Catholic Record,

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 5.

LONDON, ONT., FRIDAY, APRIL 20, 1883.

NO. 236

MOM

is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house

Also the latest novelties in gentlemen's

136 DUNDAS STREET.

For The Record. O! Be Silent My Heart!

O! be silent my heart!
Let thy sorrow depart.
It will pass, like the dew-drop, away:
And tho' now thou art sad,
O! again thou'lt be glad—
It is thus with thee, poor thing, alway

The dark strife of thy tears, And the shade of past years And the shade of past years, Like mist from the cold brow of Sorrow, Is tempting thee now;— O'ny heart, why dost thou The gloom of such phantasy borrow?

Thou art fitful and frail, Even as the light gale Borne swiftly across the deep sea. That dies unto rest, On the calm Ocean's breast. E're it reaches the far distant lea!

Tho' all friendships depart
Yet be true, thou, my heart,
And treasure fond memories ever.
It is life—thou must bear
Of suffering thy share,
Tho' chill blasts thy blossoms may sever

Then like unto the Spring
In its gay echoing
Thro' bright budding woodland and vale,
O! my sad heart rejoice
With the sweet, plaintive voice—
Nor the past, with its tumult, bewall! Hamilton, Ont. PASSION FLOWER.

CATHOLIC PRESS.

Buffalo Union

Buffalo Union

THE pro-British cable informed the public a few days ago that the Vatican was greatly displeased with Archbishop Croke for inaugurating the Parnell testimonial in Ireland. Of course that lie and motive were well understood. But the only reply Dr. Croke vouchsafed was to order a collection for the testimonial throughout his diocese.

The Partit Examinar and New York

THE Baptist Examiner calls New York "New Rome," and presents statistics of the Church's growth in the metropolis, that, in the pages of a non-Catholic journal, have indeed startling significance. It nal, have indeed startling significance. It pays the following generous tribute to the Little Sisters of the Poor and the world-revered Daughters of St. Vincent: "They take huge baskets and beg from store to store, and from house to house, carrying enormous loads without complaint. People store at them, refuse them, sley doors pouring balm from the jars already pre-pared—waiting for such emergencies—and ooling the smoking flesh with saturated suffering and anguish procured their sunering and abguss procured their priceless service without money. I have seen men battered, broken, and bleeding. The same certain skillful messengers came unbidden and when their mission was accomplished they went quietly and un-thanked away." The Examiner attempts

escape! Brave lady, inquired after by Queen's own faithful gillie! Detestal Queen's own faithful gillie! Detestable assassin, dressed in woman's clothes, wearing brogues and a green gown! A green

THE London Times screams that leading Irishmen and Irish Americans ought to denounce outrage and the shedding of blood"-of course meaning English blo We have for years denounced these things we have for years denounced wese things—and England's answer has been bayonets and buckshot, prisons, workhouses, and emigration. Why does not the Times scream for the release of Michael Davitt and Mr. Healy from prison, the men who

piece of hypocrisy. If Ireland has a right to complain at being robbed and slowly murdered, the desperation of a few Irish-men does not end her right or justify the robber and murderer.

"A MAN was drowned in the river at "A MAN was drowned in the river at Cork, yesterday: it is thought that he was murdered for political reasons." So runs the English cablegram. And, let us add, a boy swallowed a marble in London on Friday: it is feared that instead of a marble it was a lump of dynamite. The Home Secretary had the boy sunk in the sea to prevent an explosion.

The English was and English voices in

sea to prevent an explosion.

THE English press and English voices in this country "denounce outrage," and declare how manly it would be if Ireland would "stand up and fight." Certainly, an armed insurrection would just suit England. "Don't fight at all—or fight as I want you to:" this is the position assumed by the bloodthirsty power which is now frightened for its ill-gotten hoards. One show of armed resistance would be an excuse for the wholesale slaughter of unarmed Irish people that England thirsts for. We deplore the dynamite era, but the power that raised the devil must lay him. As Mr. Sullivan, M. P., said, recently, the matter lies between the English Home Secretary and O'Donovan Rossa: let them fight it out.

