

Grit.

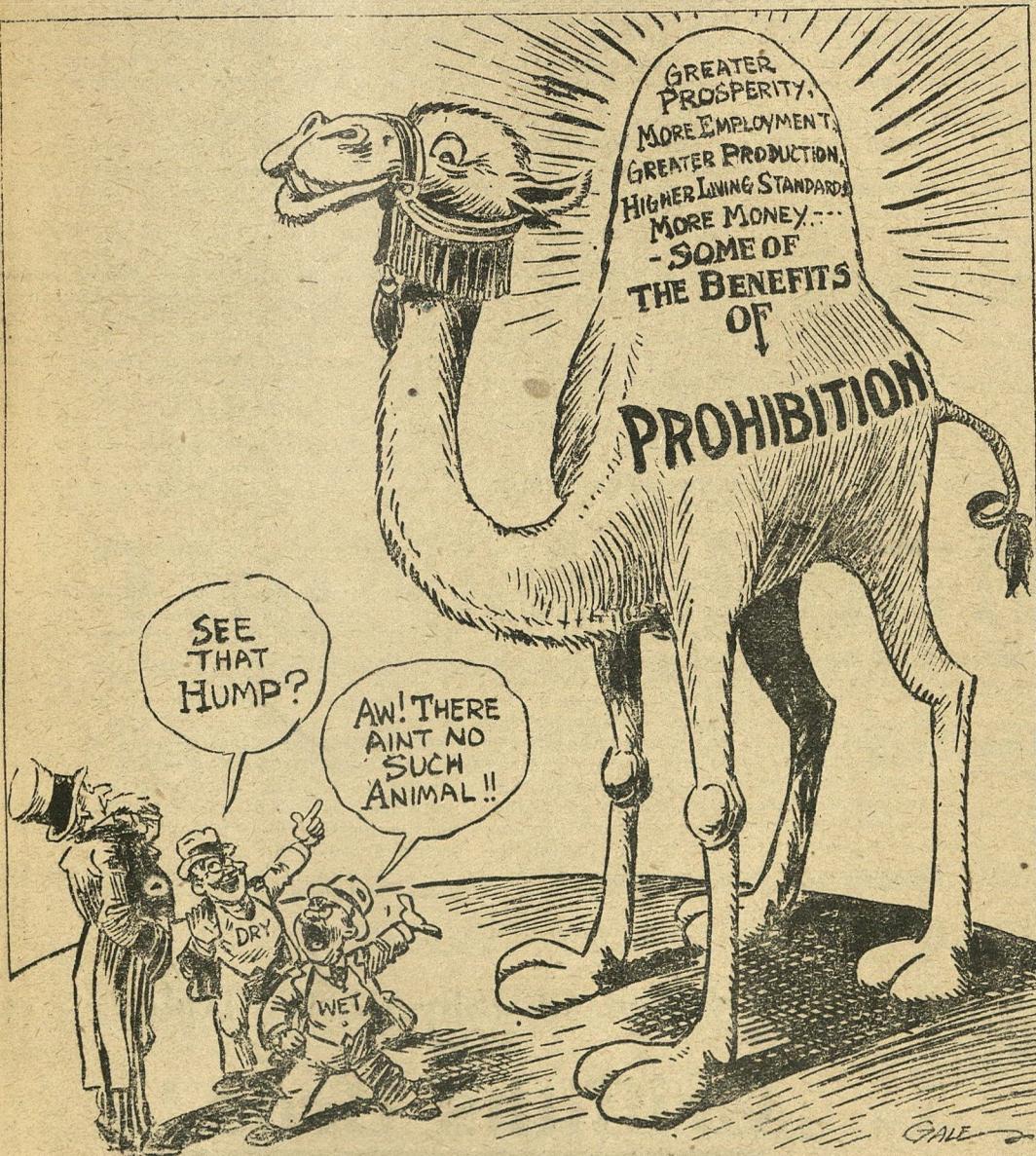
A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION.

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Twopence.

SYDNEY, AUGUST 26, 1926.

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HOW'S YOUR EYESIGHT?

**COLLECT
GREEN COUPONS**

BEES OR BLOWFLIES.

Many people think they are passing judgment on Prohibition when, as a matter of fact, Prohibition is judging them and revealing what they are.

Bees and blowflies are to be found in a garden. They are about the same size, the same color, use the same means of getting about, and they both have ways of being unpleasant.

Yet they are most easily distinguished by what they rest on. One is attracted by and lodges on a flower; the other on a dead cat.

The Prohibition garden is full of flowers, but occasionally a disreputable member of society lands a dead cat in the garden. Some people are attracted by it, but it is characteristic of them, not of the garden.

R. B. S. HAMMOND.

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WITH ONE VOICE.

FROM EVERY QUARTER COME ENCOURAGING FACTS.

We reprint some striking facts on this page. We could fill several whole issues of "Grit" with similar statements.

We commend you to look again at the front page of this issue.

Mrs. Mabel Willebrandt, Assistant Attorney-General of the United States, with wide experience and accurate information at her disposal, says:

"It would be hypocritical to revoke the Volstead Act while the Eighteenth Amendment remains in the Constitution. I believe that if a referendum of an official nature should be taken, Prohibition would be found to be twice as strong as ever before."

CALIFORNIA WOULD VOTE OVERWHELMINGLY DRY.

In any general election on the broad issue of dry versus wet, California can be counted on to go dry, is the assertion of Mark Sullivan, made in a story recently sent out from Los Angeles to newspapers over the country. "This is not only the confident belief of dry leaders, but also the cold judgment of old wet leaders who have been through all the Prohibition fights in this State and whose information is authoritative. Los Angeles, the large city of California, is the one big city in the country whose population is pre-eminently dry. This may be due to its comparatively small alien population relative to other big cities, and to the fact that so many of the Los Angeles voters are natives of the Middle West who have accumulated small competencies and come to Los Angeles to live. It is at once, perhaps, the most characteristic American strain and the strain most likely to favor Prohibition. Los Angeles is also unusual among large cities in that two of the four leading newspapers are militant on the side of Prohibition and strict enforcement. California was in process of going dry as a State at the time when National Prohibition came.

"One considerable economic interest: In California, grape-growing, which formerly resisted Prohibition, no longer has a motive to do so—grape-growing, instead of being ruined, is more remunerative than ever."

DEPARTMENT OF LABOR REPORTS MARKED DECREASE IN JUVENILE DELINQUENCY.

Official figures issued by the Children's Bureau of the Department of Labor in Washington, show that juvenile delinquency in fourteen large cities of the nation has decreased appreciably in the past ten years. The results of the Bureau's study will refute the frequent assertion that the number of child criminals has increased or that there is a youthful crime wave of alarming proportions. According to the Bureau's statement, a compilation of reports covering the years 1913 to 1925 in New York, Philadelphia, Boston, Chicago, Detroit, Minneapolis, New Orleans, Providence, Richmond, Rochester, St. Louis, Seattle and Washington, D.C., indicated a downward trend in juvenile delinquency rates. "Study of this table indicates for most of the cities lower delinquency rates at the end of the period than at the beginning," says the report, "with a tendency toward higher rates during the war years 1918 and 1919. Slight fluctuations from year to year are to be expected and are not especially significant. The decrease in New York has been quite marked. The Detroit figure was higher at the end of the period than at the beginning, but the 1924 rate was lower than the rates for the years 1918, 1919, 1920 and 1923."

PROHIBITION HAS REDUCED CALENDARS OF LOWER CRIMINAL LAW COURTS.

The statement of Professor Isaac Franklin Russell, senior professor at New York University and former Chief Justice of the Court of Special Sessions of the City of New York, that "the prosperity of our people is, to my mind, due primarily to Prohibition," is significant coming from the source it does. The opinion, written for the Intercollegiate Prohibition Association, and published in the "New York University Alumnus," went even further: "The constitutional amendment will not be repealed in our generation." Though Prohibition has not annihilated crime, says Professor Russell, it has reduced the calendars of our inferior criminal law courts, and he adds: "If the Prohibition law is inadequately enforced in New York City the same thing can be said of all our laws. The attitude of our leaders in Church and State is becoming more and more satisfactory."

FARMERS AND DAIRYMEN GIVE PROHIBITION CREDIT FOR INCREASED MILK CONSUMPTION.

Replies to fifty-one questionnaires sent out to dairy experts and teachers in agricultural colleges in Illinois, by the Illinois Agricultural Association, show a majority opinion that Prohibition has played a large part in switching the workmen of the country from the beer bottle to the milk bottle. Thirty-three out of the fifty-one addressed expressed the view that Prohibition had brought this improvement. Census figures show a twenty-seven per cent. increase in milk consumption from 1918 to 1925, according to the Chicago "Daily News."

HOBOS AND RUM DISAPPEAR FROM THE BOWERY.

Dr. Ben L. Reitman, president of the Hobo College of Chicago, is quoted in the New York "Times" as saying that while on a recent stroll through New York's Bowery district and Union Square, on the watch for "panhandlers" and vagrants of the pre-Prohibition type, he found much to his gratification that they seemed to have vanished—at least from New York's streets. Instead of down-at-the-heel, bedraggled women, he saw women well-dressed and of self-respecting mien. "To my great surprise," he remarked, "in my walk through Park Row, Cooper Square, the Bowery and other downtown sections I did not see one drunken man on the streets. I was glad to find the

old haunts gone and no visible evidence of rum."

Mr. T. L. Lewis, Chief Probation Officer of the Cleveland Juvenile Court, is quoted as saying that "in the year 1915 there were 2196 children brought into Court." In the twelve years since that time the population of Cleveland has probably increased by 300,000, but in 1925 there were only 2519 children brought into Court, although the colored population has increased by 50,000, and it supplies two and a half times the number of child delinquents as the whole population.

"LIGHT WINE AND BEER."

The following editorial from the El Paso (Texas) "Despatch," based on a tragic event in that city, reveals more clearly than pages of argument and explanation could do the results that would follow the modification of the Volstead Act and the legalising of "light wine and beer":

"A little light wine and beer.

"And two officers are dead and two Negroes are doomed to die in the electric chair. The girl bride of the policeman is a widow—and all because of a little wine and beer.

"We all got out and drank some wine," says the confession of 'Snap' Robinson.

