than five hundred of the brethren, of whom many were still alive when he wrote, but others " slept," that is to say, were dead. St. Paul himself knew of the Resurrection, both from those who had been witnesses of it, and by special revelation made to himself by God. The other two apostles who wrote short books of the New Testament, though not mentioning the Resurrection specifically, take for granted the whole narrative of Christ's life, as being well known to all Christians, and they are thus indirectly witnesses also to the fact of the Resurrec tion.

It would be the height of absurdity to suppose that the testimony of the Apostles on this subject was false. It is incredible that they should without any motive of hope of gain concoct such a story, and maintain it even to the laying down of their lives in testimony to its truth.

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Jewish writers maintain to this day that the Apostles bribed the guard which had been placed over Christ's sepulchre, to allow them to steal away the body, and to pretend that they had done this while the soldiers slept. But the Evangelists tell us that the guards were bribed by the Jewish chiefpriests, with a great sum of money, to circulate this story of the stealing of the body. Simple, unlettered men as the Apostles were, and so timid that they were terror stricken when Christ was apprehended, judged, and led to execution, cannot be supposed to have attempted thus to suborn the guards, neither would the guards accept the small sum which such poor men cou d have offered them, whereas they would have taken the bribe at the risk of for feiting their lives. But the chief priests could afford a greater inducement in the form of, a large sum of money for the attainment of their purpose, and we are informed that they paid it. Besides, the Apostles could have no motive to steal away the body, if they found that all their Master's predictions were falsified.

If He had not risen from the grave by His own power they would regard Him as an impostor, inasmach as His prediction that He would rise on the third day would have been falsified. and they would know that they had no longer to expect that He could do them any favor, whether spiritual or temporal, in return for their propagation of His doctrines.

It is very boldly stated by Infidels that the Evangelists contradict each other in relating the circumstances of the Resurrection, but there is no such contradiction between their narratives. As an example, let us consider the hour at which the Resurrection is said to have taken place. St. Matthew says that when it began to dawn towards the first day of the week (Sunday morning) came Mary Magdalen and the other Mary to see the sepulchre. St. Mark says they came very early in the morning, the sun being now risen.

PRAYERS FOR THE DEAD.

"After all, what is there in the Protestant theology of to day to prevent us from pray-ing for the dead ? I know some good Protes-tants who do that habitually." Thus writes a non Catholic clergyman to the Waterbury (Conn.) American, comment-ing on a pulpit notice of a memorial service "in the interests" of the victims of the Maine disaster. Yat he declares that he changed the wording when hered the notice, because it seemed to savor of "Romanism." This parson is decidedly naive. If there is noth-ing in Protestant theology against the custhe wording when he read the notice, because it seemed to savor of "Romanism." This parson is decidedly naive. If there is noth-ing in Protestant theology against the cus-tom of praying for the dead, then it is decid-edly inconsistent to condemn the Catholic Church for following it. In changing the notice he had been requested to read from his pulpit, the domine betrayed his prejudice. As Dr. Nevin, one of the most eminent of Protestant theologians, remarks : "It is high time for the opponents of the Catholic Church to realize that the system of tactics which they follow needs only a slight change of circumstances at any time to work just the opposite way from that it is meant to work." —Ave Maria.

## THE BRIGHTER SIDE.

A recent writer takes the following hopeful A recent writer takes the following hopeful view of the liquor question in this country : "Although there is no immediate prospect that the people of the United States will be come a nation of total abstainers, there can be no doubt that there is a great decrease in the amount of drinking that is done. Not only are there more testotalers, but those who use liquor use less of it than they did twenty five or even ten years ago. This is proved not only by the rarity of drunkanness who use liquor use less of it than they did twenty five or even ten years ago. This is proved not only by the rarity of drunkenness except among the habitually dissolute class, but by statistics of the distilling business. In 1860 the average yearly production of whisky per capita was 2.86 gallons. In 1897 it was .95 of a gallon. The use of malt liquors and wines, of course, accounts for a part of this decrease, but the great proportion of it is un-doubtedly due to the improved habits of the people. We may reasonably expect still further progress in this direction, the more ness is not only disgraceful, but is a complete barrier to advancement in life." — Sacred Heart Review. Heart Review.