John Brown, the "faithful gillie" of

JOHN BROWN, the "faithful gillie" of Queen Victoria, whose death was reported last week, has left money, in his London account alone, to the amount of five million dollars, behind him. Besides this, he was a large landed proprietor, having received numerous gifts of land from his royal mistress. This accounts for the "faithfulness," perhaps, but it does not explain the fellow's insolence to even the highest personages at the court, which was not reproved by Victoria, and had to be borne by those who displeased the favored JOHN BROWN, the "faithful gillie" of borne by those who displeased the favored lackey. Just think of it—a life of absolute indulgence, with five millions lying by that he could not spend, and a stolid Queen to endorse his acts. Faithful! Who wouldn't be faithful? "A very genuine sort of man was this John Brown, an antique kind of man, not often seen in this world now-a-days," says the N. Y. Sun. The antique kind of man may be rare, but it would not be difficult to secure the services of such a modern specimen willing to give faithful work in return for such wages. There was nothing so wonborne by those who displeased the favored ackey. Just think of it—a life of absosuch wages. There was nothing so won-such wages. There was nothing so won-derful in the devotion of the "plain, rough man," but the liberality to him of his mistress was remarkable, since she is not of the bounteous kind, by any means.

Baltimore Mirror.

THERE is a species of piecy which un-dresses on week days, but wears its clothes and looks well on Sunday. It clothes and looks well on Sunday. It prevails very much amongst those forlorn persons commonly known by a phrase widely current: "Our separated brethren." Among their higher types, the vivid forms of Sunday Christianity are incarnate, and walk forth in the flesh covered with sober broadcloth. The Sunday Christian abhors noise even in the suburbs, and when the band plays, shrieks out "police!" Sunday recreation of any kind he regards as a plague spot in society. enormous loads without complaint. People sneer at them, refuse them, slam doors in their faces and insult them. For what do they labor? Their identity is lost. They renounce their family ties and names, and assume titles by which they can no longer be known. Summer and winter, day and night, I meet them everywhere. Retiring, modest in demeanor, patient bearers of heavy burdens, they day and very bear to alleviating the world's aches and woes. They come when needed. They are often swifter than the police, and always present in time of needed. They are often swifter than the police, and always present in time of calamity. I have seen men in flames, blazing in explosive oils. Before we could subdue the fires and procure resting places for the agonized unfortunates, the "Sisters of Charity" were bending over them. were bending over them, of some the jars already prenning for such emergencies—and ing for such emergencies—and wears. If he looks gloomy, it is a Sunday wears. If he looks gloomy, it is a Sunday he has a Franchish and the sum of the same day. coting the smoking flesh with saturated cotton. They were delicate women, with white faces, and skilful swift hands that were tender and delicate of touch, Roman-roundings. You only see Sunday in him, were tender and delicate of touch, Roman-ist or heathen, no questions were asked, and hear Sunday and feel Sunday as a quivering but intangible essence. If you meet our Sunday separated brother on Monday, there is a different man at the counter, or at the desk, or in the market. Charity is apparently departed from him. thanked away." The things. Nor does no explanation of these things. Nor does it pose as admirer or upholder of that ages. But in view of the magnificent facts in sight, it utters manly, common sense protest calling the Catholic masses "marrow, ignorant, fanatical, fools, dupes," &c.; and bids its readers study the ways of the Church, for "wonder and wisdom are in them."

Boston Pilot.

"The man who bent over me," said Lady Florence Dixie, whom the Boston Globe ungallantly calls Sapphira Dixie, "who bent over me with a dagger, had an "who bent over me with a dagger had an "who bent over me with a dagger had an "who deal with him are strickled the with him are through the world w He needs mending everywhere. He doubts everybody as far as honesty is in thanked away." The Examiner attempts no explanation of these things. Nor does it pose as admirer or upholder of that Church that is the wonder of the ages.

Church that is the wonder of the ages. making a friend, for he has no heart for a friend; nor an enemy, for he is too small for an enemy. The drift, aim and end of his being seems himself. His own welfare seems the supreme object of his part in creation. Small and narrow of mind, he is narrow of action. He has no sympathies with any one otherwise. His soul is a dead-level soul, without a spark of light that has not to steal through a key-hole to get into it. He is an inert body who lives

maps out his church manners for twenty-four hours? Let us take care whilst con-

our circle? Are we not capable of putting on an extra and carefully preserved coat of piety on Sunday, and of wearing a very ragged one, a very patched one, a very poor one on Monday, and every other week-day and week-night? Why do we so very often expect perfection in others and lack so much of it ourselves? What charity do we show in our week.

