

prehistoric America and the advent of man. There was no record as to when man came, but it was probable he came from Asia; some early Horace Greeley, who reversed his injunction saying "Go East, Young Man." In time early population was driven off by the red men, and hence the red men were improperly supposed to have been the aborigines. When the Spanish and the French arrived the red man was supreme.

The way America got its name, and the justice of the title was next gone into. He reminded the audience that while Amerigo Vespucci in 1499 discovered the continent, Columbus had not started to discover America, but India, and denied the very existence of a continent here.

He then proceeded to deal chiefly with the future of America. Columbus never reached the mainland of North America, though on two occasions he might have done so; once when the pilot saw birds flying, as he supposed, towards the land, and this pilot induced Columbus to change the course of the ship. The next morning they saw before them the Island of San Salvador. But for these birds the power of Spain might have been established in the central part of the continent and the Hudson, the seat of Moorish castles, or the St. Lawrence, protected by as powerful Spanish fortresses as those at Havana. He bore reverential testimony to the design of the Almighty in what had been done.

The real conquest of America had still to come. Who would make it? The blending of races was going on, and it was a question of the survival of the fittest. With what we see going on about us, we may safely believe the plan of Providence has not yet been accomplished in America. As a proof of what might be done on this continent, he pointed to the origin and development of the Anglo-Saxon race. Might we not be encouraged to believe that what has taken place in England may take place in America, and that in the race which was developed on this continent the best characteristics of the various races might be preserved?

The need of higher civilization in America, or in the United States of North America, was dwelt upon. The deplorable condition of society in New York was described, and the question asked: Was this to go on? He spoke of errors of education, the common schools being noted for unhealthy cramming, and in the higher educational institutions, the young man was permitted to select his own studies just at a time when he was least fitted to do so, as some parents permitted children to select their own diet. Thus we find such institutions as Yale and Harvard selected for their marked and unquestionable superiority over the Catholic colleges—in the matter of the game of football.

He looked upon the migration of French Canadians to the New England States as part of a Divine plan to evangelize and purify the people. It was the mission of the French Canadians in New England to build up a hardier, purer and better race; to put New England under the Catholic religion. It was the task of the French Canadian in New England to restore marriage purity, and put an end to the foul, loathsome divorce. When New England is dominated by the Blessed Virgin, the demon divorce will be driven out, and a true, pure and sanctified marriage prevail. "Mary, Mother of God, help them, help us, help all!" fervently prayed the lecturer.

The Reformation had been tried in America, and the moral decay resulting it was impossible to deny. The absence of confession led to sins against nature, and an increase in divorce. He looked upon the Roman

Catholic Church—the custodian of the Bible, the sole teacher of the Bible in its integrity—as the great hope of America to-day.

At the close of the lecture a vote of thanks was moved by Mr. Walsh, seconded by Mr. Curran, and passed amidst applause.

THE SONG OF THE SONS.

Hear the sons, the stalwart sons, hear the chorus of the sons; Hear the men of empire shouting from afar:

"Lo, a dream of rosy years In reality appears, And the voice of fealty is its Avatar;"

Hear the North, the gallant North; hear the singing of the North, In the waves of destiny that laps the shore:

"Hail! the men of brawn and brains! Hail! the Riders of the Plains! Hail! Stratheona and his western warrior corps."

Hear the sons, the sturdy sons; for the honor of the sons: Hear the deep, exultant chanting on the breeze:

"For the sealing of the Word, Which we, listening, have heard, We would drain our country's chalice to the lees."

Hear the South, the golden South, for the honor of the South; Hear the men of Australasia in the line:

"We've a debt of love to pay, For the dead long passed away, And with living men we write our countersign."

Hear the sons, the southern sons; hear the singers of the sons, On the winds that hold their battleflags unfurled:

"We are many, we are one, We are all or we are none," Hear the singing of the sons around the world.

Hear the East, the splendid East; for the honor of the East; Hear the murmur floating o'er the Southern sea:

"For the shaping from the haze, For the safety of the ways, Take our swords, that other people may be free."

Hear the sons, the dark-eyed sons; hear the chorus of the sons:

"We were children, little children, long ago, When you guarded well the gates Of a hundred troubled states; Now as men we come to pay the debt we owe."

Hear the Cape, the loyal Cape, for the honor of the Cape; Hear the wild huzzas that welcome over seas

Stranger brothers, strange no more, Since the greeting on the shore,

Claims the tired soldier straightway one with these,

Hear the sons, the noble sons; hear the chanting of the sons:

"For the love we bear the land from whence we come, We will render gasp and moan, We will pay in blood and bone,

Pay the price, beside the mighty men from home."

