

body had reposed before its resurrection. The contemporary writers say nothing about this discovery; even Eusebius, who describes the journey of the Empress, says nothing about these wonderful discoveries. Nevertheless, the story has been accepted, and the Church celebrates a particular feast of "The Discovery of the Cross." Helena is said to have found also the crosses of the two thieves, but as she did not find the well-known sarcastic inscription which Pilate had ordered to be affixed to the true cross, it was difficult to distinguish Christ's cross from the others. Priests, however, have an inventive mind, and they managed this little difficulty very nicely. They placed a sick person upon one of the crosses and he became more sick; this no doubt must have been the cross of the godless thief. Then the sick man was placed upon one of the other crosses and his health improved; this was the cross of the penitent thief. When finally he was put upon the third cross, he immediately got up quite well; thus the cross of Christ was found. By-and-bye the graves of the Apostles were found also, and later on the bones of any number of saints and martyrs. Of course, these relics all possessed the power of working miracles.

When we consider how difficult it sometimes is, even in the present day, to discover if necessary the remains of some deceased person, when in all the civilized States (except Canada) the Government insists upon registration of all births, marriages and deaths, it is really marvellous to hear that in those days they found not only the bones but also the clothes of saints who had been executed as criminals, and had been buried anywhere like dogs; but what is more wonderful than all, is the fact that, of some saints, so many parts were found that, if put together, several complete skeletons could have been made. For instance, there are two complete skeletons of St. Dionysius—one in St. Denis, France, another in St. Emmerau, in Germany; whilst Prague and Bamberg each possess one of his heads, and Munich a spare hand, so that this saint had two complete bodies, five hands, and four heads.

The first saints were mostly unknown people, and of no consequence in their day, and it is strange that the adoration