## A NEW PPISCOPALIAN ORGAN

Washington has a new monthly, the organ of ite Protestant Episcopaian Bishop, with the significant title: "The Church Mili tant." We are told that "the comprehen-sive nature of the new paper's 'platform 'is sufficiently plain from the four words which form the metro on the title page: 'scrip-ture, symbolum, mysterium, ordo!" Why Latin? we may ask, since the use of Latin is o chieted to as used in our Church tura, symbolum, mysterium, ordo."" Why Latin? we may ask, since the use of Latin is so objected to as used in our Church. Doubtless because it is more mysterious. Why not put Bible, Creed, Mystery, what ever meaning they may choose to convey, if any at all? Or is mysterium intended as an equivalent for sacramentum? As for ordo, it is certainly wiser for such a conglomerate association of dissenters not to claim order in plain English. Bishop Satterlee, whose official organ it is, recently at a dinner of "The Church Club" in New York, made a speech in which hs remarked that "hs felt the need of conphasizing the primitive Cath-elicity of the American Church, this Ameri-can Catholicity in Washington, where was installed a papal ablegate, backed by a large Roman Catholic University. It was little upon the Church Club to consider active, earnest, faithful maintenance of Catholic faith, Catholic practices, Catholic consider, active, as the only true principle of Church life and power." Were this last appeal made by a Catholic Bishop, everyone would know exactly what it meant; made by a distinctly Protestant Bishop the word hare no definite Catholic [Bishop, everyone would know exactly what it meant; made by a distinctly Protectant Bishop the words have no definite meaning and value whatever, for their *fasth* is what hey choose to believe, their *practices* are whatever they choose to do, their *obscib* ence is simply to their own private judg-ment. "Church Militant" is a happy selection for an organ of a sect made up of jarring elements.-American Messenger of the Sacred Heart. happy

## BE UP AND DOING.

The excellent work that is being done by The excellent work that is being done by Catholic Truth Societies has unquestionably much to do with the samer view nowadays taken of the one true Church and her doc-trines by many of those outside her pale. That the functions of a Catholic Truth Society can be, at least partially, performed by indi-vidual effort on the part of the Catholic body, lay as well as clerical, is equally indisputable: and that these functions are not performed far more generally than at present is, see lay as well as clerical, is equally indisputable: and that these functions are not performed far more generally than at present is, we think, almost a crime. That the misrepre-sentations, slanders, and calumnies, doc-trinal and historical, which are sull exploited against Catholicism have, time and time again, been exposed and refuted, is scarcely a sufficient cause for refraining from declar-ing and proving their falsity once again. "What's the good of noticing such absurdi ties?" is sometimes the pretext for excusing a reprehensible inactivity, rather than a satisfactory reason for neglecting to brand a falsehood prejudical to the interests of our holy religion. Without precipitating one self into a bootless controversy it is surely possible in a thousand and one instances to discount the calumnies of the vilifiers of the Church. To take a case in point. A secular journal in a small city published a sermon by a Protestant clergyman containing a refer-ence to "that Church which places the Vir-gin above the Father and the Son." On the following day the same paper published atten-tion to the following extract from chapter ative of " Catholice Betef": "Catholices do not believe that the Bleased Virgin is in any may equal or even compar-able to Godt for she, being a *creature*, al-

a keener sense of self interest and sharper faculties to achieve his self ish ends; but it can expect of him nothing that transcends the bestial nature with which it endows him. A hatred of marriage and the family tie is a sentiment common to every school of free-thinkers. This is one of the counts in their indictment against the Catholic Church, that she has made marriage sacred and indissolu-ble, and so has raised a barrier against the promiscous herding of the sexes. Since they are animals, they seem to say, why should they not be allowed to consort together like animals? The one serious business in life for one who has the nature and destiny of a brute is to act out his nature and destiny of life for one who has the nature and destiny of a brute is to act out his nature and to pursue his destiny. Why should he be expected to have any ethical ideals unsuited to the ox in his stall or to the swine in the gutter ? And yet, such is human inconsistency, the freethinker would probably deny, with a show of honest indignation, that his system must inevitably brutalize men. — Catholic Telegrach. must inevi Telegraph.

