

was also noticed that all around the ground was very deep. Nothing further, however, was seen. But, year after year, 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 Edouard 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 LeCoudre. It was, indeed, very rough and inaccurate, but it was the only one. St. Charles was marked as being on the south side of the north-west angle inlet. Another map, made by a Frenchman in 1757, 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.

A. V. T.

STRIKING LOURDES MIRACLES.

"NOT A CURE, BUT A RESURRECTION,"
SAID DR. BOISSAIE.

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 and heresy-busting Virgin is signaling in a most marked way its golden jubilee. The subject of the cure was one Ernestine Guilleaume, of St. Denis en Gatine, Diocese of Poitiers. The poor sufferer was not unknown 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 tuberculosis, 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 came to her, and she trusted 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 objection 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 Gave. When the procession of the 27th arrived on the esplanade she could not hear what was going on about her. The night before she had been afflicted with the Seven Dolours, whose a mirror was several times placed before her lips to 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 at 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 of Holy Communion was being borne by the Bishop of Ravensme from the grotto to the Basilica of the Rosary, she heard the well-known voice within her bidding her "Arise!" And suddenly the lying skeleton came forth from its winding sheet. She sat up, and then followed after the ~~grotto~~ Who had thus called her back to life. The greatest miracle of the golden jubilee was accomplished.

The succeeding scene is indescribable. Returning, accompanied by a marvelous crowd, to the hospital, she was 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 the danger of Death's claws imprinting their verisage. 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. Boissai, usually so reserved, was not afraid to sum up in these words the situation: "My lords, it is not a cure! I present 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 once a time minister in charge of 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. C. A. Heine, his wife, nineteen-year-old daughter, Mary, both of whom were also received into the Church.

Mr. Yost declared that his step was taken after much study and prayer. "The open pulpit canon," adopted at the last biennial Episcopal Convention at Richmond, was not responsible for action. It merely served to strengthen his conviction that the Catholic Church alone is the true Church of Christ.

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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 later 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 in a single sentence which would have sufficed for the purpose. Moreover, had the "Reformers" been striking at mere abuses or exaggerations, it is a matter

before they would have placed them within the pair of the Dr. tactics absolutely I am going to introduce the largest shortest and a Perforated ch

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