

BEGINNING OF THE SEARCH.
 In the summer of 1890 the Jesuit priests of St. Boniface college were spending their holidays, as was their wont, at Keewatin and their interest in the massacre of 1736 having been stirred up by the news of the Vendee letters, they chartered Capt. Short's boat, the "Catherine S," for an exploration of the region of the massacre. Father Blain took part in this expedition and he also been a member of every subsequent one. His labors in the work of finding the remains have been tireless. The priests asked Capt. Lavardiere, who was in command of the boat, to take them to Massacre Island. Lavardiere, however, stopped seven or eight miles before reaching what had been commonly regarded as Massacre Island, and pointing to a small island he said: "There is Massacre Island." The priests at once asked Lavardiere how he knew that it was Massacre Island. He replied that among the Indians of the district there existed a universal tradition that upon the island he had indicated a massacre had taken place. In consequence of the same island was never visited by the Indians. Although there were some 13,000 islands in the lake this particular one was well known to the Indians and they looked upon it as carrying a curse. The priests landed, made a cross of trees at the summit of the island and wrote upon it: "Pere Aulneau, S. J., massacre par les Sioux, 1736."

ARCHBISHOP LANGEVIN'S EXPEDITION.
 Nothing further took place until 1902, when Archbishop Langevin organized a pilgrimage to Massacre Island, comprising besides His Grace, Fathers Blain, Thibault, Gendreau and Cahill, Judge Prud'homme and T. St. Pierre. They took along with them a native Indian chief named Powassin, who lived at the bottom of the north-west angle inlet. They asked Powassin about the tradition of Massacre Island and the chief confirmed the statement of Capt. Lavardiere that the Indians regarded the island with awe and believed that a curse rested upon it. They then asked Powassin if he remembered hearing, when a child, of any French settlement in the district. Powassin replied that he remembered seeing the remains of an old chimney on the northern shore of the north-west angle inlet. This statement puzzled the priests greatly for there appeared to be nothing at all on the stretch indicated. However digging operations were begun and after much labor Father Blain did actually find some cinders and then the remains of an old chimney, one and a half feet below the surface of the ground.

Whilst the fathers were at work on this spot they had an opportunity to interview the chief of the reserve, Andagimigowini (in Indian The Man Who Goes Quickly Upon the Water) and they asked him his opinion of the chimney. The chief stated emphatically that the chimney was built by the French and not by either the Hudson's Bay company or the North-west company. Asked if he himself remembered any remains of French settlements in those parts the chief replied that he remembered having seen a chimney on the spot where the fathers had dug around the cinders and the chimney base and also two other chimneys a quarter of a mile further west, also three chimneys on the other side of the inlet, i. e., on the south side of same, at the bottom of a small bay full of firs and poplar trees. The testimony of Chief Andagimigowini was taken down by Judge Prud'homme and as has been seen, it assisted materially in the ultimate discovery of the remains. Before the expedition returned some of its members took a canoe and explored the southern side of the inlet, but the only places found where a landing was possible were rocky and unsuitable for a fort. The explorers were therefore discouraged and came to the hasty conclusion that Fort St. Charles could not be on the south side of the inlet. Assuming this, they planted a cross near the chimney that had been found on the north side of the inlet and inscribed thereon, "Fort St. Charles, built 1732, found 1902."

On the return journey to St. Boniface the members of the expedition founded a society and named it: "The Historical Society of St. Boniface." Archbishop Langevin was unanimously elected president and Judge Prud'homme secretary.

FAILURE OF EXPEDITION OF 1905.
 In 1905 another excursion was organized to the Massacre Island district for the purpose of continuing the work begun in 1902. It was felt that if the spot where the base of a chimney had been found was really the site of Fort St. Charles it would be possible to dig out the skulls of the nine murdered voyageurs and the skeletons of Father Aulneau and the younger Verendrye. After working for four or five days the expedition returned without finding any traces of further remains. A channel was built, however, and in this place His Grace said Mass.