### DAYLIGHT AND THE BATTLE OF GABAON.

Does the Church or its theologians give a literal interpretation to Josue's command to the sun to stand still? How is it generally understood by the theologians of the Church? Thus asks an inquirer.

Inderstood by the theologians of the Church? Thus asks an inquirer.

The Church has passed no judgment on it. The main fact is that the day was miraculously prolonged until Josue overcame the enewy. A modern scientist in statiog this fact might say the earth was stopped in its diurnal revolution. But this modern for-mula would have been utterly unintelligible to those for whom the historian described the event; for the people of that time knew noth ing about the earth's revolution about its own axis. The result of the stop-ping of the earth's diurnal revolution would be the apparent stopping of the sun. The historian could state this apparent fact to give his readers an idea of what really took place, namely, the prolongation of daylight. It was this continuance of daylight that Josue prayed for.
We say the historian could state this apparent scientis looks at it. When you wish to stop a watch the unest direct way is to stop the main spring. The sun is the centre and main spring of all the planets in the solar system. It has two motions, one about its own axis and one that carries it through space to an unknown goal. On these two motions de-pend the motions of all the planets under its indingence. Stop this central motive power and you stop all motions depending on it i just as stopping the main spring stops the movements of the wheels and hands of a watch.

movements of the wheels and hands of a watch. The historian of the battle of Gabaon may have referred to the stopping of the sun in this sense. It is more probable, however, that his reference to the sun stopping was made in the same sense that we speak now-adays when we say. "The sun rises, the sun sets," though we know it does neither. No one is deceived by the expressions; nor are their use an evidence of ignorance. The day was miraculously prolonged. The historian informs his readers of the fact by axying the sun stopped. He could have said,

aders of the fact by He could have said, saying the sun stopped. He could have said, "the sun did not set for so many hours after its usual time. This would have stated the same truth, and perhaps would not scandalize the shallow Infidel because he is familiar with the phrase. He would understand that the the phrase. He would understand that the historian was more intent on stating the main fact—the prolongation of daylight—than he was on the manner of the fact or on the man-

was on the manner of the lact of on the manner ner of stating it. The alman.c maker says in his calendar for to day-Tuesday, March 29... 'San rises at 5.50, sun rets at 6.20.'' It is clear that he was thinking of the time between the sun's appearance in the morning and its disappear ance in the evening. That is the informa tion he wanted to convey to the reader, and he conveyed it. What would you think of the infidel gong man of science who would say. ''He he, haw haw, ho ho, that almanac maker does not know what he is talking about. The sun does not rise or set. It is the earth that turns around, he he he, haw haw.''

naw." You would say he was a conceited idiot, and you would bit the nail on the head.—N. Y. Freeman's Journal.

## PERIS AT THE GATE.

It is the expected which has happened in the case of the most recent distinguished conversion to the Catholic faith. In pub-licly announcing his change of belief re-cently at Besangon. M. Brunetiere, the bril-liant editor of the *Revue des Deux Mondes*, nant editor of the *heave as Deux Monaes*, only confirmed an anticipation which those who have been watching his course for some time had been led to form. It is a splendid proof of the power of that truth of which our holy Church is the one depository that she can compel intellect thus to lay on her altar

tion of worldly responsibility plays a de-termining part. Looking at the facts in secular life, let us ask ourselves how many men have the moral courage to stake their worldly circumstances against an ethical or patriotic principle, whenever such a choice has come to be taken, and then consider the position of a gentleman of very limited in come and a wife and growup family de-pendent on that trifle, trying to compound between his religious doubts and his human necessities? This is one of the most pitiable spectacles that the whole field of struggling humanity can reveal. Let us putable spectacles that the whole held of struggling humanity can reveal. Let us think upon it at this holy season, and thank Professor Starbuck for the line of action which has led us into such a train of thought -for it may be productive of good. Let us remember the story of the Peri at the gate of Paradise.-Standard and Times.

A NEW EXPLANATION OF MIR-ACLES.