What charity do we show in our week. What charity do we show in our week-What charity do we show in our week-day dealings to support our starched mor-ality on Sunday? When it comes to a question of saving the interests of others, do we

not pick out the trade dollar short of weight for them, and demand and bank the whole weight silver for ourselves? Catholic Columbian.

Catholic Columbian.

The utter disdain for the Catholic Church and the contempt for her ceremonies, manifested by some ignorant non-Catholics, should cause that grand old institution to collapse; but it won't. What would be thought of one of these individuals if he stood turning up his nose at the State House with the intention of making it crumble to nieces? it crumble to pieces?

Catholic Telegraph

MICHIGAN ranks as a stronghold of Pro-testantism; yet Rand and McNally's Atlas, an accepted authority in such matters, puts the whole number of Christians in that state at 421,000, and of these two hundred thousand are Catholics.

THE Central Christian Advocate apologizes for the little interest taken by its denomination in Easter and Lent. Yes, it was a little strange to see the exchanges of the country closed on Good Friday and the Protestant Churches not opened. Is there more religion in the marts of Mammon than in the temples of Protestantism? It would seem so.

THE Register, of London, says of Gladstone: "History will lay at the door of the Minister, who began life so hopefully, who was once the intimate friend of Cardinal Marian Cardinal Cardina Cardinal Cardina Cardina Cardi nal Manning, who is described by Cardinal Newman as having 'a deep religious mind,' who had many other dear friends, and a sister, among the converts to the Catholic Church, and who still finds his best relaxation at Cannes in talking amateur theology with Lord Acton,—it is at his door that history will lay the first great step taken in this generation towards the de-Christian-izing of the English State."

izing of the English State."

"NEVER has the English Parliament witnessed so interesting a spectacle," says Reynold's Journal, a London journal of wide circulation among the working classes, and the middle classes generally in England, "as that of the small band of young Irishmen, who are doing battle for their country's rights against odds so unequal as the united force of land and capital. It is a struggle with which the British workingman can sympathize, for the same with which the British workingman can sympathize, for the same combination has been used against himself for many a generation, and never did it operate more powerfully than at present."

though soup is a mighty poor dinner to invite a feller to. So I was helped four times; and then came on the finest dinner I ever see, and there I set," groaned he "chock full of soup!"

Irish Nation.

CATHOLIC Emancipation was the recognition by England of the right of Irishmen to worship in a way believed by England of the Catholic Companyeest men to worship in a way believed by Englishmen to be wrong. Self-government means the right of Irishmen to do many other things which Englishmen may or may not think wrong, but it chiefly means their right to spend or mis-spend their own money in their own way. Narrow religionists might sincerely enough reconre igionists might sincerely enough recon-cile it with their consciences to deny free-dom of worship, but it is not religion, narrow or broad, that inspires England's determination to hold on to Ireland's

get into it. He is an inert body who lives by trade, and barter, and purchase, and sale, and self. During every week day he is only a very small worshiper at Mammon's feet; and on Sunday it is habit or hypocrisy that brings him to church, and mans out his church manners for twenty.

The Holy Father has authorized Care

THE Holy Father has authorized Carand Mr. Healy from prison, the men who always denounced outrage?

ENGLAND's "horror" at the dynamite explosions and her gathering resolution to "do no more for Ireland" is a villainous

four hours? Let us take care whilst contemplating our separated brother in this picture, that there are not a few among will suit. Some of us the air of Pecksniff when we contemplate the little sinners in the open country, about nine miles

On the second day of Lent, Gounod's Faust was to have been played in the theatre of Sinigaglia, in Italy, as a kind of anti Clerical protest against the penitertial exercises that the Church was then following. Some groups of anti-Clerical tential exercises that the Church was then following. Some groups of anti-Clericals and Radicals arrived at the time appointed but there was a very "bad house" that evening. However, the curtain was raised, and the well known singer Rondoni appeared, to commence the opera. He was about to sing the opening notes when he fell heavily on the stage, speechless and motionless. The attendants removed him and he expired a short time afterwards. The event created a profound impression in the city and province.

Eay City Chronicle.

