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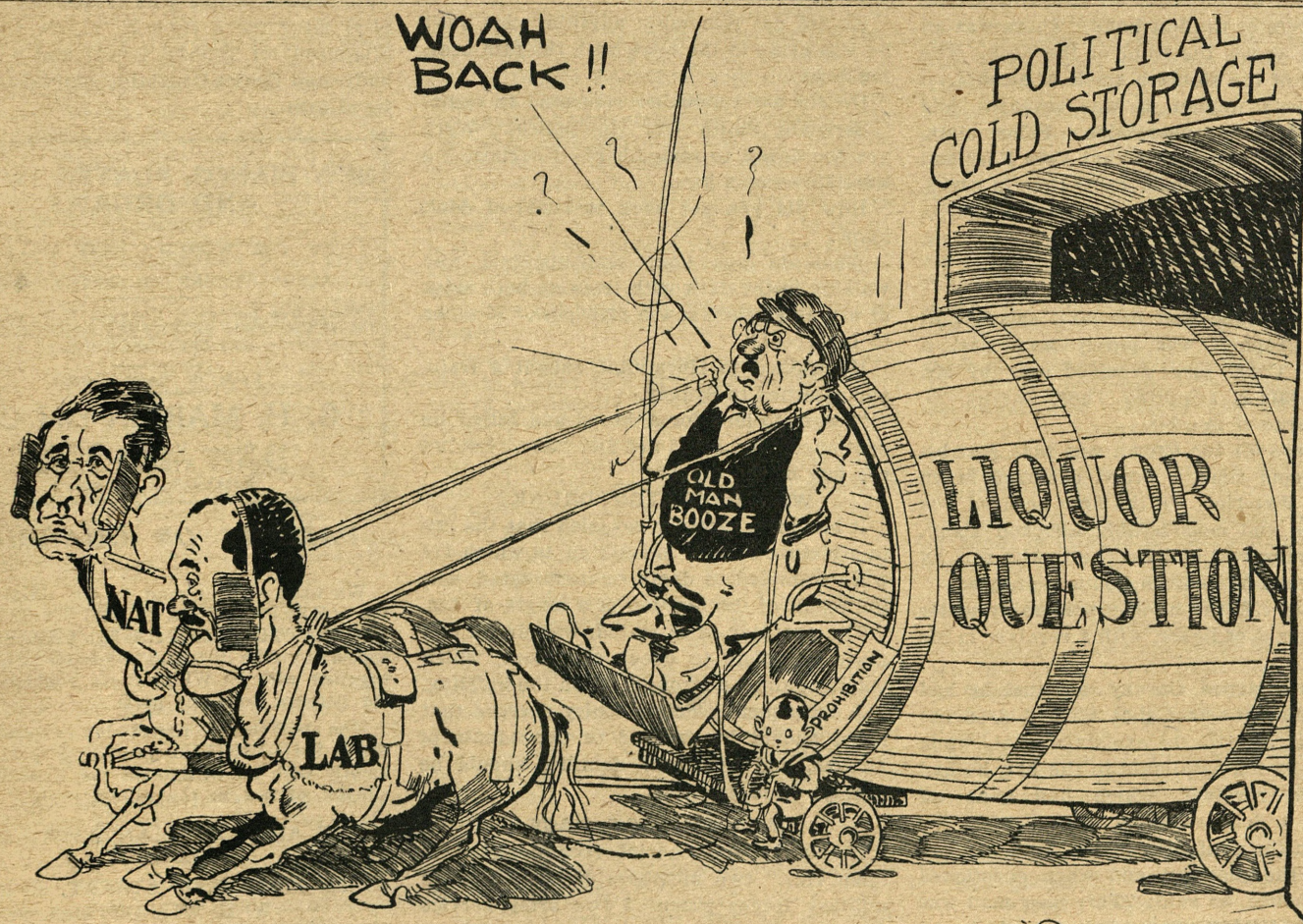
A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION.

VOL. XXIII. No. 9.

Twopence.