HOPE REVIVED IN 1907.
 In 1907, in the month of August, Archbishop Langevin organized another exploration party to the Lake of the Woods and led the expedition in person. Father Bellevue and Judge Prud'homme, who had taken part in former expeditions, were again members of the party. They went again to the spot where a chimney base had been unearthed in 1902 and a cross erected. Their intention was to try and discover the wooden posts with which, according to Verendrye's memoirs, Fort St. Charles had been surrounded. Verendrye wrote that the posts were 15 feet high and they encircled the fort. In spite of a good deal of arduous toil no traces of posts were revealed and the members of the expedition were obliged to come to the conclusion that they were not on the site of the fort, for at a depth of 2 feet they came to solid rock wherever they dug. They were naturally very much disappointed. The old chief, Andagimigowini was a daily visitor and appeared to take great interest in the digging. On the day the expedition was leaving Andagimigowini told the members that he had something further to say to them. He then took them about a quarter of a mile west of where they had been digging and told them that there they would find another chimney. Digging was at once commenced and a second was actually found.

It was also noticed that all around the ground was very deep. Nothing further, however, was done that year, but the members of the expedition firmly believed this second chimney represented the site of Fort St. Charles and they felt confident that the following year would bring with it a complete discovery. Rogers Goulet was a member of the expedition of 1907.

SUCCESS AT LAST.
 The complete success of the expedition of 1908 is now a portion of Canadian history. Mention should, however, be made of the valuable help rendered by Judge Prud'homme, secretary of the Historical Society of St. Boniface. During the winter of 1907-8 his honor made inquiries at both Ottawa and Paris with regard to records bearing on the erection of Fort St. Charles. Through Professor Lead, of the Catholic Institute, Paris, some very valuable documents were obtained, amongst them a map of the Lake of the Woods, made by Verendrye. It was, indeed, very rough and inaccurate, but on it Fort St. Charles was marked as being on the south side of the north-west angle inlet. Another map, made by a Frenchman in 1737, was obtained from Ottawa and here again Fort St. Charles was marked on the southern side of the inlet. The remarkable way in which the fathers were ultimately led to excavate on the south side through an accident to Father Paquin, has already been related in the Free Press.

STRIKING LOURDES MIRACLES.
 "NOT A CURE, BUT A RESURRECTION," SAID DR. BOISSAIRE.

The most recent cure recorded at Lourdes, can, writes the Paris correspondent of the Irish Catholic, only be described as one of the most remarkable of which the famous shrine of the Immaculate had been the scene, and as signaling in a most marked way its golden jubilee. The subject of the cure was one Ernestine Guilloiteau, of St. Denis en Gâtine, Diocese of Poitiers. The poor sufferer was not known at Lourdes, having acted for five years as infirmarian to the sick visitors to the shrine. The malady that reduced her almost to the condition of a corpse was tuberculous peritonitis, which finally infected her whole frame. Despite medical care, her condition became such that she lost almost two-thirds of her weight, and was reduced absolutely to skin and bone—a just-breathing skeleton. Still under twenty-four years of age, she found her case pronounced hopeless by seven doctors, and so she resigned herself to the generous sacrifice of her life. But a voice within called her to put her trust in Mary Immaculate, and to betake herself to her shrine. Her relatives and friends urged the absolute impossibility of one in her condition being transported thither. The more their objections grew, the stronger was heard by her the inward appeal. Her condition was so desperate that, to aid her to die without too much suffering, twelve centigrams of morphine were administered to her daily.

