

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my father who is in heaven. AND I SAY TO THEE, THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you behold our Redeemer paying the tribute as his masters and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it; the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold? Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ. S. Francis of Sales. Controv. Disc. 42.

CALENDAR.

APRIL 30—Sunday—Low Sunday Doub I class  
MAY 1—Monday—SS Phillip and James  
2—Tuesday—S Athanasius B C  
3—Wednesday—Finding of the Holy Cross doub II class  
4—Thursday—S Monica Widow Doub  
5—Friday—S Pius VPC Doub  
6—Saturday—St John before the Latin Gate.

THE CROSS.

So thoroughly were the minds of our Catholic fore-fathers inflamed with the spirit of their religion, that whatever work they undertook, trifling or of great moment, they left behind them some traces of its all-powerful influence. Thus, their architecture, by its simplest forms and most elaborate decorations, shadowed forth the articles of belief, the hatefulness of vice, and blessedness of virtue, thereby inducing contemplation, and thus becoming the mother of solemn and holy reflections. In the middle ages, churches were almost the only books by which the people were instructed:—they contained the representation of their faith, and the lives of pious saints and martyrs, in characters the least difficult to comprehend, viz. in the glowing lights, frescoed walls, chastened sculpture, and other imagery with which they abounded.

Nowhere is this zeal of the church for the religious welfare of her children more plainly evinced than in the continual introduction of the emblem of salvation wherever it could be placed with propriety. The cross surmounting the heavenward-pointing spire signified, that through it alone could be attained the mansions of eternal bliss. On the summit of the high-pitched gable, it proclaimed a building dedicated to a holy worship; and oft, when all around was dusky and dim, it rose in sharp outline on the evening sky, reminding the returning peasant of his evening devotions, and filling his bosom with calm and peaceful thoughts.

Under what sign could the Christian more reasonably desire to repose in his last and lowly bed, than beneath that of his redemption? How much more impressive, because unpretending, is the simple fluted cross on the coped coffin of the twelfth or thirteenth centuries, than the proud and gorgeous tomb of the Tudor period, rich in all that art can bestow. The contrast is between humility and pride. Not only was the cross used for consecrated places and purposes, but in many transactions of ordinary life, and in a variety of situations;—it witnessed the most binding public treaties and private contracts; it formed the boundary stone of civil and ecclesiastical property—that sacred land-mark which we are so expressly forbidden to remove; it reared its humble form in every market town where busy crowds so oft assembled; by its presence to preserve them from the little dishonesties of trade, and to carry the restraining spirit of religion into their daily walks and transactions; lastly, it afforded rest and protection to the weary traveller, and often, at the same time, surmounted a well where he might refresh himself with gushing water. This last is beautifully noticed by Sir Walter Scott in "Marmion."

"Behold her mark,

A little fountain cell,  
Where water, clear as diamond spark,  
In a stone basin fell;  
Above, some half-worn letters say,  
'Drink, weary pilgrim, drink and pray,  
For the poor soul of Sybil Grey,  
Who built this cross and well."

It will be unnecessary to dwell long on the antiquity of the use of the cross. Let it suffice

to state, that the walls which beheld the devotions of the primitive Christians, when bloody persecutions compelled them to worship God in the catacombs of Rome, were decorated with it amongst other symbols of faith. In Aringhino's Roma Subterranea, several are represented that were painted on the sides of these sepulchres; some of which are shown as if richly adorned with jewels. The lamb and cross also occurs; but the most decided are those on lamps discovered in the sarcophagi; in this class a small figure of the dove is occasionally found seated on the top. If any more decisive proof than this be required of its early use, what St. Chrysostom says regarding it will perhaps be sufficient:—"We paint carefully the cross on our walls, doors, windows," &c.

