.

SPIRIT OF HOLY WEEK.

Think diligently upon Him that endured such op-sition from sinners against Himself (Heb. xii 3)

Palm Sunday.

The week which we this Sunday enter upon, my dear brethren, is called Holy Week; and of all the many sacred seasons which the Church has set apart, seasons which the Church has set apart, this is by far the most solemn and sacred. Everythin; which it is within the power of eternal rites and ceremonies to do has been done by the Church in home these services, in order to bring home to her children the great lesson which this holy season should teach. And while it is true that the Church has not made attendance obligatory under pain of mortal sin. yet it would argue a very of mortal sin. yet it would argue a very poor and ungrateful spirit, and one but little in accordance with that of the Church, if any one should without good reason neglect to be present. Now, what is the truth which these services have it for their chiest to im-

ervices have it for their object to impress upon our minds? No other than that fundamental, distinctive truth—the Passion and death of Christ, its reason and effects. The Church this week excludes from commemoration everything else, and applies herself exclusively to else, and applies herself excusively to tracing the steps of her Lord and Founder from His entry into Jerusalem in the midst of acclamations and re-joicings, to the entombment of His dead joicings, to the encomment of instance and blood-stained body in the sepulchre of Joseph of Arimathea. Now, every one must have, necessarily has, in these events the greatest interest—an interest which surpasses every other.

And, first, as to those who are in the

habit of going frequently to the sacra-ments, who understand their great value, and find in these means of grace their chief consolation in the midst of the troubles and cares which surround them For these the commemoration of the Passion and death of Christ cannot but be profitable. The author of "The Following of Christ" tells us that we ought not to consider so much the gift of the lover as the love of the giver.

And we all know that we esteem the trifling present made by a dear friend more than much more costly things we have ourselves bought or earned. we have ourselves bought or earned. Now, the sacraments are not merely in-estimable treasures in themselves; they are also tokens and pledges of the love of Him Who instituted them, bought by Him at the cost of His own most Precious Him at the cost of fils own most Prectous Blood, given to us to show us His love to us. Every time a man goes to confes-sion, every time he receives Holy Com-munion, he is receiving that which was instituted and established and bestowed upon him out of love; and if he wishes to know how great that love was he ought to have a lively sense of what it cost our Lord to merit those graces for us—namely, His bitter Passion and death.

But there are many who neglect the sacraments, who come to them but sel-dom, perhaps only to their Easter Communion: perhaps not even to that. What is to be thought of those who act in this way? Certainly, however smart and keen and intelligent they may be, or fancy themselves to be, in lower matters which are nearer to them and fall beneath their senses—in money-getting. beneath their senses in money gosting, in trade, in art, in literature—such men show but little sense and understanding about shings which are of real importance and value. In what way may these duller and obtuser minds learn to applicable of the sense and obtuser minds learn to applicable of the sense duller and obtuser minds learn to ap preciate these higher things? Certainly the price given for a thing by a prud-ent man is a good means of learning what it is worth. Now, if those who neglect the sacraments, who make but little of them, would during this week apply themselves to the consideration of the price paid by our Lord for those sacruments. I have but little doubt that they would be led to form a truer notion of their value and importance.

I wish I could conclude without allud-ing to another class which, though trust it is not numerous, yet does exist— I mean those who do not neglect the sacraments, but those who do worse: who profane them. Those who make bad confessions, who conceal mortal sins, who have no sorrow for their sins and no purpose of amendment, who make mercy and goodness of God a reason and pretext for wallowing in vice and sin—what shall be said of these? We know that our Lord is reigning now gloriously in heaven; that nothing we can do can cause him loss or pain: yet it is also true that those who act in this way do all that lies in their power to trample under foot that Precious Blood which was shed for them. But while there is life there is hope, and if even those would devote this week to meditation on the Passion of our Lord, they might form a just estim-ate of what their souls cost our Lord, and turn to Him while there is yet time.

RELICS OF THE PASSION.

THE CROWN OF THORNS AND MAJOR the PORTION OF TRUE CROSS PRESERVED IN NOTRE DAME DE PARIS.

It is probably unknown to many of our readers that the most precious relies of the Passion of Our Lord on which the Christian world has been meditating for the past seven weeks are preserved in Notre Dame de Paris, the great Cathedral of that unhappy country where the faith is now dishonored but where it can never be dead so long as its soil is sown with memori-

as of a glorious and faithful past.

Notre Dame is the repository of the Crown of Thoras, the True Cross and one of the Holy Nails. A writer in the Ave Maria gives the interesting and not generally familiar bistory of these treasured relies and the vicissitudes through which they have passed in the centuries since the first Good Friday.

Saint Louis, king of France, received the Crown of Thorns, in 1238 from the Emperor Baidwin of Constantinople.
The Freuch king had done all in his power to suppress usury in his dominions. He obliged the money-lenders to give up the gold extorted by unjust means from their unfortunate debtors, and had the money restored to its right-ful owners, so far as it was possible to trace them. But a considerable sum remained over after restitution had been made; and acting upon the advice of the Pope, Louis sent it to the Emperor Baldwin. And it was in recog-



Emperor resolved to present the King of France with the Crown of Thorns.