"We got full on choc' (beer) says the confession of his partner in crime, S. D. Robinson.

"So after a little light wine and beer they drove the motor car forty and fifty miles an hour down the streets, each with a revolver in his hand. They murdered Policeman Isbell when he approached them. They fled and were hiding in a box car at DeQueen, Ark., when they murdered Special Officer Delman.

"Still the effects of a little light wine and beer.

"And now they will go to the electric chair and will be buried in quicklime in the penitentiary yard at Huntsville, and the anti-Prohibitionists might prepare a little headstone for each, saying:

"A little light wine and beer."

THE MOST POPULAR AMENDMENT.

The first eleven amendments to the Constitution were ratified by the bare required majority. Four States refused to ratify the Twelfth Amendment; five would not ratify the Thirteenth; four would not approve the Fourteenth and six refused approval to the Fifteenth. The Sixteenth was rejected by six States, and twelve would not ratify the Seventeenth. The Nineteenth failed to secure the approval of ten States, but forty-six of the forty-eight States ratified the Eighteenth Amendment.

SEND YOUR ORDER ALONG TO-DAY
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SPECIAL AFTERNOON
TEA
HAVE YOU TRIED IT?

THE MOST WONDERFUL MEETING IN AUSTRALIA.

"The greatest need of the Church is not more money, better organisation, brighter singing, or even better preaching. It is more and deeper collective praying. No revival ever came but by prayer, much prayer."—R. B. S. Hammond.

By HELEN GRAHAM.

Thrill seeking, bargain searching, money hunting, the busy tribes of humanity surge along Sydney's main highway, and with hot haste stream into jazz halls, drapery palaces, crowded marts, while the spirit of unsettling restlessness is pervasive, inescapable, dominant.

The endeavor to exploit life on materialistic lines is so common as to excite no comment, and the awful significance of the daily drama passes seemingly unheeded.

"Seemingly unheeded!" And yet—and yet—like a restraining hand, challenging the unbridled urge at the entrance to the basement of the big civic hall, hangs a notice that tells with a strange note of appeal that "a prayer meeting is held there every Wednesday from twelve-thirty till four.

And verily another notice might be appended: "Abandon sect all ye who enter here, for all are one in Christ Jesus."

"A prayer meeting!" A commission from the Master Himself, a great foregathering, where the Christ of the ages meets the wants of time, and the power of the Cross is marvelously manifested, and the miracle of forgiven sin is experienced.

Surely the day of Sydney's visitation is at hand, surely the "accepted time" has come. Surely the great God-heart rejoices at the opportunity thus afforded to "come and rest awhile."

The big-hearted organisers of these meetings are content to receive as the reward for their labor that joy of fidelity which is unpurchasable by any current coin of the realm. They have seen the vision radiant, and so, week in week out, year in, year out, with patient and persistent effort they toil on gladly, so that the eyes of the blind may be opened and the ears of the dumb unsealed, and they too may behold the world's sin pardoner and hearts may be keyed to greater confidence in the power and love of the Almighty Prayer-Answerer.

The response to the invitation is truly marvellous. Wednesday after Wednesday hundreds eagerly gather there and make that Basement a veritable "upper room" where prayer is wont to be made.

What an unveiling of tragedies the petitions present; what strange sad chapters of the inroads caused by sin are recorded; what an unmasking of family skeletons; what pleas for mercy!

Surely the trail left by the serpent has not altered since the days when the "Stranger on Galilee's shore" walked the streets of Palestine and yearned over the children of men.

Surely in that vast gathering there live again the Sycophenician woman with her plea that her daughter grievously vexed with a devil might be healed, and the woman

who was the despair of the physicians, and the man whose daughter was at the point of death, and the moral leper who crept into Simon's house, and the mothers of Jerusalem with babes in their arms and prayers in their eyes. Was ever movie film furnished with such realistic dramatic personae?

Truly it is a great company, with great needs, great hopes, great yearnings, great faith—and Jesus the great sin-pardoner and joy-bringer is in the midst, and that to bless.

Over two hundred petitions were presented last week! Think of it for a moment! Over two hundred men and women suffering, perchance, because of the wrongdoing of loved ones, or perhaps because the earthly tabernacle is sorely harried by pain, or because some problem baffling and perplexing has to be faced.

Drink and lust are two of the devil's strongest weapons, and they seem to be wounding so many of those who should be the nation's hope and strength.

But why prolong the story? Suffice it to say, almost every woe humanity can suffer, every sample of the fruit of sin, has its victim in that gathering.

The petitions come from almost the four quarters of the globe—from England, Canada, South America, Ceylon, New Zealand, and the five States of the Commonwealth, wherever sin abounds, and suffering is the common lot.

But are these prayers answered? Are the petitions noted? Is it really worth while sending in these requests and putting God to the test? Does He really hear the agonising cry of those who "labor and are heavy laden?"

(Continued on page 12.)

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WM. BRADLEY, Hon. Organising Secretary

NEW SOUTH WALES PROHIBITION ALLIANCE.

Headquarters: 321 Pitt Street, Sydney.

Our Objective: The Abolition of the Liquor Traffic.

Our Weapons: Education and Legislative Action.

ROUNDBABOUT NOTES.

(By THE STATE SUPERINTENDENT.)

Rev. H. Putland, in pursuance of the Western itinerary, has visited Wyalong, Barmedman, Temora and Mudgee districts, where he has conducted very encouraging open-air and public meetings, and also Church services. Mr. H. C. Stitt visited Blayney for the week-end, and spoke in the Churches at Barry and Hobby's Yards. In the evening he was the preacher in Blayney, where the Presbyterians and Methodists combined at the latter Church. The building was comfortably filled with a very sympathetic audience, and the service was most enjoyable. The choir very thoughtfully provided a preliminary song service, and also sang very feelingly as an anthem, "When Jesus Came Into My Heart." Mr. H. Macourt reports that he conducted a very well-attended service at Beecroft.

An extensive itinerary of the Western and Riverina districts is now being prepared, and Rev. H. Putland and H. C. Stitt will conduct public meetings, which will cover the Riverina as far as Hay, Deniliquin and the Jerilderie line. The North-Western tour will extend to Cobar and Coonamble.

The application for removal of a publican's license to a site into Enfield, which is being strenuously opposed by an influential local committee, was commenced at Parramatta Licensing Court. Much evidence on both sides has been presented, and the further hearing postponed to the 14th September. A similar application for a removal of a wine license at Petersham to a better site, which is likewise being opposed, was adjourned till August 22nd.

The objectors to the application for the transfer of both the Australian wine license and the spirit merchant's license from the premises of Lasseters to Anthony Horder's Palace Emporium have lodged an appeal against the decision of the Bench in granting the application. The case will come before the Quarter Sessions, and as these applications have already created much surprise among temperance people the appeal will be watched with great interest.

The delegates to Sydney in connection with the Wine Congress are reported in the daily press as having visited several important places of general interest in the city as part of the hospitality and entertainment of their functions. So far no mention has been made of any visit by them to see the finished product of the drink traffic in the drunks' courts, inebriates' homes, jails or other homes where the victims of wine drinking can be found.

Hon. Geo. Cann, Minister for Health, in his address at the Wine Congress, omitted to explain the effects of that product on health. Perhaps he does not know, but a visit to some well-known city "wine dens" and a look at the faces of the habitues should be sufficient. Mr. Cann's statement "that the Government was sympathetic to the great industry" should be filed for future reference. His reference to the £600,000 excise received by the Commonwealth may be dismissed as a "paltry" argument when we remember the trail of wreckage, misery, tears and crime that the traffic has produced.

WHY A WINE BOUNTY?

ALLIANCE ENTERS PROTEST AND WILL BACK IT.

At the meeting of the Executive Committee of the N.S.W. Prohibition Alliance special reference was made by the President (Rev. H. C. Foreman) to the bounty being paid by the Federal Government for the export of Australian wine.

"According to the report of the Federal Viticultural Council," he said, "the bounty of 4/- per gallon on sweet wine amounted last year to £217,000, and the value of the wine exported was £371,000. Some people might say it was worth paying that amount to get the wine out of Australia. The phase of the matter which immediately concerns the public is, however, that the Commonwealth taxpayers should be called upon to provide a bounty equal to 60 per cent. of the value of the product; for that appears to be the position as regards the export of sweet wine. It is interesting to note that the bounty is received by 35 companies or firms. One company last year was paid £34,925, and another £30,427 of the taxpayers' money.

"The situation is the result of the campaign of the wine traders, vigorously carried on after the war, to induce returned soldiers to take up wine grape growing. As a result, there was a large surplus of wine and wine products in Australia, amounting in 1923 to 2½ million gallons, nearly 5½ million gallons in 1924, and a further large quantity in 1925. That the effort to boost wine grape growing was quite unjustified is proved by the candid statement in the Commonwealth Year Book, that the Australians are not a wine drinking people. Then, if the local people will not drink any more wine, and the whole business being infinitesimal in comparison with the worth-while industries of Australia, why should the taxpayers have to carry the burden of paying a bounty altogether out of proportion to the value of the product exported? This is simply bolstering up a business which cannot expand except by forced methods. It was stated recently in the press that an expression of opinion among wine drinkers at a gathering in London placed Australian wine sixteenth in the order of choice.

"The time has come for some protest to be made by the various States against a continuance of the bounty. The Commonwealth is committed to it until next year; after that it should cease, and the money be devoted to enterprises which will have a real value to Australia."

The following resolution was unanimously agreed to on the motion of Mr. Albert Lane, M.L.A.:

"That we enter an emphatic protest against the bounty of 4/- per gallon paid on sweet wine exported from Australia, amounting last year to £217,109 on exports valued at £371,774, and urge upon the Prime Minister and the Minister for Customs to refuse any extension of the payment of the bounty after the present arrangement expires, for the reasons that it is not benefiting the primary producers, and that it is an encouragement to a section of the drink traffic that is dangerous to the well-being of the community."

The resolution will be communicated to the Ministers and Federal members, and the A.P.C. and State organisations be asked to take action.

This Page is devoted to the activities of the Prohibition Alliance—Edited by Henry Macourt, Publicity Officer.

WHO SAID PROHIBITION MEANS MORE TAXATION?

