THE CATHOLIC RECORD

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|  |  |  |  | d d $\begin{gathered}\text { Magkie Hickey, Alice Jenner, May Taylor. } \\ \text { PASSED FORM Mi. (OBTANED II. CLASS CERTIF: } \\ \text { Anastasia } \\ \text { Guiry. Nellie }\end{gathered}$ | CANADIAN PACIFIC R . |
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|  |  |  |  |  | $\begin{aligned} & \text { Aug. 30th, Returning until Oct. 29th, and } \\ & \text { Sept. I3th, " } \\ & \text { RETURN FARES Nov. 12th, I898 } \\ & \text { Werning } \end{aligned}$ |
|  |  |  |  | A DREADED DISEASE.More Peonle are Tortured by the | S 28 |
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VOLUME XX.
Chf Chatlolic zescovi London, Saturiay, September 3, 1 phohibitionists.
We have more than once stated our coulum the attentico of every citit
to oftal they should avoid intemperato
guage. Every Canadian has a due gunge. Every Cannaidan has

preciation of the evilis of the rum fic, and devery Canadian knows also any sheme on desroy de cance streeg ghened by tho Probibitionitss | Somet ime agb |
| :--- |
| a meting in Hailifar, $\mathrm{N} . \mathrm{S}$., and | of the epeakers was an individua the name of Frrman MeLure, , N

During the course of his addree During the course of his addrees
made use of the following senten

 This gratultous insult was offer Caltoiles ata meeting to which olic priests were invered their dise al but not one of the gentlemen
platorm had the common decen protest agasange the ignorant bigo genteman, but if the courtesy and and urth evidenced by his ree who are advocating Problibtio
 sons salde, the very iden of adhe to a cause champloned by indivi
uke MeLure is repugnant to Hike McLure is repugnant to
who belleve that truth and ice are as neceseary for our na
life as temperance. The best to kill a a canse is to make it ridic And if Prohibitionists wieh their to be utteriy discredted let then
McLure, with his priest and dral story, throughout the country gentleman in question has been
fuse in:apologies, in statemente th fase in:apologies, in statemente does not prevent words from ret
their value and stgnificance.
true success. Some of us are too anxious
what we call "results." We con What we call "results." We comm
to talk before we have learned silent and to yearn after poitio superiorship before we have m
the lessons of obedience. The lings and noise of the world
brains with confused are too much incllned to a
standards and to embrace its pri The braggart and the ma knows too Htle to discern the
knows nothing pushes aside the
and scholar. Success is the thing. All our energies must
the it will have the applause of th do their thinking by proxy. Wis lders but to be in the fron
and amase, for we believe that doing they can extend God's on earth. We wish them, how
remember the conditions that company the success that has ment of permanency. The he
the Church have dominated generations, not by material
by a faithful imitation of the by a faithful imitation of the
of Him who came on earth and in His school the lessons of
and obedience. When once the fact that, without these,
but failure, and that they but failure, and that they
libly certain of effect, we have something. In these days of we
material prosperity, of childi material prosperity, of child
Niag, it ts consolling to recell that the Saviour, without
ance of anything the world as essential to success, wroug
wonderful transformation calle tanity. Poor and abject, a obscure and contemned, He ye everiasting place in the
Humanity. And so it has pass that any man who has
an infuence upon his fello at the Master's feet and grip
soul the teachings of hum obedience.
We may not acquire then
much labor, but the time invested in their acquisition in the years to come a very
of interest. They will, besid
ing us against the onrush
Ideas, give us peace and character