At last she carried her point, and accompanied by her mother, arrived on August 24 at the grotto, and according to an eye-witness, never did a more perfect spectre appear on the banks of the Gane. When the procession of the 27th arrived on the esplanade she could not hear what was going on about her. The night was passed at the Hospital of the Seven Dolours, where a mirror was placed before her, so that she might see if she still breathed. On the 28th the medical authorities forbade her being brought to the grotto on account of her moribund state, but she refused to receive Holy Communion in the hospital, demanding that the administration of the Most Holy Sacrament to her should take place in the grotto. At 9 o'clock when the ciborium for Eucharistic Communion was being borne by the Bishop of Bayonne from the grotto to the Basilica of the Rosary, she heard the well-known voice within her bidding her "Arise!" And suddenly the living skeleton came forth from its winding sheet. She sat up, and then followed after the God Who had thus called her back to life. The greatest miracle of the golden jubilee was indescribable.

The succeeding scene is indescribable. Returning, accompanied by a marvelously strong man, she felt hungry. She was given soup, which she partook of with appetite. Then she consumed three eggs; next a little champagne. The digestive organs had resumed their functional activities, and there was no abdominal pain whatever; but there still remained, as it were, the marks of Death's claws imprinted on her visage. After the procession of the Blessed Sacrament in the evening, when the skeleton of Ernestine appeared at the Bureau of Evidence, where the doctors and five French, Belgian and Italian Bishops waited her, Dr. Boissaire, usually so reserved, was not afraid to sum up in these words the situation: "My lords, it is not a cure I present to you—it is a resurrection."

ANOTHER MINISTER CONVERT.

REV. H. A. YOST, FORMERLY AN EPISCOPALIAN, RECEIVED AT THE EPIPHANY.

Rev. Henry Allen Yost, who was at one time minister in charge of St. Timothy's Protestant Episcopal Church, Roxborough, was on Tuesday received into the one true fold. The ceremony took place in the Church of the Epiphany. Rev. Alvah W. Doran, who, before his conversion had been a curate at St. Clement's Episcopal Church, officiated. Mr. Yost was accompanied by his cousin, Mrs. Cora A. Heine, and her nine-year-old daughter, Maude, both of whom were also received into the Church.

Mr. Yost declared that his step had been taken after much study and prayer. The "open pulpit canon," adopted at the last biennial Episcopal Convention in Richmond, was not responsible for his conviction that the Catholic Church alone is the true Church of Christ.—Philadelphia Catholic Standard and Times.

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GREAT MASS AND THE MASS.

Mr. Wilfrid Ward's statement, in the latest Dublin Review, concerning the late Richard Holt Hutton, for many years editor of the Spectator, that: "He might be seen at Mass, Sunday by Sunday, at Twickenham, during the last decade of his life; but he never could believe the Church to be more than a communion, with special spiritual gifts indeed, but advancing claims which were in the light of modern thought and criticism, untenable," reminds us of how a still greater Englishman of letters discovered to his surprise that he had known nothing of the Mass. On October 28, 1838, it would seem, Macaulay was present at Mass for the first time, for on that day he wrote in his Journal that he had visited a church in Lyons: "The Mass was nearly over. I stayed to the end, wondering that so many reasonable beings should come together to see a man bow, drink, bow again, wipe a cup, wrap up a napkin, spread his arms, and genuflect with hands; and to hear a low muttering, which they could not understand, interrupted by the occasional jingling of a bell." And this was the omniscient Edinburgh reviewer, who had read the Fathers of the Church during his stay in India, and who could discuss Transubstantiation and conclude that it was "not possible to believe in it, since Sir Thomas More did so." A few days later he was in Florence, and under date of November 7, he writes in his Journal: "While walking about the town, I picked up a little Mass-book, and read for the first time in my life—strange, and almost disgraceful that it should be so—the service of Mass from beginning to end. I intend to frequent the Romish worship till I come thoroughly to understand this ceremonial." Two days later, he writes: "Went to Dante's 'bel San Giovanni' and heard Mass there. Then to another church and heard another Mass. I begin to follow the service as well as the body of the hearers; which is not saying much."