Despite reduced income tax rates, the United States Government for the quarter ending 30th June last was able to pay off £82,250,000 of its public debt out of revenue receipts. "This," says the "Christian Science Monitor," "is the first time since the World War that the Treasury has been able to retire securities falling due at the end of a quarter out of current funds, and to have a sufficient amount left on hand or in sight to meet requirements through the succeeding quarter." Despite the recent reductions in income tax, Andrew W. Mellon, Secretary to the Treasury, explained that receipts from this source are exceeding expectations by 5 per cent., the total amount for this year exceeding that for the corresponding period of last year."

Who said that Prohibition means increased taxation?

FIELD APPOINTMENTS.

SUNDAY, AUGUST 29.

- 11 a.m.: Lakemba, Presbyterian.
- 7 p.m.: Ramsgate Methodist Church.
Mr. H. C. Stitt.
- 11 a.m.: Cessnock Methodist.
- 3 p.m.: Country appointment.
- 7.30 p.m.: Cessnock Presbyterian.
- Rev. H. Putland.
- 7.15 p.m.: Wardell Road Anglican Church.
Mr. C. E. Still.
- 11 a.m.: Willoughby Methodist Church.
- 7 p.m.: French's Road Methodist Church.
Mr. H. Macourt.
- 11 a.m.: Oberon Methodist Church.
- 3 p.m.: Country appointment.
- 7.30 p.m.: Tarana Methodist Church.
Mr. Evan Richards.

WEDNESDAY, SEPTEMBER 1.

- 8 p.m.: Church of Christ, Hurstville.
Mr. H. C. Stitt.

SUNDAY, SEPTEMBER 5.

- 11 a.m.: Carlton Methodist Church.
- 7 p.m.: Chatswood Churches of Christ.
Mr. H. C. Stitt.
- 11 a.m.: Kurri Kurri.
- 7.30 p.m.: Kurri Kurri.
- Rev. H. Putland.
- 11 a.m.: St. Mary's, Guildford.
- 3 p.m.: Old Guildford.
- 7 p.m.: St. Ann's, Loftus Park.
Mr. C. E. Still.
- 7 p.m.: Tempe Park Methodist Church.
Mr. H. Macourt.
- 7 p.m.: Kogarah Methodist Church.
Mr. Evan Richards.

LOCAL OPTION IN SOUTH AUSTRALIA.

The South Australian Prohibition League has launched its local option campaign. Rev. J. E. James, of Melbourne, was the principal speaker at the inaugural meetings. Legislation provides for a vote on increase or reduction of licenses, to be taken at the general election early next year.

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SUNSHINE FAIR, 1926.

ANGLICAN CHURCH REPRESENTATIVES HAVE ENTHUSIASTIC MEETING.

Mrs. F. B. Boyce, who convened a meeting of representatives of Anglican Church Guilds, was gratified with the response. The meeting at the Chapter House on Wednesday afternoon was both representative and enthusiastic.

Archdeacon Boyce's warm commendation of the proposal for an Anglican Stall met a hearty response. Offers of parcels of goods for the stall came from nearly all of those present, the promises being made on behalf of their parishes. Mrs. Tribe and Mrs. Segetin were added to the committee, which now, under the leadership of Mrs. Boyce, is quite satisfied the stall can be made worthy of the Church. Mrs. J. C. Wright's patronage was received with great satisfaction.

Baptist ladies, convened by Mrs. Dunkley, wife of the esteemed President, met on Friday to complete preliminary arrangements for their stall.

District groups in connection with the Presbyterian stalls are to be held to-day at Mrs. McKay's residence, Burwood, and on Friday at The Manse, Marrickville, and at Roseville Church Hall. Mrs. Scott is giving valuable help at Marrickville, and Mrs. Reid at Roseville.

The Executive Committee of the Prohibition Alliance has approved of a proposal to hold a harbor excursion on Saturday, October 16. This will be made a very special event fuller particulars of which will be given later.

More individual promises of assistance for the Fair have come to us, greatly encouraging our belief that the Sunshine Fair, 1926, will be "the best yet."

ENFORCING THE LAW IN U.S.A.

It was interesting news in the cable from New York that an English magazine had been barred from entering into the United States because it contained liquor advertisements.

One of the provisions of the Prohibition Act prohibits the publication of any liquor advertisements, and this reported action is in line with what is enforced in regard to all newspapers throughout the United States. Indeed, it is this absence of liquor advertisements which is one of the big factors for law enforcement.

SIX O'CLOCK CLOSING.

It is stated that the Full Court's judgment regarding the serving of liquor with meals after hours in licensed premises is being ignored in certain places, and the matter is receiving attention with a view to further action in the interests of law observance.

Law is the guarantee of civilisation, and if the fabric is to be maintained, let alone be improved, citizens of all classes must stand for law observance. To treat any one law lightly is to encourage a disrespect from all legislative enactments, which spells disaster to the community. The police are not always to blame, and all the fault certainly is not with the liquor trader; if a section of the public was not insistent to offend, there would be a better record. Because this is so, there is good reason for a higher sense of civic responsibility and a greater regard for law.

"A GRAND INVITATION CONCERT."

MYSTERY OF A PIANO.

(By H. C. STITT.)

This was the attractive title of a musical programme organised by a Mr. Stanley G. Cork, and setting forth as the object: "To support an application for the erection of a residential hotel at Willoughby Road, Willoughby."

We are not concerned regarding this experiment, whether it be a thankoffering or part of the plans to secure the license; but we received quite a shock to read on the programme that E. F. Wilks and Co. of Pitt-street, the well-known piano firm, were associated with the "object" by lending one of their Gulbransen Registering Pianos for the free entertainment. Our surprise was such that I personally interviewed the music house and was assured by the Managing Director that he did not even know that a publican's license was being applied for.

W.C.T.U.

44th ANNUAL CONVENTION

of the
N.S.W. Branch of the Women's

Christian Temperance Union

will be held in

SYDNEY, OCTOBER 11-15.

much less lending a piano for the special purpose mentioned, but that the request came from the Parents and Citizens' Association.

The following quotation from a letter dated 17th, and signed by Mr. J. A. Turner, director, and received by our office speaks for itself: "You are right in your impression that we could not have known that we were loaning the piano for the purpose of supporting an application for a hotel. As a matter of fact we understood that the instrument was being loaned to the Parents and Citizens' Association."

I showed this letter during the progress of the concert to the President of that Association (who happened to be attending a meeting in another part of the building) and he positively repudiated any connection with the "pub" concert. A member of the Association approached the manager of the musical party during the interval, and he was assured that they were engaged by that organisation.

This is now a matter for the Parents and Citizens' Association to sort out. Meantime the President has assured me that he will contradict through the local press that they had any part whatever in securing this piano from Wilks and Co.

The invitation concert was true to name, as the committee was most solicitous in their "invitation" to passers-by to "Come inside; there is plenty of room." And so there was. About 60 people attended the Masonic Hall, which would probably seat 1000, and about half of those present, like myself, were curious spectators.

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the N.S.W. Prohibition Alliance—Edited by
Henry Macourt, Publicity Officer.

THE INDUSTRIAL MISSION TO U.S.A.

(By CRAWFORD VAUGHAN.)

The value of the report of the Industrial Commission which Mr. Bruce is despatching to America will be mainly in its recommendations concerning labor. Many manufacturers believe they have stated the reasons for our industrial inefficiency when they urge that whereas American workers are paid by results, Australian workmen demand standard wages irrespective of results. This is like the old fable which explained that the world was balanced on the back of an elephant, and that the elephant stood on the back of a tortoise, but failed to explain what the tortoise stood upon.

Why is it that American workmen accept payment by results and Australian workers refuse to do so? That there is any serious psychological difference between the Australian and the American worker is unthinkable. There is in fact no psychological difference between the Australian employer and the employee. Obviously the same incentive that will make the Australian employer work effectively and efficiently, giving his whole mind to the increase of his business, is not operating with the employee, because the Australian employer is paid by results, while the Australian employee is not so paid.

EFFICIENCY AND PROHIBITION INSEPARABLE.

American employers of labor in an ever-increasing degree admit their men to the profits, and even to the management of their business. The man who works for the New York Central Railroad is, as a rule, a shareholder in that line. His daily work adds value to his shareholding if he be efficient. The drunken driver who wrecked a train or smashed the company's property on the New Central Line would, if he existed, injure the property of the employees of that line who now control half the shares. The enormous financial power now wielded by the chain of workers' banks in U.S.A. is buttressed upon Prohibition, which alone has brought these banks into existence, and which alone sustains them.

It is impossible to understand how in its enquiries Mr. Bruce's Industrial Commission can fail to be confronted with the 18th Amendment at every turn. One cause of industrial efficiency is, we are told, the elimination of waste. America eliminated \$400,000,000 of waste when she diverted her former national expenditure on liquor to the channels of constructive business. She eliminated waste of material and waste of labor to a colossal extent when she blotted out the Black Mondays which are the despair of British employers, and when she converted thousands of saloons and thousands of breweries into shops and manufacturing plants.

(Continued on page 12.)

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PROHIBITION A GREAT SUCCESS.

By the RIGHT REV. MONSIGNOR JAMES E. CASSIDY, D.D., Pastor of St. Patrick's Roman Catholic Church, Fall River, Massachusetts.
(Reprint from article published in several newspapers by Dr. Cassidy, February, 1926.)

Frequently, from many quarters and from a variety of sources, requests have come to me for a public statement of my views on Prohibition, its benefits or otherwise, its success or its failure. Hitherto I have resisted all attempts to elicit a statement upon this critically important subject. But statements and assertions of facts and fancy, of figures true and figures false, of reasonings right and reasonings wrong, have so crowded one upon the other in the public press and from the pulpit and the platform that I have been persuaded to break a silence of some years and to give to those who will have the patience to read my views, my impressions, my experiences and my conclusions anent the Eighteenth Amendment.

A FALSE IMPRESSION CORRECTED.