ACLES. We have read with considerable interest and not a little amusement the account of a reunion of the Concord School of Philosophy, which took place some time ago, at Green-acre, Eliot, Me. At this reunion we are told that Mr. Smiley, of the Smithsonian Institu-tion, delivered an address on the miracles of Lourdes, in France, which led to an ani mated discussion concerning the value of such miracles. Mr. Smiley disclaimed con-mection with any religious body, but professed that his investigation was in the interest of nothing but the truth. We must give him credit for an unusual amount of candor for an unbeliever. He warns us against casting opprobrium upon the French, who are believers, and says they are as intelligent as average Americans. He acknowledges that it is not a money-part of a nuclear the gentleman himself witnessed three miracles of which he gives an account, and he acknowledges that he received at the similar to save the seven the great and he accound and he acknowledges that he received at three miracles of which he gives an account, and he acknowledges that he received at three miracles of which he gives an account. and he acknowledges that he received at the seven that the gentleman himself witnessed three miracles of which he gives an account, and he acknowledges that he received at the seven that the gentleman himself witnessed three miracles of which he gives an account, and he acknowledges that he received at the pressible to divulge. Surgit he had the grace of faith offered

spiritual uplift when he did here and or possible to divulge." Surely he had the grace of faith offered and even pressed upon him, but alas ! like too many worldly wise visitors to the sacred shrine, his mind was pre-occupied with *t* settled conviction against the supernatural and so, while candidly admitting the fact he undertakes to account for them on natura

principles. As a fundamental principle he announce the astonishing proposition that "mirac" are not breaches of natural law, bu cases in which the operations of spiritual law become manifest, not superseding physica law,

cases in which the operations of spiritual law become manifest, not superseding physical law, but supplementing it." He does not condescend to explain what that spiritual law is, nor does he give any proof of the exist-ence of a natural spiritual law, independent of the super catural, and which can perform the most astounding miracles. He simply takes it for granted, and founds his conjec-tures upon that imaginary foundation. But how account for the fact that the cures are effected through the instrumentality of the water of the fountain? I would seem as if that would be a poser. Not at all—he has no difficulty, no hesitation. "The virtue of the water," he explains, "resides in the vibrations present in it," and therefore he concluded that any water that had these vibrations, what are they? Where do they come from? How do you know there are any vibrations? Did you test the matter? Did you subject the water to chemical analy-sis? Those vibrations must be very power-int to me the avec of the blind : to cause the bid you subject the water to cheatery power sis? Those vibrations must be very power ful to open the eyes of the blind; to cause the

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would not believe. Note that they could not be the sands of candid, unprejudiced persons do go to Lourdes, from year to year, and not only experience "a great spiritual uplift" but are converted on the spot by the manifest, unmistakable evidences of the presence of the supernatural.-Sacred Heart Review.

## GOOD FRIDAY.

speech and of silence, has begun to be in-vestigated by thoughtful, honorable minds, and thousands upon thousands are yearly re-turning to the fold of which there is, as there can be, but one.

can be, but one. There is no doubt that Good Friday, like the Nativity and Easter, is destined ere long to come to its own again, when people and rulers will recognize that, in that solemnest all days there ere is a "holiness appealing to -Richard Malcolm Johnston, in all heart Boston Pilot.

## THE CROSS OF CALVARY.

How the Bood on Which Christ was Crucified was Discovered.

An especial object of Christian ador ation during this week, when the Church commemorates the Passion and Death of the Redeemer of mankind, is the Cross on which He yielded up His life for our salvation. For nearly three centuries after the Crucifixion the exact whereabouts of this Cross was unknown to Christendom, though the conviction was of course general that it was hidden in some place in Jerusalem, since it was known that the Jews, after they had put a person to

death, were wont to bury anear him whatever appertained in any way to his execution. Out of aversion to His doctrines, they had done everything in their power to obliterate from recog nition the burial place of Christ They had covered the spot of His sep ulture with huge heaps of earth and rubbish, and the Roman Emperor had further desecrated it by causing to be erected thereon a temple to the heathen goddess Venus. But all this labor proved vain, for God, in His own good time, made manifest the place of the true Cross and caused its discovery to be effected through the agency of Empress Helena, the mother of Con-

