

THE LEOPARD

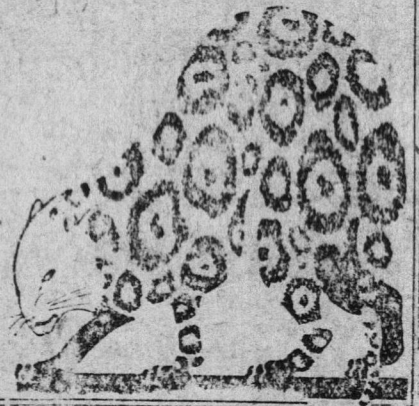
cannot change his spots, but the removal of spots and blemishes from clothes is assured if SUNLIGHT SOAP is used. As the LEOPARD'S eyes gleam in the darkness of the night, so clothes washed with

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Father Matthew's Diamond Jubilee.

Extract From a Lecture of the Rev. Dr. O'Reilly at the C. M. B.A., St. John, N.B.

Rev. Dr. O'Reilly, before the C.M.B.A. of St. John's N.B., spoke in part as follows: In reviewing the work of Father Matthew as a Temperance Apostle, we never try to apply his principles to the practical needs of the hour as speculation without practice is like faith without works "dead in itself." Temperance work to be successful, must begin with the young. The best advocates of Father Matthew's mission were those who as youths took his pledge. Now this is the 75th year of Diamond Jubilee of Father Matthew's mission. In 25 years more the boys at present of 10 years will hold his hundredth anniversary in their 35th year. The best monument we can place to Father Matthew is to tell his story to a new generation so that they—the youths of the period may be inspired to continue the crusade. It is no exaggeration to say that there are in every province of Canada thousands of Catholic boys who could easily be converted into Total Abstinence brigades. There is certainly need of an extensive educational campaign beginning at the beginning. The story of Father Matthew's crusade appeals equally to young and old. And therefore not? It was the latest of the crusades: it was the voice of the century declaring war against the infernal slavery of alcohol. And that is that story? Father Matthew was born in 1790 in Thomas Town, Co. Tipperary, Ireland—near Cashel, the Kings of Anglo-Irish family. In 1798 as a boy of 8 years, he was profoundly impressed by the terrors of the period, and especially by the dreadful severity used in suppressing the Irish insurrection. He went to pursue his ecclesiastical studies, and subsequently became a Franciscan priest, stationed in Kilkenny, whence he was transferred to Cork, about 1815. Any who reads the literature of that period will see that temperance was no very popular virtue. Alcohol was in possession. It was a fashionable vice and like all fashionable vices, it was imitated very faithfully by the democracy. In vain the preachers showed forth its dangers. Liquor was a very highly organized force. Its paid or unpaid agents were everywhere.

That Was the World in the Days When Father Matthew

arose to initiate a total abstinence crusade. For many years he made individual efforts by pulpit exhortation to advance the cause of Temperance, but still the tide was too strong until the hour came to organize the forces of temperance against the cohorts of whiskey. The story reads like a romance of individual chivalry and indeed we wonder why the modern artist has not seized this inspiring subject for drama or volume. If indeed this moving picture corporations were zealous to teach temperance they would certainly give their patrons some scenes from that dramatic time when Father Matthew bore the standard of temperance through three Kingdoms and unfurled it even in the U. S. A. It was on the tenth of April, 1838, that Father Matthew at the invitation of William Martin went to the Temperance Hall in Cork and added his name to the 12 already on the register. 69 more names were added on the instant and such was the beginning of the greatest temperance crusade that the world has ever seen, or possibly ever again shall see. Providence only sends its world leaders at rare periods. When O'Connell appealed for Emancipation it was to the political instincts of the people; when Brian of Clontarf, it was to their military instincts; but Father Matthew asked them to mortify their passions and that

is always unpopular. But some person may say: I deny that Father Matthew was a Greater Leader Than O'Connell.