Ere I enter upon my subject proper I wish to correct the false impression existing in some circles that I was a pioneer Prohibitionist. This is not in accordance with fact. I feel perfectly safe in saying that a thorough search of my writings or public addresses will not reveal a single line or statement in appeal for nation-wide Prohibition. My whole life in the priesthood has been one continued effort to suppress the saloon, to which I have been and still am unalterably opposed. I think that I have correctly estimated and stated without exaggeration the ravages, amongst the children of God, of this unmitigated curse. But in all my efforts to blot out from the community this unspeakable evil I have always directed and confined my efforts to restricted localities in which I dwelt. Time and time again I have repeatedly stated: "It may be that intoxicating liquors will be always made, always sold, always drunk—but the American saloon is an unmitigated and unqualified curse and must inevitably, ultimately perish." Perchance it was that the difficulties observed and experienced in local enforcement of No-License law prevented me from striving for national suppression of the saloon. It certainly was not any doubt about the blessings that would come were the saloon suppressed throughout the nation.

I write this here in the hope that it will not be twisted or misinterpreted as any modification of what I have previously thought or said about the evils of intoxicating liquors nor taken as any repudiation of the principles of Prohibition. I wish merely to make it plain that while under the correction of boasting I might rightly claim to have been long ago "a voice crying in the wilderness" against the saloon, and while I might rightly claim to have done my part in my generation in rousing the public to rally to an effort to destroy, if possible, the saloon cancer, I cannot justly claim any credit in accomplishing nationally what I had helped to attain locally. This, methinks, ought to make this writing the more valuable, since I am not engaged in defending myself, but in reviewing the results of the work of others.

ATTITUDE OF THE CATHOLIC CHURCH.

It may be wise, also, thus early in this exposition to warn the reader that while some may say "wet" is right and "dry" is wrong, or vice versa, the Catholic Church, with membership in which I am so infinitely blessed, is not to be quoted as authority by either side. The Church maintains that alcoholic liquor is not an evil in se and all the Church's children willingly subscribe to that teaching. But the Church has never pronounced upon, has never attempted to pronounce upon, any practical solution of the difficult social problem of the saloon, any attempt other than to persuade its members

to get out and keep out of the saloon business, as witness the Third Plenary Council of Baltimore:

"Let (the clergy) never cease to fearlessly cry out against drunkenness and its occasions (ebrietatem ejusque occasiones)." No. 261. And the council immediately proceeds to classify the saloon as pre-eminently an occasion of drunkenness, thus exhorting, in turn, the laity:

"Finally we admonish our faithful who make a business of selling intoxicating liquors to seriously consider how many and with what great dangers and occasions of sin (peccatque occasionibus), their search for a living, even though it be not illegal, is surrounded." No. 263.

Thus fearlessly did this memorable council call upon the clergy to cry out against the occasion of sin and thus fearlessly did they class the saloon as a pre-eminent occasion of sin and urge the faithful to get out and keep out of the business. And yet there are some who would seem to go to-day so far as to urge the faithful to get back into the business. This we write with the fullest comprehension that the Plenary Council's suasion was not a (civically) legal suasion or compulsion, but merely an ecclesiastical or moral suasion or compulsion, yet we as fully comprehend that against this purely moral suasion seems now set the moral (or shall we call it immoral) suasion of some few subjects of the council's legislation.

The proper representatives of the Catholic Church in these United States have long since put the official seal of stigma upon the saloon and this legislation stands approved by Rome. But the proper representatives of the Catholic Church in the United States have never passed upon the right or wrong of any attempt, locally or nationally, to civically blot out the occasions of sin—the saloon—and until they do, and until their judgment is formally approved by Rome, any attempt by lesser individuals to designate the enforcement of Prohibition as immoral is, to say the least, unwise, imprudent and injudicious.

Prohibition may have been furthered by fanaticism and sentimental ecstasists, as some would have us believe, but their fanaticism and ecstasy was for the welfare of others, while the fanaticism and ecstasy of the saloonists was Simon pure for self and pelf.

And, speaking of fanaticism and such, I am convinced of the statement lately made that "the more we blast people of another faith for their seemingly unanimous 'dry' view, the more we condemn those of our own faith who hold a strong 'wet' view, and a question is never settled on its merits by impugning the motives of a very large body of the American people."

PROHIBITION IS A GREAT SUCCESS.

But let us to the question: "Is Prohibition a success or failure?" Unhesitatingly I answer: "It is a great success!" Not a complete success if the measure of that success be absolute extermination of the liquor evil, for if the measure of success be absolute enforcement then no law is a success and all laws are failures. Shall we then revoke them? Such discussion leads nowhere here.

What I purpose to make plain here is that the extinction of the saloon by Prohibition, in the circles in which I move, with the people with which I daily deal, for soul and body, has been a blessing and a benediction that no lover of truth, no lover of humanity, no lover of souls would knowingly attempt to deny, decry or diminish. And what is more to the point, the measure of Prohibition's success is the measure of its enforcement and the measure of its failure is the measurement of its non-enforcement—and that ought to mean much to some people.

It is true that I do not move in select (?) circles, that my life has been largely spent in working with and for the common, everyday, natural, ordinary, decent, God-fearing people, who largely earn their bread by poorly-paid toil and labor. For every one of them that Prohibition has made a flask-carrier it has weaned scores from pail-carrying—and that's what I call success. Whatsoever may be the requirements in other places, I can safely certify that the girls of my parish do not require their gentlemen friends to be flask-carriers, and when they find that they are no longer their friends or companions. But why lavish so much sympathy on this breed of flappers who consort only with flask-carriers? If I have any sympathy to dispense to drinkers I much prefer to extend it to those who, through sanction of the law, were taught habits of drinking by the licensed saloon, and were, in turn, by law, over night, cut off from their wanted supply.

(Continued on page 10.)

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A NEW FREEDOM BORN OF PROHIBITION.

(By JOE LONGTON, for "Grit.")

While the undeveloped and stunted brains of the liquor traffic consort together and send more human grist to the mill than the lullaby of cannon through legalised destructiveness, which Australian Parliamentarians prefer to Australian constructiveness, American legislators gird their loins and fight the political imbeciles that wish to impose upon internal and moral advancement the "battalion of death" and their alcohol.

The dynamo Prohibition has married Light and Darkness, and is working towards perfection. Loyal work from the inside is mastering criticism from the outside. Light is making Right. The barriers of ignorance are crumbling. The day is breaking, and the shadow of death (the liquor interests) is disappearing entirely.

Prohibition has taken the bar-room out of humanity's mind in America, and put prosperity in its hand.

That a stream cannot rise higher than its source was proven when the "dry" in the 69th Congress routed the "wets" when the roll was called for the first time during the session on the Prohibition issue. Three motions, sponsored by Tydings, Boylan and Gallivan, to strike out a \$537,352 appropriation to be used in employing 906 additional dry agents and bring the strength of the enforcement squad up to 4303, met with over a seven to one defeat. The majority also informed the minority that an additional \$200,000 was appropriated—at the last minute—for the construction of three more coastguard vessels to be used against rum runners.

Prohibition in America has humanised life by making it livable, lovable and logical. It has enabled minds to function with hair-trigger perfection. It has made the road to knowledge the road to fame. It has made religion, industry, sport and reason partners in life. Its advocacy has emanated from those who know one fear (any nation or man that fears God will prosper). It has exposed the world's evil which makes man sink to the level of the beast. It has begun a competitive age in which it will show the manly men and womanly women of Australia what progressive competitiveness is, and that there is no limit to Australia's possibilities. It has shown that the godliness of the Protestant Churches does not rely upon "booze." It has given liquor slaves a new freedom, and made Americans masters of their own souls, and encouraged and cultivated all legitimate pursuits into amazing growth, and enabled the habitual drunkard to enjoy life in the ranks of the army of "great forgetters." It has know-nothingism and the policies and politics of political know-nothings—that view the world from the highest edifice in town—with their backs to the wall defending "the wormwood and the gall." It has given character a chance to become formed and moulded in the growing girl and boy in quest of knowledge, and strengthens their combativeness as they reach the age of material dangers. (The training of youth in character is one of life's greatest tasks.) It has shown that the greatest thing in the world is life, and that the greatest thing in life is the appreciation of life. It suggests a high commission to stand for the truth in Australia, which will turn the day of "may" into "shall," when wet propaganda and wet newspapers "must" no longer capitalise falsehoods, and bring about a clean press that will encourage the great Australian character, which is greater than genius and more dependable, and broadcast to the universe the highest and noblest ideals that are really and truly Aus-

tralia's. It has enabled Americans to look back upon achievements and to look forward to others. Its stimulating effects are felt in all fields of endeavor, and it has shown the existing alcoholic underworld that the future looks bright in front of sober and sane homes, while the "wets" have a great future—behind them.

Each age has its characteristics, and it is characteristic of Prohibition to have friends in every phase of life. All progressive individuals are reformers. Prohibition is an economic reform, and in order to bring about its abundant reward it must have supporters in every phase of life. It must be propagated universally and supported by the masses. Like all opportunities, Prohibition belongs to the masses; and, like all great messages, it must be handed down to the future generations by every man who is called upon to be the bearer of a unique testimony. Strength and ability know and love the law, and they also know that when law ends tyranny begins, and it behoves religion, industry and sport to realise that it is from the cradles of every home that we get the assets of life; that narrowmindedness, snobbishness, ego and arrogance oftentimes transform into liabilities. A man, a woman, a child, an industry, a horse, a dog, a pursuit—anything—cannot be reformed without recognition.

In Australia the rich and poor alike suffer mentally and morally from the devastating ravages that a twentieth century legislature recommends, as it encourages a barbarous horde of degenerates that wax fat off the poor, which have to (financially also) tote the terrible burden that a legalised curse imposes upon them. Many are too old and addicted to care and rectify. Many are too young and inexperienced to understand.

America is the only nation in the world to-day that is ascending. Many nations are descending. Australia is not making headway in the world. It can never do so while the liquor interests foster such a large percentage of its wonderfully blooded and brainy stock, which has its senses nullified to the extent that brawn and bone growth is hastened while the brain matter is checked by the alcohol interests that cannot afford to permit Australia to ever sober up and come to its senses.

I'm an Australian that has been from A to Z, or soup to nuts, through what Australia and much of the rest of the world thought "fast" and "hot diggety dog." I thought I was going fast when I knew no other means of locomotion other than that afforded by "roany" and the old spring cart, until I was taken up in the other fellow's aeroplane.

