

THE CROSS.



NEW

SERIES.

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No. 37.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, SEPTEMBER 11, 1847.

CALENDAR.

- SEPTEMBER 12—Sunday—XVI after Pentecost, III Sept, Holy Name of Mary, G.
13—Monday—St. Felix, I. G. M.
14—Tuesday—Exaltation of the Cross, G.
15—Wednesday—Quatuor Tense Octave Day of the Nativity.
16—Thursday—St Cornelius P. and Cyprian B.M.
17—Friday—Quatuor Tense stigmas of St. Francis, C.
18—Saturday—Quatuor Tense, St. Joseph Cupertino.

DISGRACEFUL FORGERIES OF EXETER HALL. EXPOSURE OF SIR CULLING

E. SMITH.
(From the Tablet.)
(Concluded.)

A translation in painting, which can admit of no colouring from the imagination of the artist—it is the image of a living original; and the stern hand of truth must pencil every lineament, distribute every tint, and deepen every shade. If the original have points of resemblance, and of difference with surrounding objects, these must be carefully preserved. How much more when the original itself is a professed imitation. For there the hand that chalked it has sketched out the precise limit where imitation must begin and where it is to end. Nor must the point of vision be overlooked. The Minerva of Phidias, in the studio of the artist, seemed an unmeaning mass of deformity, but when placed in the position destined for it, all Greece was in

raptures of delight. Now, Sir, in each of these particulars you have failed. You have given a false colouring to your translation, by adopting expressions which the original does not justify; you have introduced an affected imitation of the Lord's Prayer in many places, where you had no warrant from the original; and for this very reason you have exhibited it in a position and in a light, for which it was not originally intended. You may, indeed, object that this undue imitation is more in the form of expression than in the idea; and I am ready to acknowledge that, a philosopher in the coolness of his closet, might, by a little straining, reduce the expressions to the proper standard of purity. But men are not all philosophers; and you Sir, with your ingenious brethren of Exeter Hall, can well appreciate human nature in its foibles.—Why travel out of your way, and affectedly choose the very expressions of the Lord's Prayer, when others would have been more appropriate and conformable to the original? You sought for effect, Sir, and the passion of the human breast could be brought into play. Before you sat an audience, who from the misfortune of their education, were prejudiced against that reverence which Catholics pay to the Mother of God—an audience who had been taught from their infancy to associate those expressions with the homage due to the Deity alone an audience, many of whom, as invariably happens in a multitude, could easily mistake words for things; an audience, in fine, presumed to be excited to a pitch of religious enthusiasm by the eloquence of the Evangelical Triumvirate. The consequence, though easily inferred, is borne out by fact. When the words "hallowed be thy name" dropped from your lips, the mutterings of