Hear the field, the stricken field, for the honor of the field; Hear the warning to the tribes that lie beyond:

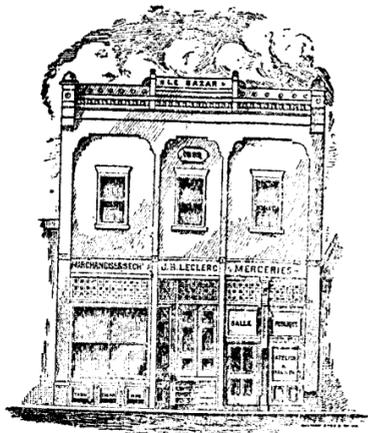
"Where was sown the treacherous seed, There the flapping vultures feed

On the harvest of a traitor's broken bond."

Hear the sons, the stalwart sons; hear the chorus of the sons; Hear the men of empire, shouting from afar:

"Lo, a dream of rosy years In reality appears, And the voice of fealty is its Avatar!"

—A. Evelyn Gunne in Manitoba Free Press.



The above cut represents the new block just finished on Dumoulin street, St. Boniface, by our enterprising fellow-citizen, Mr. J. B. Leclerc. The plans were drawn up and executed by Mr. J. A. Cusson.

The "Bazaar," as the new building is called, is an elegant two-storey edifice. The ground floor is a large, commodious and admirably stocked dry goods store. The basement contains a

fine barber's shop and several neat bathrooms. The second storey is destined for a public hall, 60x25 feet, well furnished, lighted and heated. There will be a platform or stage with retiring rooms.

Our friend, Mr. Leclerc, deserves great credit for putting up so handsome a structure in the short space of two months, and that in midwinter, since he was burnt out.

ST. LOUIS DE LANGEVIN.

January 9th and 10th were gala days for St. Louis, our little village was honored with a two fold visit. Our beloved bishop who resides in Prince Albert, spent those two days in our midst; and also His Honor Mr. Justice Dubuc from Winnipeg came to see his daughter who has been here for the last three months. They visited the school and spoke to the children in touching and eloquent terms encouraging them to respond to the efforts of their teachers.

There was a public meeting held by Mr. T.O. Davis, M.P., in the schoolhouse, Saturday evening, the 13th.

The bell of our little church rang out in joyous peals last Thursday when two members of our respected families were

united in the holy bonds of Matrimony: Mr. A. Richard to Miss Turcotte. All St. Louis was present at the ceremony to wish the young couple every joy and happiness.

FRIDA, Jan. 23rd, 1900.

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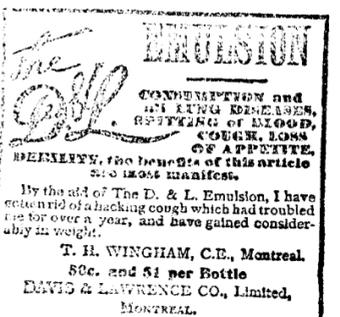
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G. W. DONALD, Sec. N. B.—We are now located in our new premises, Cor. Portage Ave. and Fort St.

A LOGICAL CONVERSION.

The New Zealand "Monitor" tells of the conversion of a family in Victoria as the result of a bitter controversy between an Anglican parson and a Presbyterian preacher. This is how it happened:

Some remarks made by the former who was conducting a mission, gave offence to the wearer of the black gown of Geneva. He wrote an indignant letter to the press, the text of which was that whatever truth there was in Catholicism and Presbyterianism, there was none in Anglicanism. The missionary retorted in similar strain—that whatever truth was possessed by Catholics or Anglicans, the Presbyterians could claim none. The controversy raged apace; and a gentleman of the Anglican communion, the leader of the choir, struck with the possible truth allowed to Catholics by the combatants, and the denial and counter denial of any to Presbyterianism or Anglicanism, decided to investigate the matter. He procured some Catholic books and was soon satisfied as to the course he should pursue. He was converted to the Catholic faith; his wife followed his example, and shortly afterward they had the happiness of seeing their children baptised.



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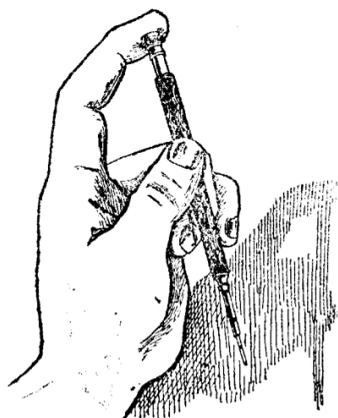
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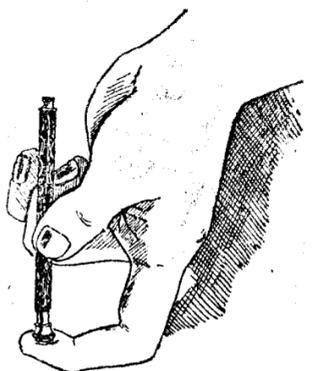
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