Twenty-five years from the day Australia adopts Prohibition its population will be fifty million souls. Two years from the day it adopts Prohibition it will have more "Made in Australia" marked commodities, and less of those that are sold in Australia, to Australians needing sustenance, that buy those English, Canadian, American and other foreign-marked imports that employ the working classes of other nations while my brother Australians "scare up a job."

Too much stress is placed on foreign trade and reciprocity. Prohibition America's best customers are the sober wage-earners of America that spend their money at home with the great Prohibition American family. What is left over, and what else foreign trade America gets, is, in sporting parlance, "all cop."

Australia needs a home market and a pay roll to support it. That can only be attained when the pounds now spent on alco-

hol, which terminates in excreta, are spent on necessities and luxuries that keep those pounds and the endless chain of advantages that they start moving in circulation. America has only wanton poor and unemployed, and Australia, when it adopts the Prohibition it most assuredly must, shall have poor and unemployed of only a libidinous nature also.

With Prohibition, Australia will get prosperity. With prosperity it will become populated. Australia hasn't the severe winters that nose in on Uncle Sam, with a snow flurry around Christmas, and as there is not a portion of Australian soil that will not grow some plant, somewhere, at any time of the year, if water is obtainable, there can be no doubt but what Australia shall be the most thickly populated country in the world inside of two hundred years.

With Prohibition, population and prosperity, certain rivers of Australia will be made to flow backwards and irrigate Central, Northern, Southern and Western Australia. Like America, Australia's deserts contain much of its richest soil. Alkali can be washed out. The Flinders, Cloncurry, Leichhardt, Gregory, Rankin, Georgiana, Burke, Hamilton and Mulligan Rivers and Eyre Creek can be emptied into the southern portion of the Northern Territory via the Hay River. The McArthur, Roper, Daly and Victoria Rivers can irrigate from the north when diverted.

The waters of the Warrego, Paroo, Barcoo, Culgoa, Bulloo, Barwon and others that reach the sea via the Darling and Murray Rivers could be back-fired along the Cooper's Creek depression or the Diamantina River through Lake Eyre into the Alberca River, where a system of irrigation canals could irrigate South and Western Australia to Lake Wells, while the Fitzroy, Margaret and Ord Rivers could have their freshlets switched via Sturt Creek into an irrigation reservoir at Salt Sea.

Western Australia has the Oakover, Fortescue, Ashburton, Lyons and Gascoyne, that, by a system of canals, will make Lake Wells also a terminal for the annual rainfalls which will become regular and seasonal in time, with the gradually increasing moisture that means rainfall.

(The San Joaquin Valley in California was once a Salt Lake. The alkali is being washed out and the land reclaimed.)

The whole climatic conditions of Australia's interior will be changed by the brain of man in the future. Of course, where such radical changes are made, the geographical situation must deviate through water pressure. The surface of Australia has not been scratched. My predictions are not an iota of what Australia will be in another 200 years, because we are getting into the ages when bigger things are continuously happening—ages when the happenings of your life and my life can be stowed away into an hour of the man's life that is yet to come.

"Impossible!" will say the "kickers" and "knockers," that through deformation demand reformation. "We must not be harsh or severe upon the necessary evils that are drawing daily upon the uncultivated resources of the twentieth century brains."

The brains that in sequence will father brains and more brains, which must eventually through world's demand, which is world's custom, be then, not what it is now, the most manifest matter of importance not scientifically cultivated.

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A Personal Chat with my readers

PITY THE POOR NURSES.

At the monthly meeting of the committee of Hay Hospital on August 12 a letter was read from the Under-Secretary of the Chief Secretary's Department stating that the department would not pay the cost of an attendant to watch alcoholic cases in the hospital except where the patient had been sent to the hospital by the police. The letter was in reply to an application for the payment of expenses incurred in a case of delirium tremens. These cases are troublesome, as the nursing staff consists solely of women. Alcoholic patients often became uncontrollable, and not only cause dissatisfaction among the nurses, but prove a menace to the other patients. The Under-Secretary also indicated that the hospital could not refuse to receive alcoholic cases.

The drinker adds to the cost of everything, diminishes the value of everything, tarnishes the happiness of every home or gathering where they enter, increases the chance of accident, promotes discreditable and corrupt schemes, and since all acknowledge this, the greatest miracle of all time is why we tolerate this devilish trade.

Horace D. Taft, Headmaster of Watertown (Conn.) Boys' School, and brother of Chief Justice Taft of the United States Supreme Court, says:

"One thing ought to be said about the methods of the beer and whisky men. As a class they have always been disreputable. Their slippery methods and their evasion of the law did not begin, with the Prohibition fight. They were a great corrupting element in Washington, in every State capital, in every city council, and in every police force long before we dreamed of Prohibition. If we were to repeal the Eighteenth Amendment, we would still have to reckon with this monster of unrighteousness. It would still leave its slimy trail in every part of our political and social life."

* * *

WHEN YOU REALLY KNOW.

The Right Hon. Philip Snowden, who was Chancellor of the Exchequer in the Labor Government, had his eyes opened and his mind widened by his brief term of office.

He has actually written an article in the "Banker" in praise of the Governor of the Bank of England—Mr. Montague Norman.

Actually he says, describing Mr. Norman—"One of the kindest natures and most sympathetic hearts it has ever been my privilege to know.

"His sympathy with the suffering of nations is as tender as that of a woman for her child," says Mr. Snowden.

There! That is what a Socialist leader says of a capitalist banker, and it is perfectly true.

As soon as we come to know each other, how our silly prejudices and dislikes vanish away!

* * *

A REVIVAL OF RELIGION.

I fear there are many unthinking people who have mistaken a gathering of 3000 people for a revival of religion. Why, every Sunday 200,000 people go to some place of worship in New South Wales. Neither of these facts by themselves justify our thinking that there is a religious revival.

There have been revivals of religion that closed "pubs," packed prayer meetings, caused all the available Bibles to be sold, made churches more attractive than dance halls, winged hundreds of pounds off to their rightful owners, and sent both men and money to the ends of the earth. Now we have not had such a revival of religion in New South Wales, but we can do so.

No revival has ever come without prayer, much prayer. So long as we are too busy to pray, so long as we yield to the subtle temptations that are legion, to refrain from collective praying, just so long will we hold up the revival.

A revival is like the Springtime; it comes of God. Think out this analogy. The bare and ugly trees are clothed with the beauty of new leaves, the silent birds begin to sing, the dull plants blossom into color and radiate sweet odors. A new buoyancy comes to the flagging energies of tired men. There is a softness in the air, and folk creep out of the dull rooms and sit in the warmth of the sun. This is God's doing. You can defeat nature and have blossoms in the hot house. You can wear overcoats and bring a sparkle to the eye with a stimulant, but such things are not even signs of Spring; they deceive no one. A revival is God's doing.

It knows no bounds. Like the Spring it is bestowed upon the just and the unjust alike. Unlike the Spring, a revival is dependent on us, and it demands of us praying beyond any praying we have ever done. It demands co-operation far beyond anything we have ever engaged in. Will you make one to give half an hour a day to seek God and make possible an epoch-making revival?

* * *

WILL I LEAVE A MARK?

Some day the papers will tell in a few lines that I have ceased my earthly labors. A few folk who have never even spoken to me will express a mild regret. Some may try to

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recall an incident or two that may temper the harshness of their judgment. The question for us all is: Have I left a mark like a diamond on a pane of glass, or have I merely left a smudge?

This inquiry is suggested to me by lines written by Hannah Flagg Gould:

Alone I walked the ocean strand;
A pearly shell was in my hand:
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me:
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of Time, and been, to be no more,
Of me—my day—the name I bore,
To leave no track nor trace.

And yet with Him who counts the sands,
And holds the waters in His hands,
I know a lasting record stands
Inscribed against my name
Of all this mortal part has wrought,
Of all this thinking soul has sought,
And from these fleeting moments caught
For glory or for shame.

The Editor

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IS THERE A HELL?

THIRD WEEK OF MR. NICHOLSON'S MISSION AT LISMORE, N.S.W.

The meetings open with the singing of some of the choruses which have been a special feature of the campaign. It was easy to notice the enthusiasm with which the more familiar ones were taken up immediately the start was given, while there was every sign that the large audiences were ready to follow the new ones till they would be on the lips of all. It was also interesting to watch the amused and hearty way that some, who were present for the first time, followed the Missioner as he instructed the men to sing alone, then the men humming and the women whistling; then he would call on all the "un-appropriated blessings" to sing by themselves. The audience settled down on Monday night to hear a soul-stirring address on one of the most neglected subjects of the "fundamentals" of the Christian faith.

IS THERE A HELL?

This was the first question, and the answer was, "Certainly there is a hell. I take up this question for two reasons—first, that those of us who are born again may see the doom and destiny of everyone outside of Christ." Supposing there was a fire in one of the houses, what would you think of the man who did not try to put it out and rescue the people from it? So those outside of Christ have only one pulse-beat between them and hell.

When the late General Booth was inspecting a large company of cadets for the Salvation Army he told them if he had his way they would not have been kept back by years of training, but he would have put them in hell for twenty-four hours. There would be no need of training, for every one of them would never rest till they had warned men and women everywhere of the terrible plight of the damned.

With startling and impressive illustrations he continued to deal with this subject. If a flood came in the Richmond district the tragedy could not be averted by changing the name of the river. The people would have to swim like ducks just the same.

You may use Hebrew, Greek or Latin words to alter the sound, but that does not take away the awfulness of hell, where the damned will be without any of the things they chose in this life. The drunkard will not be able to get his booze, the smoker will not get any of the tobacco for which he craves with ever-increasing desire. The dance fiend will have all the sensual desires ever increasing but never satisfied. "Why choose to go where unholy desires will eat into your vitals as undying worms?" he pleaded.

WHAT HELL IS LIKE.

Hell is a place of vile companionship—the eternal dwelling of the harlot and liar—yet men are refusing Christ because they do not want to be seen among the hypocrites.

It is a place without hope. If it was told in hell that in many million years there would be any possibility of escape or cessation of existence a sigh of relief would rise from its depths at the thought of future alleviation, however far away.