SYDNEY, MAY 2, 1929.

Registered at the General Post Office, Sydney,
for transmission by post as a newspaper.



ESTABLISHED 1890

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**MACHINE CASE
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BY THE VOTE OF PEOPLE

THE GHASTLY, SHAMEFUL DAILY RECORD OF BOOZE

The people gave a majority vote against Prohibition and voted the liquor traffic, the privilege of selling "poisoned water" for twelve hours daily, and protected such sale by law, and finally accept revenue from this calamitous source. Read these incidents with deepening shame and indignation:—

DEATH OF VERA ROSS. SLEPT IN PARKS.

No evidence was given at the City Coroner's Court determining by what means Vera Ross met her death among the cannas in Hyde Park on March 21.

So an open verdict was returned that she had died from asphyxia, but how she came to be asphyxiated the evidence adduced did not enable the Coroner to say.

It was stated that Dr. Palmer and Dr. Strathford Sheldon, who made an examination of the body of Vera Ross, who was 47, found a bruise above the left eyebrow, and small cuts on the back of the middle and ring fingers of the left hand. There was an abrasion across the front of the neck. The contents of the stomach smelt of alcohol.

The dead woman, it was revealed, had only 4/5½ in her possession. Police statements were to the effect that Vera Ross had been living for a considerable time in parks, and was a confirmed methylated spirits drinker.

BRAWL IN HOTEL. EX-ALDERMAN'S DEATH.

On the ground that the fatal shooting of Robert Prophett was purely accidental, a Criminal Court jury, presided over by Mr. Justice James, acquitted Thos. Garvey, 25, on a charge of murder.

The case for the Crown was that, just before closing time, a brawl occurred in an hotel at Waterloo. In the fight accused was assaulted and considerably knocked about. A shot rang out, and Prophett, who was an ex-alderman of Redfern Council, dropped.

Accused left the hotel considerably under the influence of liquor, with a revolver in his hand.

In his evidence, Garvey said that he had first denied the fact that he had fired the shot, but afterwards explained that, when pressed by his assailants in the bar, he had drawn a revolver, which had gone off through a door swinging open against his elbow in the confusion of the fight.

After the shooting, and when questioned by the police, he said: "This poor man was a friend of mine, whom I always liked, and on the election for the council I voted for him. I never had any ill-feeling toward him; nor did I have any intention of hitting him with a gun. I only did it to frighten those who were attacking me."

TWO DROWNED.

That one man, who could not swim, over-balanced in an attempt to retrieve a floating

oar, and that one of his companions in the boat attempted to rescue him, was suggested by witnesses at the inquest on the deaths of John James Ackroyd (31) and Albert Jelly (42), two members of a week-end party, whose bodies were found in the Woronora River.

The Coroner returned verdicts of accidental drowning.

The Coroner: What do you think happened?—I think they must have lost an oar. Jelly, who could not swim, evidently leaned over to grab it, and being half-drunk, over-balanced and fell in. Ackroyd probably tried to rescue him.

George Henry Hains, who gave his address as 5 Forsyth Street, Glebe Point, said they had a five-gallon keg of beer, which was drunk on Saturday. The next day they got two bottles of wine, and he, with Ackroyd and Jelly, drank it. They got three more bottles, but he remembered opening only two.

He did not remember anything else until he was alone in the boat, with the rain beating down.

He did not remember returning to camp. Sergeant Smith (for the police): Were you too drunk to remember?—I suppose we were three of a kind.

How did you get back to land?—I don't know.

What do you next remember?—I was walking in the dark with trees on both sides of me, and I then saw a sign post, "15 miles to Liverpool."

He walked to Hurstville, caught a train, and returned to Sydney.

"I went to look for Ackroyd and Jelly," he continued, "but could not find them. I didn't see any of the others."

WAS OPERATOR DRUNK?

It has been recently revealed that the fire in a picture theatre in Igilkino, in which 114 were trampled to death or incinerated, was the result of the ignition of a length of film.