stantine. It was in the year 326 that this sainted woman, being in Jerusalem, determined to institute a search for the true Cross. Learning of the Jewish custom of obliterating as far as possible all traces of the burial-places of per sons put to death, and hearing it said that the temple of Venus which the Roman Emperor Hadrian had erected in Jerusalem really stood upon the site of the Crucifixon, she caused that structure to be torn down, and ordered the workmen to dig up the ground be neath it. At a great depth below they found three crosses ; but as the inscrip sion which had been placed in derision on the one whereon Christ died, had become detached from it. difficulty was experienced in distinguishing the true That difficulty was solved in a CTOSS. marvelous manner, however. For, by order of Bishop Macarius, who then ac-cupied the See of Jerusalem, the three crosses were taken to a house wherein one of the most prominent women of the town lay dangerously ill. Prayers were then offered up, asking God to make known the true Cross ; and they were answered, for when one of the crosses was brought into contact with the sick woman she was instantly cured, the miracle convincing all who witnes ed it that the cross through whose instrumentality this cure was ef fected, was the one whereon the

Saviour of the world had died. Once she had found the true Crossand with it were also discovered the nails used in the Crucifixion and the inscription alluded to above Helena caused one portion of it to be sent to Constantine, her son ; another fragment she carried to Rome ; but the main portion she had enclosed in a silver shrine, which she committed to the care of Bishop Macarius, and for

solemn occasions ; and a third adorned a costly bridle that he possessed. The fourth nail is in Rome, in the Church of the Holy Cross. Many imitations of this nail were made in the course of time, and St. Charles Borromeo had several fac similies of it made, which, after they had been touched to the true nail, he distributed to pious per-sonages or presented to Churches. The pillar at which Christ was The pillar at which Christ was scourged was for quite a long time kept at Jerusalem ; but it now consti-tutes one of the chief treasures of the church of Saint Praxedes, in Rome, where it is shown in a chapel, an in scription on which testifies that the pillar-or the portion of it that is there -was brought to Rome by John Col umna, apostolic legate to the East, in the year 1223, during Pontificate of Honorius III. - Catholic Columbian.

pearls which he wore on the most

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## How Every Reader of This Paper Can Make Money.

For several months I have noticed advertisements in different religious papers describing an improved Dish Washer. As I had grown so tired of washing the dishes the old way, I sent for information to Dept. L 9, Iron City Dish Washer Co., Station A, Pittsburg, Pa., regarding their Washer. They sent me one and I have found it to do just as they said it would. It washes and dries the dishes in less than one-half the time it usually takes, and I never have to put my hands in the greasy dish water. My little girl, aged eight years, thinks it lots of fun to wash the dishes and she can do it as well as myself. Several of my neighbors came in to see it work and they all wanted one. I wrote the company and they allowed me a commission. They also wrote and told me how to become their agent. I am now making \$10 a week and still at-tend to my honsework. The Dish Washer sells everywhere. I show it and that makes the work easy. I under-stand they still want a few good agents, and anyone desiring to make money easy should write them. A Constant Reader.

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St. Luke says they came very early in the morning, and St. John that Mary Magdalene cometh early, when it was yet dark.

This last expression is a translation of the Latin words "cum adhuc tene brae essent," which signifies "when there was yet darkness," which is really the case, in a sense, even when the sun has risen, for the full light does not shine till the sun is higher in the heavens, especially where there is a shade cast from mountains and trees Besides, from the wording of these narratives, it is quite possible that two different moments are spoken of by the Evangelists, the time when the holy women left their homes, or were draw ing near and coming to the tomb. while day was dawning, and it was yet dark, and the time when they actually reached the sepulchre the sun being now risen. The four narratives were written independ ently of each other, and it is no matter of surprise that they mention inciden tal occurrences in different ways, and describe different moments when their references are to time. In a similar way all apparent discrepancies be tween the gospels may be explained

The Church applies to Easter Sunday the words of the prophet David "This is the day which the Lord hath made, let us be glad and rejoice therein." (Ps. cxvii, 24.) Easter is a festival of great rejoicing, because it is the day of Christ's triumph, and of our redemption. Hence the mourning and affliction with which the two weeks of Passion-tide are celebrated cease and tones of joy and gladness take their place in the services of the Church which are celebrated, not only on Easter Sunday itself, but during Paschal time, which extends to Tribity Sanday.