O'Connell depended on Father Matthew. If it were not for Father Matthew's temperance crusade O'Connell would not have been able to assemble such gatherings as those of Tara Hill and Clontarf and then disband them without civil war; not even a violent word used by a million of men on Clontarf. O'Connell could excite the political enthusiasts of the Irish even as Demosthenes influenced the Athenians. But it was Father Matthew's temperance crusade that taught an aroused people to reign in their passions and not dash over the abyss of rebellion. But it will be objected: What has that to do with us? We are living in Canada. Father Matthew lived in Ireland seventy-five years ago. Bring forward some more living interests! The problems are the same, the enemies are the same. Times change but principles abide. Canada at this very moment, New Brunswick, St. John need Father Matthew's work as did Cork, Belfast or Glasgow of 75 years ago. But we have had a Father Matthew Society since 1871. Here is practical federation. Supporting our Catholic societies were to hold a general convention in this town this winter? Well, then, in so doing they should resolve to support Father Matthew's crusade until it achieve 1,000 members. But regarding Catholic women's temperance associations we should say that there is scope for such! The fact that our Catholic women are as a class temperate is clear proof that they were, therefore, successful if organized against this destructive vice. By all means let us have organized temperance, and women's temperance societies; yes, and youth of both sexes. Begin in the homes, continue to schools and colleges, then to shops and offices. Bring temperance into your politics, but be very careful about bringing politics into your temperance. You must always begin with a new generation, so that the boys of to-day may be the temperance advocates of 1913.

Father Matthew's Centennial Year.

But how was Father Matthew greater than the political leaders of the country? He was the greatest temperance leader the nation ever had. But temperance leadership in Ireland included everything else. O'Connell's great conventions would not have been even possible, were it not for the temperance of the people. If drunkenness prevailed, all would have ended, and drunkenness did not prevail, precisely because Father Matthew's crusade had taken such deep root in the soil of public opinion. O'Connell himself recognized Father Matthew's supremacy in the Cork procession of 1842. Certainly Father Matthew was Ireland's greatest temperance leader, and being its greatest temperance leader, included all other elements, or nearly so. How prove this tribute to Fr. Matthew? The destiny of the race for time and eternity was menaced by the curse of alcoholism. It was the signature of death to humanity. How was it to be abolished? Carlyle said he made a temporary row against whiskey. This was indeed grudging praise. But history is more just because the no-drink crusade has continued. The very fact that as regards juvenile total abstinence, it would appear to be, according to common sense and tradition, that youths of 15 are much better for temperance organization than men of 17 who may have already fallen under the sway of liquor organizations. Temperance in the school. Two great names occur to me. They are those of Rev. Theobald Mathew and Rev. Edmund Rice. Fr. Mathew was certainly Ireland's greatest temperance leader. But he that leads the nation in the pathway of temperance reform. By directing public opinion in a temperance direction, the young who are the hope of the future will be drawn along just as they too will be drawn in an opposite direction by enemies of temperance. No boy is too young

Not to Know Drunkenness, and so too None

too young for a total abstinence pledge. Boys who take a temperance pledge at 10 are more apt to keep it than those who take a pledge at 20. Here in N. B. we have possibly thousands of youths who might be congregated into temperance brigades. See all the boys in our city, these require organization on a Catholic plan. Consider the A. H. Cadets, would not they make a good nucleus for a Total Abstinence Federation? In fact the strength of every total abstinence effort is neither more nor less than its juvenile branch. Boys, take kindly to military temperance organization. Then temperance rallies are good but they fail of their effect unless they be held at frequent intervals. Temperance work needs it should become a part of a boy's education then it grows with the growth and strengthens with the strength of each new generation like nature in the spring-time. We now hope and pray for the second spring of Matthew's temperance apostolate and that second spring must be with the youth of the land. In a cause like this perseverance is