The operator, it is stated, was drunk and made no effort to check the blaze, which quickly gained a strong hold on the building.

A subsequent official inquiry decreed that relief should be granted to dependents of victims, and that such families should be exempt from taxation.

MAD CHARIOT RACE.

Emulating the chariot race depicted in "Ben Hur," two members of the Victorian military forces procured two army service

horses and waggons from the Army Service Stores at South Melbourne, and drove down Miles Street at a great speed, to the eminent danger of pedestrians.

The police subsequently arrested Cecil Gordon Giles (29) and Jack Ransom Taylor (20) on charges of driving while under the influence of liquor.

POLICE HURT IN RIOT.

A savage brawl amongst a party of men at a café in Chapel Street, Windsor, late on Saturday night, caused much alarm, and several constables who endeavoured to quell the disturbance had to use their handcuffs to protect themselves.

Bottles were used freely by the hooligans and several shots were fired. A contingent of police from Prahran Station dispersed the rioters.

The police arrested Henry John O'Brien (22) on a charge of possessing an unregistered pistol; Arthur John O'Brien (21) for offensive behaviour and assaulting the police; Thomas Charles, assaulting a constable; and Roger Charles, offensive behaviour and assaulting a constable.

Constable Coates was treated at the hospital later for a broken thumb, Constable Simonsen for injured hands and a bruised body, and Senior-Constable Smyth for an injured arm.

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HOW WET IS DRY CANADA?

By MABEL WALKER WILLEBRANDT, Assistant Attorney-General of the United States, in charge of Legal Phases of Prohibition Enforcement.

* * What are the facts in the Canadian liquor situation? Has Canada found a means of dealing with the human craving for alcoholic stimulants that results in temperance and sobriety, satisfies its people and promotes the public welfare by eliminating liquor law violations, graft and corruption?

The answers to these questions are all found in the evidence of Canadian citizens, Canadian officials and the Canadian press.

Most of the people of the United States base their judgment of prohibition law enforcement on impressions gained from reading the daily newspapers. It is not unfair, therefore, to call attention to the first page of "The Vancouver Daily Province," published at Vancouver, British Columbia, January 27, 1928. A four-column, three-line large type "screamer" headline on that page reads thus: "Customs Report Urges Swift Clean-up of Shady Export Liquor Houses." The report is that of the Royal Commission on Customs and Excise.

Three columns on the first page are utilized to tell the story of Canadian customs and liquor dereliction, and additional columns are devoted to the same story on pages four and seven. On page two most of a column is devoted to charges of graft made against a number of employees of a Canadian Government liquor control board. * * *

Since 1916 Canada has had what amounts to "local option" in its nine provinces. No liquor may be sent into or shipped out of any province in violation of the regulations or laws of the province. The liquor business, except in two prohibition provinces, is Government controlled and managed, though manufacture and importation is in private hands. The sale of whisky and other liquors with high alcoholic content is a Government monopoly and is limited to sealed packages, bottles, or crates, not to be consumed on the premises where sold. Some of the provinces sell only to citizens who have purchased permits to buy. Members of clubs are permitted to maintain liquor lockers. Beer is sold in "parlours" but not at bars, and must be consumed at tables. Such, in general, is the Canadian system. Heavy import duties and excise taxes yield substantial revenue to the general and provincial Governments—and, incidentally, make the Government's activities dependent on the liquor demand.

PRACTICAL EFFECTS.

The practical effect of this system may be judged by these facts, taken from Canadian sources:

The 10,000,000 population of seven provinces having Government control spend approximately \$160,000,000 a year for liquor, an average of \$16 per capita.

In a year the sales of beer in Quebec increased 1,000,000 gallons. That the availability of beer, and strong beer, has not lessened the demand for "hard liquor" is indicated by the report of the British Columbia Liquor Board, showing an increase of 50 per cent. in the sales of whisky, spirits, etc., since the opening of beer parlours. The Quebec Liquor Commission report for 1924-25 showed an increase of 32,000 gallons in sales of hard spirits.

