

## A WOMAN'S BACK IS THE MAINSPRING OF HER PHYSICAL SYSTEM.

The Slightest Back-ache, if Neglected, is Liable to Cause Years of Terrible Suffering.

No woman can be strong and healthy unless the kidneys are well, and regular in their action. When the kidneys are ill, the whole body is ill, for the poisons which the kidneys ought to have filtered out of the blood are left in the system.

The female constitution is naturally more subject to kidney disease than a man's; and what is more, a woman's work is never done—her whole life is one continuous strain.

How many women have you heard say: "My, how my back aches!" Do you know that backache is one of the first signs of kidney trouble? It is, and should be attended to immediately. Other symptoms are frequent thirst, scanty, thick, cloudy or highly colored urine, burning sensation when urinating, frequent urination, puffing under the eyes, swelling of the feet and ankles, floating specks before the eyes, etc.

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### INAUGURAL RECEPTION OF ST. MARY'S LYCEUM.

If anybody entertained any doubts as to the success of St. Mary's Lyceum, those doubts must have been dispelled by the inaugural reception tendered, on the 9th inst., by that society to his Grace the Archbishop of St. Boniface and to the many well wishers of the new venture. The entire entertainment was fragrant with the atmosphere of pure, buoyant Catholic youth. Even the founders of the association were surprised at the hearty response made, to their invitation to join, by so many talented, refined and religious-minded young men.

The preface to the excellent program-me deserves to be reprinted here, for its initial and characteristic phrase was in-correctly rendered in our last week's issue, and, moreover, this dainty preface attracted His Grace's attention, as will be seen by our report of his lecture.

#### Preface.

"Ablush and atremble, St. Mary's Lyceum timidly meets the occasion of her debut. Uncertain as the debutante that her charms are sufficient to win herself into favor, she is prone to be filled with misgivings. But she is greeted with only the kindly gaze of her own, gathered under a common roof-tree, and if her charms be wanting in the loveliness and grace of maturity, there may be found a compensating attractiveness in the spirit and vivacity of her youth."

Admirably do these few words express the general tone of the evening: a complete absence of self-assertion or bombast, true Christian humility revealing unusual worth.

Simple but most effective, was the decoration of the stage: broad vertical strips of alternate white and blue, giving a columnar effect to the background. This was the work of Mr. Dillon, one of the members.

On account of the illness of Mr. J. T. Coyle, the president, the chair was taken by Mr. T. J. Murray, the vice-president, who ushered in the proceedings with quiet dignity and faultless ease of manner.

#### Vice-President's Address.

In his opening address he said in part: "This is a young men's association. Some two months ago we, ushers of St. Mary's Church, recognized the need of something like this. We noticed that among several hundred young men who attended St. Mary's church regularly, a large percentage were new-comers. They were known as Catholics simply because they were seen at Mass. They passed in and out of our church doors without being acquainted with each other. Here were one or two hundred young men who ran the risk of drifting away from the Church. Moreover, their hours of recreation were lost as far as Catholic interests were concerned. Clearly these were fit subjects for the end set before us in our constitution: 'the spiritual benefit, intellectual improvement and social advantage of Catholic young men.' We hope to make these actual, living truths, which will contribute to make our country better. By our own unaided efforts we might accomplish something, but with

the Divine assistance we hope to bind the young men into an organization of God-fearing citizens of whose deeds you shall have reason to be proud.

To give you an idea of the success we have met with among young men I would say that our membership list has gone beyond eighty, when we did not expect half that number. To your Grace (Archbishop Langevin) we would say that we hope our organization will always meet with your approval. We have unbounded confidence in our Pastor and his assistants, for we strongly hold to unanimity in all parochial affairs.

I would remind the young ladies that the coming of young men to this city means the leaving of happy homes in the east, and that the building up of congenial surroundings is not accomplished in a day or a week. I would therefore, ask the young ladies to take pity on our young men and do everything in their power to make the first lonesome year in Winnipeg more bearable. Finally, when to the young men I have said that the close companionship of a truly Catholic girl is an excellent safeguard against the dangers of city life, I think I have done my duty to Father Cahill."