Hell is a place of increasing ruin, a bottomless pit, sinking all the time further from God as eternity continues, sinking into impenitent impenitence.

Leaving all the other awful aspects of hell to take the one horror of memory, "Son, remember thou in thy LIFETIME receivest thy good things. . . ." How awful to be always forced to remember a mother's prayers! At this the missioner seemed much moved, and went on to tell of his own experience of being on the dusty plains of Africa and trying to drown the memory of

his mother's prayers with long periods of drunkenness. "You cannot take pleasures to hell, but you will take your memory. If this was all I had to preach I could not preach it, but God never made hell for any man nor did He ever make any man for hell. God cursed Christ for us; Christ went to hell for us. He was wounded for our transgressions, He was bruised for our iniquities, and by His stripes we are healed."

"Seek ye the Lord while He may be found while He may be found, while He may be found," repeated Mr. Nicholson.

At the close of this solemn meeting an opportunity was given for anyone who wished to get right with God to do so in silence.

A VERITABLE JOHN THE BAPTIST.

Pastor P. J. Pond, B.A., writes:

I desire to have it known that I believe that Mr. Nicholson was meeting a long-felt need in the churches. Many of the Church of Christ people had been helped by the mission. There may be statements made by the missioner with which they did not all agree, but he felt that every unprejudiced man would admit that a remarkable work for God had already been accomplished in Lismore. Mr. Nicholson had been a veritable John the Baptist preaching a powerful message of repentance. When dealing with the weakness of the churches the missioner had put his finger right on the spot. His words sometimes hurt, but if true it is necessary that they should be said. The utter fearlessness of the man commanded admiration, even from those who differed from him. The man who could draw audiences of over 1000 people in spite of his severe denunciation of their foibles and vanities was a man to be respected. The humility of the man also stood out in striking contrast to many in similar circumstances. There was little of the "Ego" in his utterances, and when he did speak of himself it was to tell of his own failures and shortcomings.

Mr. Nicholson said that he would not like to ask anyone to come forward after such an awful and serious address without time to weigh what they were doing. The congregation rose and quietly left the tent.

CLINCHING THE MATTER.

That some did accept the Saviour was evident the next time an appeal was made. Mr. Nicholson often comments on the fine, upright way that the people have come forward—not hiding or sneaking, but heroically, bravely and with determination. From the first night when they were invited to come out he put a strong test on them, as he said, first, they were asked to stand and say "I will." Later they were invited to come right forward and shake hands, the workers gathering with them to the front. During the singing of a verse of a hymn those who had come forward marched with the workers to the inquiry room for help and prayer.

Tuesday afternoon the subject was "Does God Answer Prayer?" "We are here in answer to prayer," said Mr. Nicholson. "I thank God for a praying mother. How often in our experiences has God answered prayer? Why should we ever ask such a question? But it is no easy thing to pray; it is a real tough job. If it seems extravagant to say

this just make up your mind to give the Lord a half hour daily and you will find every hindrance will crop up inspired by the devil.

Let us look at it from Luke xviii., verse 1: "Men ought ALWAYS to pray, and not to faint." Taking this verse Mr. Nicholson emphasised the words separately. "MEN ought always to pray. . . ." he said. "It is a MAN'S job to pray—a full-blooded man's job; not a weak thing, as some think, and they say, 'All I can do is to pray.' It is the biggest thing you can do." Next he took "Men OUGHT always to pray. . . ." It is a command of the Lord, and it is the natural thing to do, as the first sign of life in a being that is just born, so it is the first evidence in the new life. Prayer is breath.

The next point was "Men ought ALWAYS to pray. . . ." How strange it is that the Lord has to batter us to our knees to get us to pray! Mr. Nicholson illustrated his point about "Always" from the story of a servant maid who said, "I just pray while I work. When I am dressing I pray 'Lord clothe me, etc.' When I am lighting a fire I pray the Lord to light a fire in me that will burn to His glory; when I wash 'Lord, cleanse me.'" Mr. Nicholson said that a mother could pray while she was taking the dust out of Billy's pants, or while she manicured her fingers on the wash-board. He closed by saying a few words on the reality of prayer and the very great importance of bearing up under sorrow and trial, for the verse says, ". . . and NOT FAINT. . . ."

Each Bible reading was followed with increasing interest. Such thoughts as the need for a quiet place for prayer, a quiet time being essential, and not least a quiet heart, all found appreciative hearers. "Is prayer a failure?" was the subject on Wednesday, and again on Thursday there was much searching of hearts over the reading on hindrances to prayer, the first point being from Ps. 66, v. 18. "If I regard iniquity in my heart the Lord will not hear me."

SOME ENCOURAGEMENTS.

The steady attendance at the 8 p.m. meetings was a most striking feature of the week, especially the number who came in from considerable distances, such as Coraki, Casino, and other centres.

One night Mr. Nicholson was pleading with the people and asked, "How is it you have left after the first meeting saying that I am a fool, and that you will never come to another meeting, but the next night you were here again and went away saying, 'Anyway, he is earnest and means what he says.' Again, you have come and have felt that I was speaking to you in particular." A man came out at one of the meetings and said this just described him. Household conversions have been noticeable and have resulted in much thanksgiving in those homes where sisters and brothers, mothers and fathers have come into the light together.

In the inquiry room there have been some heart-stirring incidents, such as a man who said, "I prayed in France, but it got me nowhere." After further dealing he declared, "I see it now," and left rejoicing.

Your cough sounds bad and needs prompt care,

Neglected lungs you'll surely rue,
Of all unwise delays beware,

What millions take is good for you,
Why suffer still and perhaps grow worse?

A night of ease you may assure;
Don't sneer and doubt and be perverse—

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Prohibition a Great Success—

(Continued from page 6.)

RIPPING AND TEARING THE MORAL FABRIC.

We hear a great deal about drinking to-day, drinking by half-grown (and half-witted) boys and girls, by the so-called flappers and flapped. But have we any warrant for saying that this would not have been had Prohibition never come? Shall we fall into the old fallacy—post hoc ergo propter hoc—after this, therefore, because of this? And does not the same apply to those who, of more mature age, have lately taken to sipping and dipping? In the ripping and tearing and soiling of the moral fabric which we have witnessed during the past ten years, have we any warrant for maintaining that it would be any better or different if we still had the saloon? Is it not possible—even probable—that it would have been much worse? Rather, is not the tendency to take on the liquor habit, particularly by a certain class of women, only another phase of that series of changes which is now transforming so-called select social life and which gives every thoughtful good man and woman pause? And if our moral standards are being now shaken to their very foundations ought we not rather to thank God that the saloon has been largely prevented from doing its evil part? I think so.

Has Prohibition set some women to drinking or have they been set drinking by their own present-day efforts to divest themselves of what was once thought to be symbolic of womanhood and femininity? They have foresworn long tresses and taken on the aspect of Zulu warriors and for the shearing of their locks they refuse to betake themselves to ladies' hair-dressing parlors (in tacit acknowledgment that they are not ladies) and shoulder and push men from their places and turn in the barber-shops, causing the barber, now and then, inadvertently, to say "Shave?" Has Prohibition done this?

In their desire to become 100 per cent. Americans, with lipstick and powder-pad, they have donned the war paint of our primitive and pioneer face-painters and have produced a new generation of Alaskan totem poles. Has Prohibition done this?

And with Zulu hair, and totem face they have striven to outdo in scantiness of dress the denizens of the south seas, setting at naught all previously established standards of maidenly modesty and womanly reserve. Has Prohibition done this?

Then, with bobbed hair and painted face and near nudeness, they hang a cigarette upon their lower lip and give puff for puff from flapper and flapped. Has Prohibition done this?

Nor is the limit yet reached in the attempt to produce the she-man. The shorn locks and painted face and semi-nude bodies and cigarette-smoking finds a fitting climax and finishing touch in the gin flask and the cocktail. Drinking is not the cause, it is the cap and climax, and who will say that with the saloon it would not have been a thousand times worse than without it?

And, on the masculine side, what about the muller, and the petter, and the jazzer, and gangster, and the gunman, and the affrighting disregard of human life, and the corrupting of our courts, and the failure of effective justice, and the robbing and the murdering and the criminalities that make these United States the pariah of all nations? Has Prohibition done all this? And would we be better or would we not rather be very much worse if we added to these demoralising tendencies the powerful disintegrating influence of the saloon? I respectfully call these thoughts to the attention of some of our pre-eminent rebuilders and re-establishers of the saloon.

Of course, it will be argued that a return to the saloon is not wanted, that an easy access to ales and beers and light wines are

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the "bonum desideratum"—the desired good. No one of ordinary intelligence would be deceived by such a delusion. Are the sellers and drinkers of liquor now content with light wines and beers? Are the forces of the Federal Government, under Prohibition, engaged in raiding places where light wines and beers are dispensed? Is it necessary to answer that question? And if our still-existing saloons, even against the law, find that their customers sneer at the soft stuff and gulp down the hard stuff, would all this thirst for hard stuff and all this trade in whiskies, gins, etc., disappear with the opening of distributing places for ales and light wines? And would we not have the same rum-running as we have now? Is anyone so credulous as to believe otherwise? Perchance it may be so, but it is my firm belief that the moment the bars are down—that moment the bar is up—the familiar old American bar, known all over the world as the hero of hard liquors. The striped beast of ye olden days, with its muzzle on and its teeth pulled and its claws drawn, now mews

like a kitten. But remove its muzzle, give it a new growth of claws and teeth and unleash it by repealing Prohibition, and its tracks will soon cover the whole land and its snarl will resound to the utmost parts thereof, and its victims—men, women and children—debauched, debased and deprived of every virtue and all comeliness, will strew the earth as seaweed strews the shore after the storm.

(Continued on page 15.)

THE BEEHIVE STORES FOR ALUMINIUM WARE.

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Castors, 5/6. Fry Pans, 3/6, 4/6.
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Industrial Mission to U.S.A.—
(Continued from page 4.)

