually erected in the churchyard, was sometimes elaborately ornamented, with the symbols of the four Evangelists or other appropriate sculpture, and it is much to be regretted that so many of these interesting and beautiful monuments of our pious forefathers have been wantonly destroyed, and that those which yet remain are generally in a perishing and dilapidated state: the figure of

† Ecclesiastical sketches. Barr