The performance, which was announced to begin at 8.15 sharp, did so, and the Lyceum orchestra was heard in public for the first time. Its rendering of the march, "Japanese Apple Blossoms," under the able leadership of Mr. James Stack, showed great precision and ensemble. The performers names are: Violins—E. Taylor, H. H. Cottingham, C. Pilley, R. Packwood, D. Dalton, J. A. Barry. Viola—Rev. Bro. Edward Cellos—W. Taylor, F. Pilley, H. Conway Cornets—Mr. Stack, J. A. Hebert, S. Murphy, J. A. N. Bertram. Clarinet—H. Pelky. Flute—C. E. Barry. Pianist—W. J. Dromgole.

"That Little Peach," by Niedlinger, introduced the Lyceum vocal quartette. Of course it was impossible for the hearers to make out anything about that little peach, whether it was a fruit or a pretty girl, or what happened to it; but the voices of each of the singers, from the clear bass to the velvety tenor, were so pleasing that one would like to hear each of them separately, viz., F. H. Kane, H. S. Trumball, F. Flanagan, A. Donnelly. The first solo of the evening, a romance by Svendsen, played on the violin by H. H. Cottingham, displayed an exceptionally broad tone and some very subtle phrasing.

#### Archbishop's Lecture.

The Free Press reporter was quite right when he said that "Archbishop Langevin never addressed a Winnipeg audience with more compelling vigor or genuine eloquence than he did" that evening. Having been fittingly introduced by Mr. T. J. Murray, His Grace spoke standing, with manuscript in hand, but he very seldom consulted it and evidently went far beyond its limitations. Following is the only full report of this remarkable lecture.

Reverend Fathers, Ladies and Gentlemen, and especially young men of St. Mary's Lyceum, this is the first time I deliver a lecture, and I feel like the timid debutante so well described in your preface. When invited to address you I was at a loss to find a suitable subject. Young men are such an interesting body they have in their hands the future of the country. I feel deeply moved when I think of the influence they can exercise. I remember the words of that ambassador, who, having seen the Roman senate in its best days, reported to his King: "Sire, I have seen an assembly of Kings." Young men are bound to rule, if they but appreciate the mission entrusted to them.

The idea came to me that the principal quality of Catholic young men should be MANLINESS, Christian manliness, which implies a strong and constant will to reach an appointed end notwithstanding the trials, snares and passions that may attempt to thwart their aims. Manliness supposes first an object in view, and secondly a strong determination to reach that object. This is the secret of success in life. In their constitution these young men have spoken of determination. Now, nothing can be better than Christian manliness understood in this way. We must have an object in view or we shall waver. That end must be kept in view by a strong will. I do not refer especially to personal ends which of course should not be neglected, but to the general end, which for a Catholic young man is to understand the Church, to study the Church and to spread and defend Catholic ideas, Catholic principles, Catholic interests.

We are often reproached with lack of courage, with not seeming to appreciate the benefits of the Church. Some Catholics are inclined to apologize, to make excuses for the Church. They indeed speak of her, by force of habit, as "Holy Mother Church"; but in reality she is neither holy nor a mother

for them. Other Catholics of the same ignorant class, criticize the Church because they do not know the answers to objections they are confronted with. As they do not read Catholic literature, they are ignorant of many things that are obvious to all well informed Catholics. Such people live in the Church, but they are not of the Church, they do not realize what the Church is for them. Others think that the Church is not up-to-date. All such nominal Catholics, are losing their time; they are perfectly useless for the defence of Catholic ideas. Yet this is the noblest mission in the world, it is the continuation of the work of Christ upon earth. Every Catholic should be only too glad to be able to appreciate the work of the Church.