In Saskatchewan the Government liquor board reported a 33 per cent. increase in "hard liquor" sales in two years. In the same province arrests for drunkenness increased 125 per cent. in eight months, and its liquor board reported an increase of 111 per cent. in bootlegging. The Alberta Liquor Board stated that its greatest problem was

"moonshine" in the country districts, and the British Columbia Liquor Board gave as its opinion that as much liquor is sold by bootleggers as is sold in the Government stores.

These statements of fact are made without any reflection whatever on either the policy of the Canadian Government or the honesty and efficiency of Canadian officials. The fact is that the administration of law generally in Canada is on a highly efficient basis. There is less of judicial technicality and delay than in the United States and, in criminal cases, the prosecutions are speedy and result in a very high proportion of convictions. There is nothing, therefore, in the Canadian legal or judicial system which would give any encouragement to the violation of the laws placing the liquor business under Government management. In fact, the dispensary system has had much more propitious circumstances for a fair trial in Canada than it could have in the United States with our more cumbersome legal procedure and with our forty-nine different systems of jurisprudence.

SUCCESS?

Let us examine a little more evidence of the "success" of Canadian Government control or ownership of the liquor business. In 1925, in British Columbia, with the province acting as liquor dealer, there were 2,505 convictions for liquor violations, compared with 896 when the province was dry in 1920. Quebec, with a Government Liquor Board in charge of sales, had 1,043 cases of illegal sales in one year, compared with 105 cases under partial prohibition in 1920. In its report of the year 1924-25, the Quebec Liquor Commission reports that there were nearly 5,000 complaints against bootleggers and their establishments. The official report states:

"Even while we are convinced that we are able to hinder to a great extent the activities of bootleggers as well as of 'blind pigs' or illicit resorts, it does not appear possible to completely suppress them. . . . Notwithstanding our efforts, we are well aware that these illicit resorts still exist and that we shall never succeed in permanently closing up such places." * * *

Two sentences in the report of the Liquor Control Board of British Columbia for 1927 throw a dazzling light on the question whether respect for "law" is promoted by Government sale of intoxicants.

"The amending act of 1927 made provision for stores being kept open in the evening in cities with a population of over 25,000. This change was approved by the Legislature to counteract illegal activities where illicit selling takes place after the Government stores are closed."

The history of Government regulations and laws in Canada is an interesting record of the failure of "reasonable regulation" of the liquor traffic. * *

Ontario's experiment was 4.4 per cent. beer—and it satisfied no one. Now "hard liquor" is sold under Government board control. In other provinces the alcoholic content of beer has been increased from 2.51 per cent. to 6, 8, 10 and even 12 per cent.; wine from 6.94 per cent. to 15 per cent. and more. Closing hours of Government liquor stores have been extended from 7 to 10 p.m., yet bootlegging sales after hours persist.

The testimony of the Hon. W. E. Raney, Attorney-General of the Province of Ontario from 1919 to 1923, before a committee of the

United States Senate, brought out this illuminating commentary on the effectiveness of Government dispensation of liquor.

"At the annual meeting of the Licensed Victuallers' Association of Montreal . . . it was decided to ask the Quebec Liquor Commission authorities to solicit the help of the municipal police in order to put a stop to the clandestine and illicit sale of intoxicants in different parts of Montreal."

Evidently bootleggers were taking the profits out of the legal sale of beer!

The "Border Cities Star," published in Ontario, Canada, reports as recently as June 1, 1928, that a check-up of Government permits and sales of liquor showed a falling off in business for the Government liquor stores, which was attributed to "exceptionally large shipments of British Columbia liquor" coming to Canadian border exporters ostensibly for smuggling into the United States, but which was "short circuited" back into Canada without paying the excise tax.

HOW BOOTLEGGING HAS BEEN STOPPED!

More than six months after Government controlled beer parlours were opened in British Columbia the "Vancouver Sun" stated editorially that "bootleggers are almost as thick in Vancouver as corner candy stores. . . . How can sensible citizens expect a high standard of morality to obtain in greater Vancouver when greater Vancouver is honeycombed with bootleggers and road houses that specialise in an all-night trade?"