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TORONTO.

It was a gift, however, that needed, in a certain sense, to be paid for. In the Middle Ages, the relic had an enormous pecuniary value. The im-portance attached to its possession in every Christian land made it an easy was given to Saint Louis, the Vene-tians held it in ple 'ge for ten thousand pounds. Two friars were, accordingly, dispatched from France to Constantinople, to arrange for its redemption. This being settled to the satisfaction of all parties, the Crown of Thorns was handed over to the two friars. But it was not till the August of 1239 that the news of the arrival of the relic on French soil reached King Louis. He was overjoyed at the glad tidings fasted for days in preparation for the reception of the envoys with their pre-cious burden. Bareheaded and barecious burden. Bareheaded and barefooted he set out to meet them, accompanied by the Queen Mother, the royal
brothers, the Archbishop of Paris and
other prelates, and several of the nobility. About five miles beyond Sens the
friars were seen approaching, carrying
a wooden chest. They laid it down at
length at the feet of Saint Louis, at

whose command it was opened on the spot. A silver coffer was disclosed within, securely fastened, and bearing the seals of the magnates of the Eastern Empire, and of the Doge of Venice These seals were then broken, and a case of pure gold was lifted out, glittering in the August sunlight.

THE CROWN OF THORNS.

All present gathered round, and reverent. The holy King could not restrain his emotion as he looked upon the thorny diadem that once rested on the bleeding brows of After some moment Jesus of Nazareth. of silent prayer, the silver coffer was re-closed and made fast with the royal seals. Then the procession formed once more. The King and his brother, the Count d'Artois, carried the Crown of Thorns between them on a litter walking barefooted, and surrounded by knights and nobles. As they neare Sens, the whole population came out to meet them, headed by the clergy bearing relics of the saints. entered the town they found the street en fete. Richly embroidered draperie were suspended from the windows, lighted candles were seen on every side and bells rang out a joyous welcome, while organs pealed in triumph. The Holy Crown was borne in state to the Church of St. Stephen, where it was unovered before the people.

The journey from Sens to Paris was accomplished in the midst of general enthusiasm and much religious fervor. the way, and Immense crowds lined numbers swelled the ranks of the proit advanced. At dawn of the eighth day after their departure from Sens, the royal party and their followers sighted Paris. And never did the sun rise upon a more imposing or more edifying spectacle. Headed by prelates in copes and albs, and whiterobed priests carrying lighted candles in their hands, the people of Paris flocked to venerate the sacred relic. It was exhibited to them from a great pulpit which had been erected on an open space outside the city walls, and congratulatory sermons were preached during the ceremony.

By the time the procession entered Paris, its ranks were still further swelled by many hundreds. With waving of perfumed censers, and chanting of pious hymns, the dense multitude wound its way through the crowded streets to stately Notre Dame. And there in the very church destined to be its final resting-place, the Crown of be its final resting-place, the Crown of Thorns was solemnly received in Paris. An appropriate service was held, at which the royal family and the whole court assisted; and at its close the relic was transported to the palace and installed in the chapel of Saint Nicholas. But this arrangement was only temporary. In the close of the royal palace, Saint Louis built a special shrine for the reception of the crown once worn by the King of kings. This was the Holy Chapel, better known as La Sainte Chapelle. It was erected at a cost of fast: the weard royals.

Saint Louis distributed the thorns of the Holy Crown to different churches, but in every other respect the relic is just as it was when he received it from the Emperor Baldwin, over five hundred years ago. The golden circlet in which it is preserved has a crystal opening. through which the plaited, rush-like

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his garments poor and ungirt, and walk-ing barefooted, like a second Heraclius. He bore the sacred relic aloft; his arms, when tired, being supported by the nobles who walked beside him. When

Sens was reached the Cross was taken to the Church of Saint Stephen, amidst

the same enthusiasm as had character-

ized the arrival of the Holy Crown two

years earlier. When the procession arrived at the gates of Paris, the popu-lace came out to meet it; and the 7th of Angust, the date of its arrival in the

city, was henceforth celebrated as the feast of the Susception of the Cross.

The relic was taken first to Notre Dame

and then to La Sainte Chapelle. On every Good Friday Saint Louis himself exhibited the Cross to the people, and the pious practice was continued by his

OTHER FRAGMENTS OF THE HOLY ROOD.

This fragment of the True Cross was

considerably reduced during the French Revolution, but it is still one of the largest in existence. It is two hundred and twenty-five millimetres in length, forty-two in breadth, and twenty-seven

in thickness. The reliquary is of crystal, with a mounting in precious stones

that protects the angles and extremi-ties. Louis the Sixteenth had this

priceless relic removed to Saint Denis. When the Revolution broke out it was

concealed by a painter named Jean Bonvoisin, who restored it to the Chap-

ter of Notre Dame in 1804. As to size

ter of Notre Dame in 1804. As to size, tuis is the most important fragment of the True Cross preserved at Notre-Dame; but the Cathedral possesses other and smaller pieces.