Subsequently it was the glorious privilege of Constantine the Great to exalt it from a despised and degraded thing to the highest point of honor and veneration, by his adoption of it as the royal standard; thus teaching his subjects to lay aside their prejudices, and treat with reverence that which they had previously abhorred. His pious mother, Helena, also, in a great measure advanced its interests by her zealous exertions in the discovery of the true cross. Thus it continually gained in reputation. And when St. Augustine landed in England, and preached to our Saxon fore-fathers the truths of the gospel, Bede tells us "he had a cross borne before him with a banner, on which was an image of our Saviour Christ." Before the general erection of churches we have authority for supposing that prayers were said, and the sacraments administered, at the foot of crosses either raised for the purpose, or in commemoration of some remarkable event; for we learn, that before St. Oswald erected a wooden cross when he was about to engage with Ceadwalla, no church or altar was known to have been raised in the whole kingdom of the Benicians." Shortly after that of Hexham was built, originally in a crucifix shape.

From this period crosses appear to have been placed on various occasions throughout the kingdom, gradually changing as the architecture of the age progressed: from the monolithic column covered with rude sculpture to the elegant storied and pinnacled structure of the fifteenth century; many must have fallen victims to the fanatical rage of the Puritan rebellion, when some of our noblest monuments of art perished or were irrecoverably defaced by a hot-headed populace, and many still remain shorn by the hand of time, and often by wanton neglect, of all remnants of their original beauty. It is now, however, our task rather to shew their different sorts and applications—rather their increase, progress, and final demolition. In so doing we shall class them under three general heads, viz. —

1. MEMORIAL.—Including all such as commemorate particular persons or events—as monumental and sepulchral crosses, those raised after a battle, or in confirmation of a peace, &c.
2. DISTINCTIVE.—When they point out situations for certain purposes, fix limits, or decide bounds; of this kind are all boundary stones for civil and ecclesiastical purposes, and for sanctuary and all market crosses.
3. DEVOTIONAL.—Those which were erected with regard to the ceremonies and discipline of the church, and for prayers and instruction, such as penitents and preaching crosses, road-side stations, roads, crucifixes, and church-yards crosses.

In addition to these uses, the cross was profusely employed in the arts of decoration, not indiscriminately and without judgment, but that sound attention to fitness and propriety that cha-

acterises the works of the "dark ages." The sovereign, its sworn upholder, bore it in golden splendour on his diadem and sceptre; the ecclesiastic, its zealous propagator, on his chasuble and staff; and the crusader, its noble defender, on his weapon's hilt and on his shield, as the most honorable distinction heraldry could confer. Everywhere it was conspicuous as a sign worthy of reverence and respect.

In a preceding paper, we classified crosses, under three general heads, we now propose to enumerate them in the order there laid down, commencing with.

1st. MEMORIAL.—Under this division of the subject may be considered all such monumental crosses as were raised by public-spirited bodies or individuals, to preserve the remembrance of those who by their virtuous lives or noble actions were the glory of the age they lived in. Such were the crosses placed on the spots where men of austere and holy life had prayed and preached. Camden mentions one with this inscription:—"Hic Paulinus predicavit et celebravit." And it is related of St. Germain, Bishop of Auxerre, that he was a person of such extraordinary sanctity, that wherever he stopped to preach, the people reared a cross in memory of the event. After death, also, wherever the corpse of an esteemed individual halted on the road to interment, crosses were raised with peculiar ceremony. When the body of St. Wilfrid stopped at the Abbey of Rievaulx on the way to Ripon, the monks washed it, afterwards erecting a wooden cross where the water had been poured out. Those which Philip III. of France caused to be raised between Paris and St. Denis, after the funeral of his father, the canonised Louis, in 1295, were three in number, each 43 feet 4 inches high, and adorned with statues as large as life; these remained until the Revolution. But by far the most beautiful of their kind, both for elegance of design and excellence for workmanship, were those of the virtuous and devoted queen of Edward I. these, according to Gough, were fifteen in number, of which a fifth alone remains, those at Northampton, Geddington, and Waltham, all containing figures of Queen Eleanor; these are so well known, that it would be useless to describe them, though an interesting extract from the chronicle of Dunstable Priory, relating to one that formerly stood there, would perhaps not be out of place:—"In 13 Kal. Dec 1299, died Queen Eleanor; her corpse passed by here, and rested with us one night, and two precious cloths or bawkins were given to us, and about 120 lbs. of wax. When it passed through Dunstable the bier stopped in the middle of the market place, till the Chancellor and the nobility marked out a proper spot, where afterwards, at the king's charge, a lofty cross was erected, the prior assisting and sprinkling with holy water."