One of the strange things of the present age is the tendency of Catholic public men to become indifferent to their religion. In Europe, the Gambettas and the Berts and the Baras and the Garibaldis and Cavours were at one time Catholics.
They listened to the instructions of the Church, and were taught that she is the Church, and were taught that she is the one and only true Church; that there can be no other: and this they believed during the years before their rise to the position of recognized public men. But as they grew to prominence, and were passing through the preparatory school of what is now called statesmanship, they gradually yielded up their faith, forgot or ignored their early instruction and became enemies of the Church. These men seem to think it inconsistent with political prominence and public position to be faithful Catholics, or, indeed, Catholics at all. Here in our own country, though at all. Here in our own country, though prominent Catholic laymen seldom become persecutors of the Church, many of them become very indifferent to its reaching persecutors of the Church, many of them become very indifferent to its teachings; many of them become what are called "liberal" Catholics, and some of them desert the Church altogether. We say this is one of the strange things of the present age. Is it necessary, in order to become a popular favorite, a prominent public man, a "statesman," that a Catholic shall abandon his religion and turn his back on the church of his fathers, and of his own early years? Is it necessary, of his own early years? Is it necessary, even, that he shall become that anomalous sort of being called a "liberal" Catholic? sort of being caned a morral Cathone But these men,—these renegades, these deserters from the ranks of the Church,—sometimes ask for public favors at the hands of Catholics who have remained hands of Catholics who have remained faithful. They do not deserve the favors and they should not receive them. There is nothing of bigotry or uncharitableness in this. Catholics should rather select as the object of their favors Protestants who have not the mark of the renegade.

COMMENDATORY.

Extracts from Letters received the Past

From D. J. O'Brien, Esq., Professor of Music, Hamilton:—"Your Journal is a credit to Catholicity and to journalism

The Baptists are a large body of Christians who do an extension. generally, and permit me to wish every success to the Record."

James Meagher, Esq., of Belleville, says:—"I am pleased to know that the Record is appreciated as a family paper wherever it finds its way."

Coleman Flaherty, Esq., St. John, N. B., writes:—"Please continue the Record. I cannot do very well without it." Daniel Barrett, Esq., St. Thomas, in remitting his subscription, says: "I am convinced that I have the full value of

FROM SARVIA

To the Elitor of the Catholic Record. Dear Sir—Knowing the kindly interest you take in everything pertaining to the welfare of the Irish people, and more particularly the Catholic portion thereof, scattered as it is throughout this vast dominion, I take pleasure in laying before your readers the proceedings of the St. Patrick's Society of Sarnia on the occasion of their annual meeting, which was held in their rooms, Tuesday evening, April 10th. After the usual routine business was

disposed of the following amongst other resolutions was moved, seconded and car-

"Int the sum of \$200 be sent to fre-land for the relief of the poor and dis-tressed of that ill-governed country." One hundred dollars being the proceeds of the late concert given in the Town Hall under the auspices of the St. Patrick's Society and the balance from the funds Society and the balance from the funds of the Society. A Committee consisting of Rev. J. Bayard, the President and Treasurer were impowered to forward the money to His Grace the Archbishop of Tuam, for distribution in the West of Ireland.

The election of officers for the ensuing year then took place and resulted as follows:—Mr. John Rooney, President (re-elected), Mr. T. Byrne, Vice-do., Mr. J.

an immense amount of good so far. The financial statement of the Treasurer was very satisfactory and showed the society to be on a perfectly sound basis, and the noble generosity of the members, which prompted them to very such a least which prompted them to vote such a large sum to relieve the pressing wants of their sum to relieve the pressing wants of their distressed countrymen at home in the dear old land, shows that there is no selfishness amongst them and that while God has given them the means to live and prosper in this splendid country they are not unmindful of those who from no fault of their own are still doorsed to suffer the hardships and privations estailed. on them by what is now universally admitted to be one of the worst forms of Government that was ever imposed on a civilized and intelligent. ivilized and intelligent people.

I am dear sir, yours, &c., Sarnia, April 16, 1883, P. M. H.

BRANTFORD LETTER.