Elsewhere in the same diary he speaks of "snatching a Mass," but we have no evidence that this occasional attendance made any lasting impression upon him. He was not a spiritual-minded man, much less than Augustine Birrell, who nevertheless does not seem to be any nearer the light to-day than when he wrote a dozen years ago: "Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one Divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man."

It is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveller, the Communion Service according to the Roman Catholic ritual without emotion. It is the Mass, the matters; it is the Mass that makes the difference, so subtle is it, yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Cromer.

IN ENGLAND.

THE SACRIFICE OF THE MASS AND THE REFORMATION.

Extracts from a paper read before the Eucharistic Congress by the Right Rev. Mgr. J. Canon Moyes.

The Catholic Sacrificium was inseparably bound up with Catholic Sacerdotium, and the English "Reformation" pursued its enemy, the Sacrament, from the Missal into its source in the Pontifical, which gave to the Church a sacrificing priesthood. Hence Cranmer promptly followed up the introduction of a new Prayer Book by that of a new Ordinal. While maintaining the distinction of the three Orders of Bishops, priests and deacons, in the sense of which he and his fellow reformers believed them to come down from the apostles, he removed from the ordination services all that expressed or implied the conveyance of sacerdotal powers, or the idea that those who were ordained were in any sense sacrificing priests empowered to offer a sacrifice upon the altar. In the ordination service of the Catholic Church there are no less than sixteen different parts in which the sacerdotal or sacerdotal character is clearly expressed in these, not one was suffered to remain in the new ordinal. Thus taking the ordinal with its natural accompaniment, the Communion service, corresponding to the missal and pontifical which they replaced, there are forty distinct cases of deliberate suppression of anything which would indicate a sacrifice of the Mass or of a sacerdotal priesthood empowered to offer it.

It has been sometimes pleaded in these latter days that this suppression was directed not so much against the sacerdotal idea as against theological exaggerations or abuses connected with it, and that the main object of these liturgical changes was the simplification of the services and their translation into the vernacular. To that it is enough to observe that if the authors of the prayer-book and ordinal believed in the sacrifice of the Mass and the sacrificing priesthood, nothing in the world would have been easier for them than to have said so. There was absolutely nothing to prevent their shortening and simplifying and translating the ancient services and still expressing the sacerdotal and sacerdotal idea. A single sentence in each book would have sufficed for the purpose. Moreover, had the "Reformers" been striking at mere abuses or exaggerations, it is a matter of common sense that in that case they

would have been all the more careful to safeguard the true use, and the sacerdotal doctrine, as marked off from the abuse, and the necessity for such safeguarding would have been all the more imperative as they saw that the whole sacerdotal idea was being utterly denied and denounced in France and Germany and by the reforming party in England. More than three hundred and fifty years have rolled by. The blood of our martyrs has borne its fruit, and the loyalty and prayers, and the suffering of our faithful people under God's good providence have won their reward. The natural sense of goodness and fair play, of justice and liberty inherent in the English people, has gradually righted itself. The penal laws have passed away like a nightmare, and have become a memory of shame to those who made them. Under the British flag wherever it waves throughout the world, is found a freedom for the Catholic Church and for the Mass, which is second to none in Christendom. Throughout this realm of England there is hardly a town of any importance where the Catholic altar has not been raised, and where the Mass is not being offered. Under the shadow of Tyburn itself, on the very spot where our martyrs mounted the ladder that reached to heaven, the Mass is not only said, but the Most Blessed Sacrament is adored perpetually.

We have lived to see a Legate from the See of Peter enter in state within our Cathedral and sing the High Mass upon its solid stone altar, surrounded by the episcopate of England and so many of our fellow Catholics from abroad who have come to share in our joy, and by multitudes of the clergy and faithful of this land, hardly less numerous, and certainly not less loyal than any of those who gathered around the Papal Legates in the days of old, when they sang the Mass at the high altar in the Cathedral of Canterbury. Little marvel if on such a day we know and feel that we have reached an annus mirabilis in the history, and a glorious landmark in the progress of the Church of England. We read in it the growing fulfillment of the well-known words of sacred prophecy: "In that day, I will raise up the Tabernacle of David that is fallen; and I will build up the breaches in the walls thereof, and repair what was fallen, and I will rebuild it as in the days of old." (Amos, ix., 11).