The ancient Cross of Anseau—so

called because it was sent to the Chapter of Notre-Dame, in 1109, by Ansellus or Anseau, a former canon of the Cathedral, who was then attached to the Church of the Holy Sepulchre at Jerusten of the Holy Sepulc

salem—is well known. Then there is the Palatine Cross. It belonged to the

Princess Palatine, Anne de Gonzaga of

Cleves, who received it from John Casimir, king of Poland. She bequeathed

it to the monks of the Abbey of Saint-Germain-des-Pres in Paris, of which

once famous monastery only the church is now standing. On the back of this relic there is a gold plate with an in-

scription in Greek traced by the Emperor Manuel Comnenus. In the foot of the reliquary in which it is preserved

there is a portion of one of the nails that fastened our Saviour to the Cross.

After passing through various hands at

the epoch of the Revolution, the Pala-tine Cross was presented, in 1827, to

Msgr. de Quenlen, then Archbishop of Paris. Its solemn translation to Notre-

Dame took place in the following year

THE HOLY NAIL.

head, but is otherwise in a state of per

stantine the Fifth gave it to Charle

magne, whose grandson, Charles the Bald, had it brought to Saint Denis

During the French Revolution it was handed over to the Commission Tem-poraire des Arts. In 1824, M. Lelievre

gave it to the Archbishop of Paris, and it was placed at Notre-Dame.

Previous to the outbreak of the Re

volution of 1793, the Cathedral of Paris

possessed one of the richest collections of relics and other sacred treasures in

the world. Many of these have since disappeared. But even to-day some of the most precious souvenirs of the Pass-

ion of her Divine Son are under the protection of Our Lady of Paris. They

are carried in solemn procession on Good Friday. The True Cross and the Holy Nail are borne through the kneel-

ing crowd in a magnificent reliquary blazing with diamonds and other preci-

ous stones, that was offered to the Cathedral by the ladies of Paris in

on the feast of the Five Wounds.

fect preservation. The Emperor

Germain-des-Pres in Paris,

twigs can be distinctly seen They seemed to me to be of a yellowish brown color. These twigs are tied together with smaller bits of the same kind of bush or bramble; and a gold thread has peen inserted in the fastenings to con

bolidate them.

During the Revolution, the Crown of Thorns was placed in the Cabinet des Antiques of the Paris National Library In 1804 the First Napoleon sent it to Cardinal Belloy, who had it, transported with great pomp to Notre Dame, August 10, 1806. And there, for fully hundred years, it has remained un disturbed.

LARGEST RELIC OF THE TRUE CROSS. The history of the relic of the True Cross, also presented by the Emperor Baldwin to Louis of France, is not less interesting. When Saint Helena discovered the True Cross, she enclosed a partial of the interesting of the country of the co portion of it in a silver case, which she placed in the hands of the Bishop of Jerusalem for safe-keeping. In 614 Jerusalem was invaded by Chosroes, Jerusalem was invaded by Chosroes, King of Persia. This monarch destroy-ed the churches erected in the Holy City by Saint Helena, seized the relic of the Cross, and carried to off to his own country. But, fortunately, his wife

was a Christian, and she succeeded saving the relic from profanation. the expiration of fourteen years the Emperor Heraclius conquered the Per-sians. He took possession of the Cross, and brought it to Constantinople. In the following year, on the festival of the Exaltation of the Cross, Heraclius himself restored it to Jerusalem. He bore it upon his shoulder, walking with pare feet where his Saviour had trod be fore him. But, being driven from Jerusalem in 635 or 636, he returned to Constantinople, taking the True Cross with him. And it is this same fragment of the precious wood that was transferred to Saint Louis by Baldwin in 1241, two years after he had presented the same

onarch with the Crown of Thorns.

"A more solemn or joyful sight wanever seen in the kingdom of France," the chronicler of the time tells us, de scribing the ceremonies that attended the transport of the relic of the True Cross to Paris. They were almost identical with those that surrounded the reception there of the Crown of Again Saint Louis redee the gift, paying the twenty-five thou-sand pounds for which the Venetians held it in pledge, and again he went to at Sens. Both the Queen Mother and the reigning Queen present on this occasion, as well as the royal princes, and numerous representa-tives of the noblest families in the land. The king, who had been fasting for three days, himself carried the Cross,

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CHATS WITH CHARACTER, PRII

APRIL 3, 1909.

What sort of men children to turn out? question. A hundred a hundred answers a limited standpoint of ness man would say : become a successful become a successful cultured man would son to become a per the religious-minded "I want my son to be Christian;" the Cath I want my son to

All this is good as it is too narrow. A sive view would be th "I want my son to ually well-informed scientious and mora religious, strong and and enterprising, c and feeling."
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