The work of plastering our church is finished and on Sunday the scaffolding was down and gave us an opportunity of a good view of the work. Everyone expected to see something very fine when the work was done; but few were prepared for so grand an effect as the interior. pared for so grand an effect as the interior now presents. Before the work had pro-gressed far you gave a full description of the plan, which it is not necessary to re-peat. Much credit is due to the contrac-tors, Messrs. Sinon and Griffin, who had charge of the improvements in different charge of the improvements in different branches, and both of whom are members of St. Basil's congregation. It is intended to have a grand opening about the third to have a grand opening about the third Sunday in May, when the choir and orchestra of St. Mary's Cathedral, Hamilton will have charge of the music.

Mr. Owen Judge, who was seriously injured by being caught between a locomotive and flat car in the Grand Trunk yard here a few weeks are is inversing.

yard here a few weeks ago, is improving slowly. How he escaped with his life is a mystery. Within a couple of days of the time he was injured John Cahil and Cornelius Payer each least and Cornelius Power each lost part of a finger

while working in the yard.

Mr. Michael Kew has been laid up for some time with bronchial asthma, but is

mrs. R. A. Purcell, of Stratford, is visiting with her parents here. In a short time she starts for Lincoln, Nebraska, where Mr. P. has taken a position in a values that the sheet of the starts of t railway land office.

Mrs. D. Curry, of Goderich, is on a visit to her parental home here, her first visit for some years, and has been warmly greeted by many of her old friends.

Mr. John W. Walsh, of Syracuse, spent a few days here last week. Miss Ella Kew has returned from the same eits

a few days here last week. Miss Ella Kew has returned from the same city where she has been living for the past year. Miss Schryer, of London, is visit-ing in the city. James H. Dignan returned o Detroit last week to resume his position in a shipping office

WHO ARE THE BAPTISTS!

DEAR FATHER:-Will you kindly tell us in your next issue of the Watchman who is the founder of the Baptist Church? I have vainly tried to find it out but failed.

tians who do an extensive business in church building and tract-writing, and their name they have taken out on the definition of a Greek word bap zein. They say that the Catholic Church does not translate that word properly; but what the original Cyro Chaldaic word used by our Lord was or whether that word was properly translated into the Greek baptizein, they do not trouble themselves

to inquire.

The Baptists, objecting to the form of administering the sacrament of regeneration in use throughout the Church, in-sisted on rebaptizing all who entered their movement; hence originally they were called Analymitist or Blair or Blair called Anabaptists, or Rebaptizers. They arose in the sixteenth century, the age of all dogmatic chimeras, chilaism and apocalyptic theorizings. Thomas Munzer, an gnoramus like Joseph Smith, is ounder of the Baptists. The lands were the headquarters of a Baptist prepaganda. They were communists in the sense that other people's goods should be their common property. All they required of their followers was to be immersed, and the ceremony made them knights of earth and soldiers of the Cross. The ignorant people were excited by the astounding declaration that in the four-teenth century there was not one Christian in the world. Under a famous eader, Kipperdolling, they became free lovers. In Holland a few fanatics, headed by John of Leyden, spread a reign of Baptist terror throughout the land. They here invented the name of Latter Day here invented the name of Latter Day Saints, which has since been usurped by the Mormons. In the days of John Ley-den the Baptists were Mormons. Feet-washing was one of the indispensable ordinances of the religion.

dinances of the religion.

The Baptists of England arose not from propagation; but the entire atmosphere of Germany was surcharged with the germs of heresy, religious lawlessness and fanatical ignorance; and the Baptists grew from and home on the wind from the from seed borne on the wind from the

disturbed continent.

The existence of Baptist communities in England and in this country is not due Marsha'.

Marsha'.

TRUSTEES.

Mr. T. Gleeson, Mr. F. McMahor, Mr. J. Phelan, Mr. F. Lynch, Mr. T. K. Sullivan, Mr. P. Martin, Mr. P. Darcey, Mr. F. Rearden.

Although this society has only been in existence a little over a year it has done. Although this society has only been in existence a little over a year it has done

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Although this society has only been in existence a little over a year it has done

Although this society has only been in existence a little over a year it has done

Although this society has only been in existence and the incentes of grace, free-will or apostolic succession; hence He who makes a bad use of the one will never make a good use of the other.

amateur Christianity. Baptism, was something every man could form an opinion about: the dullest could see the difference between sprinkling with water, pouring on water, and plunging in water, hence nine out of ten of these pioneer church organizations appropriated a prefix church organizations appropriated a prefix taken from some favorite view of admin-istering the sacrament. Catholicism war imported to these shores; so were Pres-byterianism, Anglicanism and even Meth-odism; but the Baptists grew up spon-taneously from a rick field of uneducated pietrs and the weed is indigenous to all piety; and the weed is indigenous to all unsurveyed, uncultivated, withered por-tions of the Christian domain.—Western Watchman.