The most extended purpose to which the cross was applied, was in the burial ground, for marking the graves of those departed in the faith, in order that the passer-by, being mindful, might repeat a prayer for their souls, and, in respect for the holy sign, might avoid heedlessly trampling on the earth that covered their remains. As early as the year 850, Kenneth II., king of Scotland, framed a law commanding that all graves should have the privilege of a holy place, and that a cross should be placed upon them, to prevent their being trampled upon; these were most probably of wood, as there are none existing of a greater age than the Conquest, unless we make an exception of a plain one carved on the end of a coffin, bearing evident traces of Saxon workmanship, which was discovered

some years ago in Dawsbury churchyard, Yorkshire. From the period of the conquest until effigies came into vogue, sepulchral crosses prevailed in a variety of beautiful forms, sometimes plain, ornamented, on edged coffins, and often accompanied with the crest or coat-armour of the deceased; in later days, they continued to be employed formed of brass, engraved, sometimes between figures in the act of supplication; there are many elegant specimens of this last sort to be met with, one in Higham Ferrers church, the tomb of Thomas Chichele, father of the archbishop of that name; at the corners of the cross the evangelical symbols occur. Of the sculptured stone we may mention a fine example in Gresford church Denbigh, to the memory of a Welsh prince; it is surrounded with foliage, and surmounted by a shield of arms. Not even the grave of the humble cottager was without the distinction of a wooden cross bearing his rebus, or trade's mark; these are frequently shewn in illuminated MSS. when a graveyard scene is represented, and are still to be seen on the Continent, in Roman Catholic countries.

Those spots on which the early martyrs of the church met their deaths by the hands of pagan persecutors, were considered especially sacred, and consequently peculiarly adapted for the erection of ecclesiastical edifices, both churches and monasteries; thus the present Abbey of St. Albans rose on the exact situation where the protomartyr of Britain was beheaded. In most cases these buildings succeeded crosses placed there soon after the events occurred, and in some instances these crosses still remain. In the churchyard of Winwick, Lancashire; where Saint Oswald was defeated and slain by Penda, king of the Mercians, in 642, and afterwards dismembered by the ruthless barbarian, was formerly a Saxon cross; a few years back, the horizontal part of this was up in the yard: this fragment measures five feet across, and is ornamented with knots and other sculptures; on one end is the figure of a Saint with a cross in his hand, and by his side is a Saxon shield and sword, on the other his dismemberment is represented; the figures are all very rude. This relic of antiquity, we have reason to believe, has not been noticed in any topographical work. Nor did saints alone share the honour of monumental pillars, they are found on the burial-places of monarchs and other distinguished personages. In the woods near Alnwick stands a picturesque cross, to shew where Malcolm, king of Scotland, fell.

On a battle field, the tomb of thousands, one cross answered the purpose of those on single graves, viz. to induce prayer for the souls of those who perished in their country's defence. they also served as so many mementos of victory to animate posterity by the recollection of their ancestors' bravery. A broken shaft still marks the situation where Queen Philippa engaged and vanquished David, king of Scotland, and his invaded army in 1346, alluded to in the following words by Davies:—"On the west side of the city of Durham, where two roads pass each other a notable, famous, and goodly cross was erected to the honour of God, for the victory there obtained in the field of battle, and known by the name of Nevile's cross, and built at the sole cost of Lord Ralph Nevile, one of the most excellent and chief persons in the same battle. In the night, 1589, it was broken down and defaced by some contemptuous and wicked persons."

There is another of this sort on Bloro Heath, Staffordshire. In all probability the numerous stumps and other monuments, known by the name of crosses, that were either for boundaries or simply for devotion, were intended as memo-