Some, however, will object to my remarks in this way: It is all very well for you, bishops and priests to praise the Church, that is your business, your trade, you cannot do otherwise. Such an objection may lead you to believe that we go too far when we say that the direction and action of the Church is all in the line of truth and holiness. Well, I will take the first of those two aims—truth in its widest sense as embodying all human knowledge, and I will give you the answer of a Protestant. I have here a nice little piece of statistics showing the intellectual work of the Church during the two hundred years that immediately followed the Protestant Reformation. Cobbett wrote two volumes on the history of that reformation, and I dare say that few Catholics could have written more favorably than he did. This work should be in every Catholic family. Cobbett examined the influence of the Church during two hundred years, comparing England with two Catholic countries, France and Italy. His method of comparison was as simple as it was effective. Taking for his standard the Universal Historical, Critical and Bibliographical Dictionary, a work compiled by non-Catholics, and which was in everybody's hands eighty years ago, when Cobbett wrote, he merely counted the eminent men celebrated for their contributions to art, science, and literature, from 1600 to 1787. This is what he found: Writers on law: British Isles, 6; France, 51; Italy, 9. Mathematicians, British Isles, 17; France, 52; Italy, 15. Physicians and Surgeons—(kindly note these figures for some people always say: You Catholics lower the standard of the human intellect particularly in branches not chiefly concerned with religious matters): British Isles, 13; France, 72; Italy, 21. Natural Science: British Isles, 6; France, 33; Italy, 11. Historians: British Isles, 21; France, 139; Italy, 101. Poets: British Isles 38; France, 157; Italy, 34. Painters: British Isles, 5; France, 64; Italy, 44. Dramatic writers: British Isles, 19; France, 66; Italy, 6. Grammarians: British Isles, 7; France, 42; Italy, 2. The totals are: for the British Isles, 132; for France, 676; and for Italy, 164, and remember that these men are called prominent by non-Catholics. These are facts, this is not a declamation.

And here let me say how pleased I was, with the way last week's Northwest Review showed up the ignorance of the Rev. S. G. Lawson.

But there is more than that. Let me quote the words of that remarkable

writer, Lord Macaulay, who was no friend of the Church. In his essay on Ranke's History of the Popes he thus answers, those who said that the more progressive the world became, the less influential the Catholic Church was likely to be: "We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightenment must be favorable to Protestantism and unfavorable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this is a well-founded expectation. We see that during the last two hundred and fifty years the human mind has been in the highest degree active. Yet we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been change, that change has, on the whole, been in favor of the Church of Rome. We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress made by the human race in knowledge since the days of Queen Elizabeth."

We should strive to learn the views of the church and make it the end of our life to spread and defend the same doctrine. Then we shall have a purpose, in view and a strong will to promote that end. Surely, when there is question of strength of will, it is in the Church that we shall find the best means to strengthen our wills and to attain a lofty aim. More than elsewhere we shall find in the Church what we need to keep up our courage.

But you young men have to face a most common and vulgar objection, which takes some such form as these: "Do as others do. Don't be so proud. You are too reserved, too serious, too many. Go and amuse yourself. Spend your money. Take things easy. Why bother yourself? Do just as you please." This kind of talk always reminds me of the answer given by Cardinal de Clermont-Tonnerre, writing to a member of the French Cabinet, who urged him to yield up some of the Church's rights as others about him were doing. The Cardinal replied: "Our family motto, given to us seven hundred years ago by one of the Popes, is 'Etiam si omnes, ego non' (Even if all yield, I will not).

What is the secret of success in life? Why do some succeed where others fail? Is it because they do as others do? No, they have an object in view, and because they have a will of their own they become prominent lawyers, statesmen, railway managers. They are not hampered by the trials they meet with. Because of their manliness they overcome them and succeed. So you see that manliness is the secret of success.

Where can we acquire that virtue better than in the Church? One part of your constitution is most vital. That threefold end of yours covers the spiritual interests of your souls. You have agreed to go to Holy Communion in a body every two months. We all need to strengthen our souls. How can Catholics have a Catholic disposition, talk and act like Catholics, if they do not nurture Catholic life within them? Common sense tells us to go to the

(Continued on page 6).

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