LONDON POST OFFICE.

During the past year the business in the London Post Office has increased to such an extent that it now stands far ahead of other places with a larger population, and persons unacquainted with the working of the office will be surprised at the large number of mail matter passing through. We find that the total number of letters delivered by the carriers for the past two years are as follows: past two years are as follows

City letters 1881 1882 Registered letters 16,495 22,002 Other lettters 753,742 895,093 Papers 334,806 376,345

It will be seen by a glance at the above figures the very large increase there has been during the past year, viz., 322,961, of which 22,002 were registered. The of which 22,002 were registered. The number of registered letters delivered from the London Post Office (not including those delivered by the carriers) was, in 1881, 65,128; while in 1882 they reached as high as 110,772.

The number of registered letters mailed

at London and forwarded were, in 1881, 37,872, and in 1882, 44,454 making the total number of registered letters handled during the two years 258,226.

The revenue of the London office shows

the steady increase that has taken place during the past three years, and a glance at the figures below show how it stands as compared with other offices.

as compared with other offices,

Year ended June 50, 1881, June 50, 1882, 96 17, 962, 99 19, 888, 52 Ottawa. 25,573.01 30,419.83 34,571.81 Quebec. 33,773.69 35,929.84 38,750.69 St. John. 31,616.25 33,274.57 35,218.47 Halifax. 36,689.01 37,649.91 42,813.08 Hamilton. 49,882.15 53,139.29 58,516.31

Hamilton.. 49,882.15 53,139.29 58,516.3)

The number of newspapers forwarded are estimated at 3,244,800, and the number of periodicals 308,400, all sent from this city. It will therefore be seen the vast amount of matter that is handled by the staff, and when we come to take into consideration all that passes through, mailed at other offices, no one can say other than that the staff is a very efficient other than that the staff is a very efficient

one.

Another important branch of the Post Office is the Money Order and Savings Bank business, and by reference to the returns for the past three years it will be seen that it too has increased wonderfully. The following were the orders issued in

The following were the orders issued in the London office and payable in the countries named:

| Dominion | Kingdom | Iand | States | 1880 - \$52,898.72 | \$11,686.29 | \$36,43 | \$7,071.95 | \$1881 - 49,670.81 | 12,505.74 | 19,56 | 9,681.52 | \$1882 - 51,540.90 | 15,912.62 | 151.86 | 11,352.19 | The following were the amounts of the orders paid at London office, issued in the ountries named:

During the year 1882 the Post Office Savings Bank deposits were \$112,953, and the withdrawals \$60,987.55.

How Our Lord was Eastened to the Cross.

It is commonly supposed that our Lord's feet were separately nailed to the cross, and not placed one over the other and fastened by a single nail, as is the tradition in the Greek Church. Pope Benedict in the Greek Church. Pope Benedict XIV., commenting on this point, pertinently remarks that it would be almost impossible to avoid breaking some of the bones of the feet if one rested on the other and a nail were driven through both. There would be danger in that case of making void the scriptural saying to the effect that not a bone of our Saviour was to be broken. to be broken.

Before the twelfth century, the paint-

ings representing the crucifixion always exhibited our Lord's feet nailed separately; and therefore, four nails instead ee were the entire number that nailed Him to the cross.

Him to the cross.

St. Gregory of Tours and Durandur speak of four nails, but the latter writer also alludes to three without saying which number he inclines to ("Rationale Divinorum, p. 537). From time immemorial, the Latin Church has kept up the tradition that four nails were employed, and not three, and she represents our Lord as thus crucified.

It is commonly believed that one of the nails of the crucifixion is kept in the Church of the Holy Cross at Rome, and that the cathedrals at Paris, Treves and Toul have the others. When St. Helena first discovered them it is said she attached one to the helmet of her son, Constantine the Great, and another to the bridle of his