Australian Labor wants and deserves better things than it has to-day. Owing, however, to our inefficiency employers cannot afford to give better terms. In seven years the effective purchasing power of the Australian wage has increased by only 9 per cent. In America the increase has been 75 per cent. The average Australian worker rents his home in a mean street. The American worker is buying his own home, often out in the open country side, which he reaches in his own motor car. The Australian worker does not as a rule share in the great modern invention of the automobile. In America every family, on the average, owns its own car. In Australia the worker's savings ultimately find their way into banks which pay handsome dividends to their shareholders. In America the worker is fast becoming the capitalist of his own bank. He is not only gaining in interest, but the compound interest every year strengthens his financial grip in the industries of the whole country.

Is it any wonder that industrial strife has largely been dispelled as by magic under Prohibition? When he learns of these results of Prohibition, is it any wonder the worker shows a strong tendency to vote for Prohibition in Australia, even though he still fakes his beer? And no wonder the workers' wives, who want motor cars of their own to brighten their lives, and electric washing machines to do away with the drudgery of existence, and a comfortable lay-by in the bank, are getting enthusiastic for a system which makes John buy a home for them and the kids instead of buying another tied house for the Brewery Combine.

BOOKS TO READ.

Clarke's "Term of His Natural Life," 4/6; p. 4d. Merejkowski's "The Forerunner," 4/6; p. 4d. Maclaurin's "Post Mortum," 8/6; p. 4d. "Confessions of a Capitalist," by E. J. P. Benn, 16/-; p. 1/6. "Head Hunters of the Amazon," by F. W. Up de Graff, 6/-; p. 2d. "Hall Caine's, "Deemster," "Bondman," "Manxman," "Scapegoat," "Eternal City," "Prodigal Son," "White Prophet," "Woman Thou Gavest Me," each 3/6; p. 3d.

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Most Wonderful Meeting—
(Continued from page 3.)

Ask the consecrated leaders who for over three years have worked on faith lines, and have conducted these meetings with a courage that laughs at impossibilities. Ask the singers who have sung the Gospel messages with hearts in tune with the Infinite. Ask the speakers who have told the "old, old story of Jesus and His love"—told it with an accent of conviction—that is, like the pencil of conscience. Ask the "doorkeepers" who have noted how the congregations ever increase. Ask the husbands and wives who are now reconciled, and the drug addict who is a new creature, and the wandering girls who are restored to their people, and the men who had made restitution, and the many who have found employment, and these who for long baffled the physician's art but who are now in the full enjoyment of perfect health, and those whose unbalanced brains are now normal, and—and—and....!

Oh, the witnesses are many! The testimonies are marvellous; the praise notes are legion. Does God answer prayer? These all with one accord exclaim, "Yea, Lord, in very truth."

Yes, God does answer prayer—not always in the way asked, not always in the time appointed, not always as preconceived by the suppliant—but in His own way, in His own time, as He sees best.

And, thinking on these things, one wonders why such weekly prayer meetings are not held in every big town, in every capital of the Commonwealth. Sydney has neither monopoly nor peremptory rights, nor are the meetings hedged by protective tariffs. Latitude and longitude do not affect them. They are unlimited by sex or creed, but are the chartered rights of our common humanity.

Surely, then, there are in all the States consecrated men and women with courage, faith, vision enough to take God at at His word, and in His strength inaugurate such meetings and invite the busy workers from counting house and factory, from households and sport and pleasure to tarry awhile in the King's Audience Chamber, where commissions are given, plans are unveiled, power equal to opportunity is communicated, petitions are heard, and—prayers are answered.

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AND THEY ALL SMILED.

A CHASER.

Visitor: "Do you like to recite, dear?"
Child: "No, but Mummy always asks me, because it makes people go."

Weary Willie asked for bread
Wherever he did stop;

A housewife passed the axe and said,
"First won't you have a chop?"

THE MYSTIC SIGN.

When a woman motorist holds out her hand, then you can be certain that she is either going to turn to the right, turn to the left or stop.

COME TO THINK OF IT.

A baby who kisses his mother and fights his father may be said to be partial to his ma and martial to his pa.

The day to pick your wife is Choose-day. Weddens-day is the day to be married on, of course.

When a man retires from business, and lives on the interest of his money, he may be considered as resting on his owers.

A stranger, meeting a man in the streets of St. Louis, a few days since, roughly accosted him with, "Here, I want to go to the Jefferson Hotel." The deliberate reply was: "Well, you can go if you won't be gone long."

Little Joan: "Mummy, what's this funny thing I've found?"

Mother: "That's called a hairpin, dear. If you take it to granny she'll show you how it was used."

GIVING HIM THE GAS.

"Sistah Jones, I'se takin' up a collection fo' de benefit of our worthy pastah," exclaimed one of the brethren. "You know, he's leavin' as fo' to take a church down in Mobile, an' we thought we'd get together and give him a little momentum."

CALL THE MANAGER.

A Berlin faster claims to have gone forty-four days without food. It is our opinion that he should have either given his order to another waiter or tried a different restaurant.

MUCH IN A NAME.

A little colored girl, a newcomer in Sunday school, gave her name to the teacher as "Fertiliser Johnson."

Later the teacher asked the child's mother if that was right.

"Yes, ma'am, dat's her name," said the fond parent. "You see she was named for me and her father. Her father's name am Ferdinand, and my name is 'Liza. So we named her Fertiliser."

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Mary, your kitchen
is a picture!
However do you
get everything so
spotlessly clean
& bright?



A REAL ONE.

Bystander: "I observe that you treat that gentleman very respectfully."

Garageman: "Yes, he's one of our early settlers."

Bystander: "Early settler? Why, he's not more than forty years of age."

Garageman: "That may be true, but he pays his bills on the first of every month."



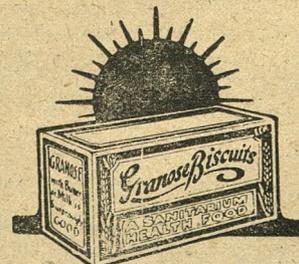
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DAILY INSPIRATION.

By FAIRELIE THORNTON.

SUNDAY.

"They feared the Lord, and served their own Gods."—2 Kings, 17, 33.

The Israelites for their wickedness and idolatry had been banished from Samaria. The King of Assyria brings other nations and places them in the land; but on account of the land lying desolate probably lions ravage the country and destroy many of the people. The King of Assyria, being steeped in superstition, sends to the Israelites for one of their priests to come and teach the people of the land the worship of their God, believing each nation had a god of its own, and that the God of Samaria had punished these people for not knowing Him. "Then one of the priests whom they had carried away captive came and dwelt at Bethel and taught them how they should fear the Lord . . . howbeit every nation made gods of their own and put them in the houses of the high places which the Samaritans had made. . . . So they feared the Lord, and served their own gods."

How many do this to-day? They have come out from godly homes into a new land or a new home, and they follow the customs there prevalent. They leave the old religion in the old land or the old home. They have forgotten the God of their forefathers. And though they cannot quite get away from those old influences, perhaps keep up a semblance of religion, yet they serve their own gods after the manner of the nations round about them—gods of pleasure, gods of fashion, gods of sport and Sunday games—gods of this world. The old-fashioned path is too narrow and straight for them to walk in. The "broad-minded" road looks so easy, and many there be that go in thereat. How can they be singular and straight-laced? They like to sing "Abide With Me," while all the time their hearts are in the world where Christ cannot abide. Oh, Christian, is it not true of you, "He or she feared the Lord, and served their own gods?" "Ye cannot serve God and mammon" (the world). "Choose ye this day whom ye will serve."

MONDAY.

"The world, the flesh, and the devil."
"They that are Christ's have crucified the flesh with the affection and lusts thereof."
—Gal., 5, 24.

Dost Thou, O Lord, ask me to fight
Against the world with all my might?
Must I refuse its friend to be?
Dost Thou, O Lord, ask this of me?
Must I incur its scorn and frown
Ere I obtain the victor's crown?
Give up the things most men admire?—
"This of my faithful soldier I require."

"Whosoever will be a friend of the world is the enemy of God."—Jas., 4 4.

TUESDAY.

"They murmured in their tents."—Ps., 106, 25.

"Neither murmur ye as some of them also murmured and were destroyed of the destroyer."—1 Cor., 10, 10.

There is no circumstance in life in which one cannot find something to grumble about if one looks for it.

"In palaces are hearts that ask,
In discontent and pride,
Why life is such a deary task
With all good things denied."

Grumbling is a habit which grows on the person addicted to it until it becomes second nature, of which he is perhaps perfectly unconscious, and is as unable to break himself of it as is the drunkard of his drinking habit. But it is just as great a sin in the sight

of God. There is many a Mrs. Gummidge who goes mourning all her days over some loss instead of gathering up "the sunbeams lying all around her path."

But you say you have cause for your complaints. No doubt the Israelites thought they had better cause than you can possibly have. Brought out from the land of Egypt, where at any rate they had food after their own taste—onions and garlick—brought out under the promise of inheriting a land of milk and honey, and finding themselves in a desert wilderness, hungry and thirsty, footsore and weary, instead of reaching the land of promise immediately, is it much wonder that they began to grumble at the man who had brought them hither? Instead of crying to God in their trouble "they murmured in their tents," began to grumble to one another, saying, "Where is this good land this man promised us? Better to have died in Egypt than to perish in this wilderness."

WEDNESDAY.

"He heareth your murmurings . . . your murmurings are not against us, but against the Lord."—Ex., 16, 7, 8.

God often brings His children into a tight corner in order that they may apply to Him for relief. Instead of that how many just go and complain to their neighbors or their nearest friends of their grievance, sinning too, by taking up a reproach against their neighbor, and against the law of charity and love by complaining of the supposed author of their trouble—some Aaron who has put them in this tight corner. "They murmur in their tents." First of all in their own hearts, and then to others who are ever ready to fan the flame, and so the tempter gains an advantage over them. "Be content with such things as ye have" is a command. Have you been breaking this commandment, coveting some other sphere than that which has been appointed you? Look at the reason for your obedience: "For He hath said, I will never leave thee nor forsake thee." Is not that enough to quell your murmurings? You have been gazing at that one black spot in your great heaven of blue till it has overshadowed everything and taken all the sunshine out of your heart. Beware lest you are harboring the demon of Discontent which will lead away from all light and love. Cultivate a thankful spirit lest God hear your murmurings and send a worse trial. Tell Him all that frets, ask Him to make you thankful for it, or else remove it.

THURSDAY.