THE CONQUERED BANNER.

FATHER RYAN'S ACCOUNT OF HOW IT CAME TO BE WRITTEN.

Father Abram Ryan, who wrote that undying poem, "The Conquered Banner," was an intense sympathizer with the South during the Civil War. He was also a chaplain in the Confederate army. The following is the story told by Father Ryan himself to a friend of how the "Conquered Banner" was written: "When written I did not think the 'Conquered Banner' a great poem, but a poor woman who had not much education, but whose heart was filled with love for the South, thought so, and if it had not been for her this poem would have been swept out of the house and burned up, and I should never have had this true story to tell.

"I was in Knoxville when the news came that General Lee had surrendered at Appomattox Court House. It was night, and I was sitting in my room in a house where many of the regiment of which I was chaplain were quartered when an old comrade came in and said to me: 'All is lost; General Lee has surrendered.' I looked at him. I knew how true, I simply said: 'Leave me,' and he went out of the room. I bowed my head upon the table and wept long and bitterly. Then a thousand thoughts came rushing through my brain. I could not control them. That banner was conquered; its folds must be furled but its story had to be told.

"We were very poor in the days of the war. I looked around for a piece of paper to give expression to the thoughts that tried out within me. All that I could find was a piece of brown wrapping paper that lay on the table about an old pair of shoes that a friend had sent me. I seized this piece of paper and wrote the 'Conquered Banner.' Then I went to bed, leaving the lines there upon the table. The next morning our regiment was ordered away and

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I thought no more of the lines written in such sorrow and desolation of spirit on that fateful night. What was my astonishment a few weeks later to see them appear above my name in a Louisville paper. The poor woman who kept the house in Knoxville had gone, as she afterward told me, into the room to throw the pieces of paper into the fire, when she saw that there was something written upon it. She said that she sat down and cried, and copying the lines she sent them to a newspaper in Louisville. And that was how the "Conquered Banner" got into print."

UNITY.

There is something pitiful in the desperate efforts that some Protestant ministers are making to formulate a scheme of theology which shall be acceptable to the various sects as a basis of unity. Their motto is not that of Pius X.—"to restore all things in Christ." On the contrary, some of them would do away with this Divine Mediator altogether,—at least, this seems to be the opinion of Dr. Newman who says we must look for a "new messiah," a "new prophet." Others are arrogantly hopeful of becoming themselves inspired through communing with God directly; they consider this method the only one in harmony with the present advanced stage of man's mentality. Others would not have the minds of their fellow-men, whom they dearly love, troubled by even the thought of God. Their polemics, carried on primarily for their own entertainment, afford much amusement to outsiders as well. But for these gifted philosophers, outsiders would have no the various wonderful and well-nigh impossible feats of mental gymnastics of which the human mind is capable. We may imagine the beautiful unity that would result from the development of these now pronounced and widely divergent schools of thought.—Sacred Heart Review.

Scotland and the Jesuits.

Father Macluskay, S. J., referring to St. Joseph's, Glasgow, to the people who said that Scotland was a honey-combed with Jesuits, as "three men of abysmal ignorance, to whom even a mere passing mention from a pulpit is a supreme honour," added, parenthetically, that of the four-and-a-half millions of people in Scotland there were about thirty Jesuits. He could wish that Scotland were honey-combed with Jesuits; if there were only 3,000 Jesuits in the country, or even 300, Scotland would ere long be a gain Catholic as it was in the old days.

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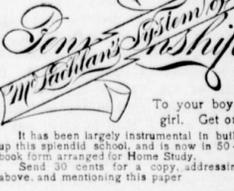
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