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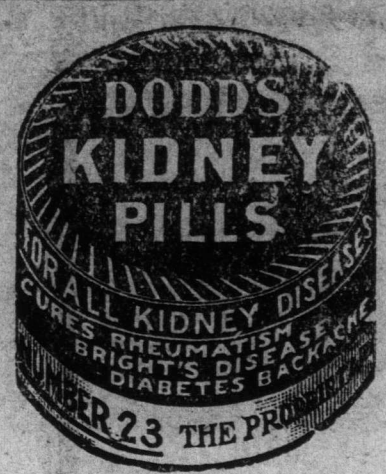
but Canada in 1856 was not the Canada of to-day. Father Matthew used the weapon of organization to forward his work. Since his death and during his life there were temperance societies everywhere and their work has been deepened and strengthened by conventions and rallies. Today liquor drinking has lost the note of glory that erstwhile attached to it. Nowadays a man is not described as gloriously drunk; it has become rather a reproach as in effect it is. Drunkenness is no longer glorious but the reverse and this effect is due to Fr. Matthew—all honour to his name. It is truly the reverse of hopeful for a new generation to find it starting life with liquor. The public should sustain the politician. The politicians need public support—a conscientious public will extend such support. Why not? Unless they have motives. But the social side of temperance work was clearly appreciated by Father Matthew. He would have constructive temperance work and consequently heads and literary circles, but all these things cost money. Every temperance club insisted on having a hand but when it came to paying for all these bands the temperance clubs were not at home: ("See I to Calligan y'd better call again.") And this debt accumulating shadowed the last years of Father Matthew's career. A hundred American cities to-day treasure the name and tradition of Father Matthew. In Ireland at present there is a national and industrial and educational revival and all these have been made possible by the temperance revival. Ireland sober! Ireland free! Yes, and Canada sober! Canada free. Almost striking instances of the grave in which intemperance can bury even a city is found in Corinth.

But Fr. Matthew may be compared to St. Patrick. The Apostle of Ireland exterminated the serpent of paganism, and Fr. Matthew did likewise for the paganism of alcohol. St. Patrick converted nearly a whole Ireland to Christianity; Fr. Matthew converted the land to Christian temperance. St. Patrick traversed the land for the cause of the Gospel; Fr. Matthew did so for temperance. St. Patrick's work lived for this and so did Fr. Matthew's. He may be compared to all the great men who arose in Ireland's annals. Like the Irish monks of the 5th, 6th and 7th centuries to make Ireland renowned as the land of saints and scholars, Fr. Matthew also shed renown on his land. Like those, especially carrying the gospel to tons, so did he bring the message of temperance to heights and lowlands; like another Brian he wrestled with the enemy, not of flesh and blood, but of alcoholism in its original form; like Sanfield he won a glorious victory at Limerick. He attacked intemperance in its native strongholds of Belfast; and like O'Connell, he prepared Ireland by his temperance for all that splendid progress of the outgoing 75 years when its churches, schools, colleges, indus-

trial institutions are all an ornament to a national resurrection. Modern Ireland in its war against intemperance; modern Ireland in its educational and literary growth; modern Ireland in its crusade against socialism; modern Ireland in its revived self-respect as a nation is Father Matthew's

Best and Most Enduring Monument.

But for Fr. Matthew's mission the political excitement of the last 50 years would not have been without bloodshed, and if the Unionists were to take a pledge against whiskey and keep it, they would show themselves more fit for self-government than they have yet done. But monuments, organization work is therefore the need of the hour. Father Matthew's individual efforts were great, but he depended largely on organization and worked in and through organization, and you must do the same. En-



will your school children, boys and girls in one grand total abstinence, and see how the work will advance! Aye and your Catholic women's total abstinence societies, too. But this is the paradox about temperance work that whilst in every town we have

perhaps even thousands of persons who easily admit that alcoholism is a curse, still these same people do not seem to advance the cause of temperance. Why? From lack of organization. Fr. Matthew worked through others. He used the oratory of theirs rather than spoke himself. Application the need of temperance rallies. All Catholic societies collectively and individually should stand for temperance; temperance by means of night schools is another excellent idea. All holidays should be observed with sobriety and nothing is more incongruous than to find such Christian festivals as Christmas and the New Year turned into occasions of indulgence, and that at the bidding of a monstrosity perverted public opinion. A hundred thousand Canadian school boys pledged to temperance would prove a monumental preparation for Fr. Matthew's centennial in 1913. So be it.

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Newfoundlander Abroad.

Thomas E. Williams of 576 Cambridge street was named by Mayor Barry for the office of Cemetery Commissioner, and on motion of Alderman Mullen, the appointment was confirmed. This was an unusual honor for Mr. Williams, as such nominations lie over for one week under the

rules."—Cambridge Recorder, Nov. 15.

Mr. Williams is a son of the late William Williams, of Bay Bulls, and resided in St. John's several years and was employed in the bookstore of the late Maurice Fenelon in the early 80's. Mr. Williams is a prosperous business man, being owner of real estate and conducts a large wholesale and retail cigar and tobacco store at Cambridge, Mass.

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