"He shall choose our inheritance for us."—Ps., 47, 4.

Jesus, choose the path for me,
Let me rise and follow Thee.
Dark or lonely though the road,
Thou wilt bear its heaviest load.
Thou Thyself the load hast borne,
Felt each bitter piercing thorn.
Not a path of flowers was Thine,
Why then should that path be mine?
Giving up Thy life to those
Who had caused Thee all Thy woes,
Seeking not Thyself to please,
Thou hadst never thoughts of ease,
Giving, asking no return,
Though for love Thy heart might yearn.
Oh! that such my life might be!
If Thou choose this lot for me,
Let me rise and follow Thee.

FRIDAY.

"He was there alone."—Matt., 14, 23.
Have you ever thought what a lonely life Christ led? Being human, as well as divine, He craved for human companionship. Twelve friends He chose from the crowd which fol-

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lowed Him, and of this twelve three for a more intimate companionship. Strange that the Son of God who was equal with God should care for the companionship of His creatures. But He had to be made in all points like unto His brethren that He might share their feelings.

Loneliness, or isolation of soul, some have thought the peculiar gifts of genius—to feel separated from the crowd, to have thoughts they cannot comprehend, yearnings unutterable they have never experienced, to feel as it were one in a crowd—like, and yet unlike—this Jesus must have felt as man never could. But there is a loneliness of soul those who can lay no claim to genius of any kind experience. There are some, too, who are called to tread a lonely path in life, who can never have their highest aspirations fully understood by even their co-workers. In this lonely path they are not alone; the Son of man is their companion there. Oh, lonely soul, He feels for you. He knows what it is to give all and receive no return; to have friends, His nearest and dearest, fail Him in His hour of greatest need; to be misunderstood by those He most prized; to crave, and crave in vain for human sympathy. In all these points He is touched with the feeling of your infirmities. His friendship is always available. "He will not fail thee nor forsake thee."

SATURDAY.

"We have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb., 4, 15.

Thou hast wept, and Thou hast sorrowed,
Loneliness Thou too hast known.
By Thy faithless friends forsaken,
Left in Thy last hour alone.
Thou hast loved, and those Thou lovedst
Did not half that love return.
And for sympathy and kindness
None to Thee in vain, Lord, turn.

Fairelie Thornton's new book, "The Southern Cross," is now on sale at Christian Workers' Depot, 145 Commonwealth-street Sydney, for 1/6, postage 1d.

Prohibition a Great Success—
(Continued from page 10.)

As for that popular grievance of the pro-saloonist—Prohibition's invasion and violation of personal liberty—this question of personal liberty is so wide and difficult of solution that I do not presume to enter upon any intimate discussion of it here. Driving an automobile without a license, driving on the left-hand side of the street, crossing intersecting streets without waiting until the traffic officer or sign says "Go," parking the machine where and as long as the driver wills, storing a half-dozen machines in a wooden shed in a thickly congested section, building homes with lack of up-to-date plumbing, erecting schools and other public buildings without complying with modern requirements as to fire-escapes and ventilation—such and a thousand other things that I might suggest are all perfectly indifferent and harmless things, and the forbidding of their doing might seem to be an invasion of my personal liberty—but I can't do them just the same. We might widen out the argument to graver and grosser things. Attempts to prevent the distribution of birth-control literature, to censor plays and pictures and books for their salaciousness and suggestiveness, to abolish dangerous and immodest dances; these and a hundred others are all met with a multitude of protests on the ground that such suppression and restraint would be an invasion of personal liberty. Just how far one may go "in the pursuit of life, liberty and happiness" and not be justly, and rightly and reasonably limited, constrained and prevented for the sake of others' "pursuit of life, liberty and happiness," this is as I have previously said, a problem worthy of the solution of a Solomon or a supreme court, and our supreme court says that Prohibition is not an invasion of personal liberty.

In any case, this I firmly hold: If the preservation of a man's personal liberty requires the granting to him of the right to open a saloon on the street corner, opposite my home or church, or elsewhere, to set temptation on every passer-by, drunkening and dissipating and debauching my friends, my family and my people, surely it is within the realm and province of my personal rights and liberty to vote that man and that thing "cut." As clearly as I can see it, if it is an invasion of a "wet" man's personal liberty to vote a community "dry," it is likewise an invasion of the "dry" man's personal liberty to vote a community or a country "wet." As the colored man said: "There you be, and there you is—and where are you?"

And this personal liberty and license to get, at will, a dip or a sip or a soak, whatsoever temptation or scandal they may give to others—well, St. Paul has a word to say to that—as well as to Timothy. It only remains for me to add that my own life experience teaches me that the men of "wet" principles and wetter appetites are not better guides for the general public nor clearer definers of "personal liberty" than are the men who oppose the saloon on personal "dry" principles.

LAW VIOLATION.

As to the widespread and scandalous disregard of law attendant upon the enforcement of Prohibition, if there is any immorality involved, as some would claim, it is in the violation rather than in the enforcement of the law. If we may disregard and violate all the laws we do not like, all the laws that, in our opinion, infringe upon our personal liberty, what chaos will soon come upon civilisation! Let us stop to ask ourselves if the disregard of human, penal law is not a simple consequence of the disregard of divine, moral law? More and more increases and larger and larger grows a great class of people that refuse to abide by any law which interferes with their will and their

pleasure, whether the law be human or divine. The right of the unborn child to life, the obligations necessarily arising from the married state, the sanctity of the marriage bond, the divinely set regulations upon relations between the sexes, married and unmarried, the integrity of public trust and honesty in the conduct of private business, are these not laws more sanctified in source and more binding in conscience than any law of Prohibition? And yet is not the parchment upon which they are written torn into fragments and thrown into the face of the great Law Giver, God Almighty Himself—why? Because such laws interfere with what some people consider their "personal liberty." We are told that Prohibition is universally mocked at and derided, for example, upon the stage and screen. Would to God that the end was there. For what little we know of the stage and screen informs us that not only the Constitution of the United States in any and all of its amendments, but all the Commandments of God are the nightly target of the stage and screen's mockery and deridation. Lawlessness again has not its source—it has its end in Prohibition.

POLITICAL, SPIRITUAL, SOCIAL SUCCESS.

I repeat: "Prohibition has been a great success." It has been a success:

First—Politically. While traces may still remain in the large cities and congested communities, the saloon machine that had such a stranglehold on the conduct of political affairs in every State, city, town and hamlet has been smashed and thrown into the junk heap. Can every good citizen not well give thanks for that betterment?

Second—Spiritually. Especially during the first years of its better enforcement I speak for my own faith and my own fold. Prohibition changed for the better the whole life of the priesthood—and testimony confirmatory of this statement has been given to me by missionaries who have preached missions from the Atlantic to the Pacific, and who, against their previous prejudice and persuasions, have admitted the truth for the sake of souls.

Third—Socially. Wherever the law of Prohibition has been enforced there have come better homes and better hearts, sober fathers and husbands, happy mothers and wives, better fed, better clothed, better trained children. Misery, wretchedness and wrangling have given way to peace, contentment and self-respect. Want, hunger and nakedness have been replaced, plenty and food and clothing, and what is more cherished than all else, virtue now sits where once vice reigned.

(Continued on page 16.)

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Prohibition a Great Success—

If such results are not fair measure of success, wherewith or whereby shall success be measured?

The "Standard" once wrote editorially to this effect (the quotation is not by the letter, but by the sense): "Whosoever takes public stand against the saloon must have, in prudence, previously estimated, the power of the opposition that would rise up against them."

Mostly, I believe, the saloon's opponents have rightly measured its opposition and have faced the consequences. Gladly, knowingly, rejoicedly, contentedly, without regret or desire to retrace their steps, they have fought the fight, they have stood the fire, they have paid the full price. They have met opposition where they might well have expected help and their hands have been pulled down by those who might well have held them up. They have been slandered, calumniated, vilified, injured, at home and abroad. To use a modern term, they have been "broadcasted" as radical reformers, fanatics and dangerous men. No effort has been spared to disparage, to discredit and to destroy them.

The writing of this article will surely not add to the writer's good repute in some circles. Needless to say, the writer is not worried. He is content before God and man, both in time and eternity, to match the results of his struggles against the saloon with the results of the efforts of those who labor to restore and perpetuate it. The writer thanks God that he has lived to see the saloon's passing. He prays God that he may not live to witness its returning.

**ANNUAL SUBSCRIPTION TO
"GRIT" IS 11/-.**

"Grit" subscriptions received to 21/8/26, and where not mentioned the amount received is 11s.: Mrs. Wallace, 10s., 30/7/27; Mrs. L. Mills, 5s. 6d., 28/2/27; W. H. Hillsdon, 7s., 30/3/27; Miss A. L. Waterhouse, 5s. 6d., 28/2/27; Miss E. Coleman, 30/7/27; Mrs. Goddard, 30/8/27; Miss J. Brownhill, 2s. 9d., 16/11/26; A. A. Burch, 21s., 30/11/27; Mrs. Widner, 3s., 14/11/26; R. McIntyre, 5s. 6d., 30/1/27; Mrs. Jenner, 14/8/27; J. T. Woods, 37s. 6d., 30/6/29; B. Hook, 2s., 30/10/26; W. Vout, 7/7/27; Prof. Griffith Taylor, 22s. 6d., 30/8/26; J. Crawford, 21/8/27.

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The World Prohibition Federation.

At the eighth Council meeting of the Women's National Liberal Federation, held in the Kingsway Hall, London, on Wednesday, June 23, 1926, under the chairmanship of Mrs. Wintringham, J.P. (ex-M.P. for Louth), it was agreed, on the motion of Mrs. H. F. Buchanan, seconded by Miss V. B. Cumming, that "in view of the present economic condition of this country and recent experience

of the United States, it is desirable that the Liberal Party should take into consideration Prohibition as a solution of the drink problem." Over a thousand delegates were present, and the Temperance and Prohibition questions aroused great interest and enthusiasm. It is especially gratifying that the Oxford Liquor (POPULAR CONTROL) Bill was completely turned down by the Council.

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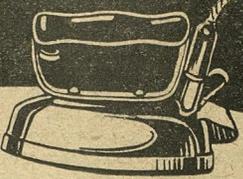
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