the late base is a state of the second terms of terms o a main any evolution that makes the second se

throughout Holy Week, culminating in the inconsolable prostration of Good Friday. Some of these wailings are centuries upon centuries old, and were sung in all solemniza tions of these wailings are centuries upon centuries old, and were sung in all solemniza tions of this day, the saddest in all the year. How has it come that these services are held only by Catholics now? Perhaps our separated brethren believe to isce in them needless abjection, knowing that death is to be swallowed up in speedy triumphant res-surrection. Perhaps, resolving that con-sistency requires leaving of something in the practices of those from whom they have broken away, they deem it as well to discard such as were especially irksome, such as ab-staining from meat one day in the week, and tasting on days of obligation, above all the appalling solemnization of Good Friday. And so on that as on olhers they go to their accustomed business, their employees, Catholic and Protestant, labor as usual throughout Holy Week, and on Sun-day, recalling not the anguish of Crucifixion and the darkness of the tomb, join in various degrees of heartiness in ascriptions of thank-ful praises. They cheerfully retain what is easy or cheerful and revolt from the difficult and sorrowful. As Thomas å Kempis wrote, they follow Our Lord to the breaking of bread but not to driviking of the chalice of His Passion. What seemed hard to bear in ancient discipline, now that authority to en-force it was thrown off, was discarded as superstition, whereas Catholics who fear to disobey the Church must endure, supported by the help imparted by their mother. In very many rural districts in this country, wherein are few or no Catholics, people do not notice when Good Friday re-curs, and do not even know of what it is the anniversary. They have never been told, and some of their clergy, if they know them-selves, do not deem it worth while to inform the ignorant. Others, who ought to know better, teach its observance to be only an-othor item of what they style Romith i

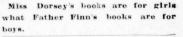
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GOOD FRIDAY. Among all peoples deity in one and other forms has received worship from mankind. Divers were such forms with those believing in many gods. Among the Romans, festi-vals were held in all months of the year; as in March, the Megalesia, to the mother of the gods. After Marsthon, the Greeks thus hanored their herces. Beyond all such solemnizations due to the dying and the dead, there have been, and there are, those paid to our dying Lord. One of the strangest things in the history of the Holy Sepulchre, and is so desig-nated to day. Many relics of the Holy Cross have since its discovery been detached from the portions into which has been celebrated through all Christian ages in ways more or less suide to expres-sion of joy and thanksgriving. So, until that unhappy separation, His dying day was commemorated through all christian in amentations as those in Catholic churches throughout Holy Week, culminating in the receturies old, and were sung in all solemnize times of thes day, the saddest in all the year. Some of these wailings are centuries upon throughout Holy Week, culminating in the no of this day, the saddest in all the year. How bet the over the sum and sole observes it throughout Holy Week, culminating in the state of the sole portions into which the care of Bishop Macarius, and for the better preservation of which she and her son caused a magnificent the body Cross, the predecessor of the present Holy Cross church. Of the other relics of the Crucifixion various disposal was made. The title

Of the other relics of the Crucifixion various disposal was made. The title. or inscription that was placed on the cross by the Jews in derision of Christ, was sent to Rome with the portion of the Cross which St. Helena carried back to that city. An imitation of it exists in the Church of Our Lady at The sponge Toulouse, in France. upon which vinegar and gall were offered to the dying Saviour is held in the greatest veneration at the Roman church of St. John Lateran. The lance wherewith the Redeemer's side was pierced was kept for many years at Jerusalem, then, out of dread that it would fall into the hands of the Saracens, it was taken to Antioch, whence it was subsequently carried back to Jerusalem and then to Constantinople. Venice, later on, secured the point of the lance from the Emperor Baldwin II., but St. Louis of France redeemed it and carried it to REID'S HARDWARE Paris, where it still remains, the rest of the lance remaining at Constantinople antil 1492, when the Sultan Bajazet presented it to Innocent VIII. The Crown of Thorns was given to St. Louis of France by the Emperor Bald-

win of Constantinople. The Holy Nails, which were prob ably four in number, were distributed variously. St. Helena is believed to have cast one into the Adriatic to allay a violent storm that threatened shipwreck to a vessel of which her son, This is a great misfortune; but it is not to continue very much longer. The oblequy of three centuries, oblequy both of had another imbedded in a diadem of three

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