Has Government sale of liquor in Canada eliminated graft and corruption? The testimony of Mr. R. P. Sparks, head of the Canadian Commercial Protective Association, is that the customs service of Canada has been demoralised and corrupted. The men who in the beginning merely bootlegged liquor from Canada to the United States and vice-versa, and from one province to another of Canada, soon found additional source for profit in smuggling silks and other high-duty merchandise into Canada, through connivance with customs employees. The Royal Commission previously referred to investigated charges that \$200,000,000 worth of merchandise was smuggled into Canada annually with the assistance or knowledge of subordinate as well as high Government officials.

These facts are obvious: Government sale of liquor in Canada has not changed human nature to the extent of substituting a desire for 4 per cent. beer for a craving for "hard liquor"; the Canadian system has not put an end to drunkenness; it has not ended bootlegging; it has not ended disrespect for law, nor graft, nor corruption. And, fully as important, it has not brought an end to public controversy in Canada concerning liquor legislation. The liquor situation in Canada is still in an experimental stage, just as it is in practically every other country of the world.—"New York Herald-Tribune."

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THE BODY AND TEMPERANCE

LESSON VIII.

STRONG DRINK: DOES IT HELP TO DIGEST FOOD?

TEACHERS' NOTE.—This, the last lesson of the course, is shorter than the previous one, but will take at least as much time to teach effectively. Every effort should be made to make clear to the children that, (1) it is opposed to common sense to imagine that a substance which, as they can see by trying on the various foods, always hardens any organic matter which it touches can possibly render the same food softer by acting on it in the body; (2) it is quite possible for the senses to be deceived by the pain being dulled, while the harm is being done all the time. Children will be able to reason from the illustration of chloroform, or from some "pain killer" being applied to some aching tooth, that such action is possible in the delicate tissues of the stomach and intestines.

In fact, the difficulty in this lesson is that of over proof. It is the easiest thing possible to prove that alcohol is the enemy of digestion, but by such clear illustrations as will make the observer say, "If this is the action of alcohol on food, surely even a small quantity would stop the digestion." As he sees this is not the case he is often tempted to put aside the plain results as in some way leading to a false issue, and to rely on his own feelings of comfort when whisky has been taken to deaden the pain of an overloaded or dyspeptic stomach.

The reason of this apparent weakening of result in the body is that:—

(1) Liquid (and especially alcohol) is rapidly absorbed through the walls of the stomach and so is removed from the digestive organs. If the stomach were waterproof, instead of being as it is, like blotting paper, in that liquids pass through, no drinker could possibly digest his food. Indulgence in stimulants would quickly and invariably result in acute dyspepsia.

(2) The human body has an enormous power of recuperative force, and in a certain degree the organs of the body arm themselves against continued indulgence in alcoholic stimulant or other harmful action.

(3) Alcohol is usually very much watered, and in cases where it is taken as a digestive, is taken during meals, which, to a certain extent, lessens its power for harm.

The three experiments are very advis-

able. The first (that of the hardening effect of alcohol) only needs two or three test tubes and some spirits of wine (which is pure alcohol). The pepsin needed in two experiments can easily be obtained from the chemist. No other apparatus is necessary.

It cannot be too strongly insisted upon (as mentioned in the lesson) that all experiments as to the action of alcohol on food can only show *tendencies* and not *direct action*. But the tendencies are so clear that only the most obtuse intellect can be blind to the obvious conclusion to be drawn from them—viz., that alcohol cannot be a help to digestion, but rather the reverse, which is all that we are concerned to prove.

INTRODUCTION.

Our last lesson taught us that alcohol is not a food; it does not build up, nor warm, nor give force or moving power to the body. But some people think that, though it cannot do either of these things, yet it may be of use in another way. It may help, they say, the real foods to be prepared in the mouth and stomach and intestines so that they will nourish the body better. This lesson will tell us if this is so.

ALCOHOL DEADENS PAIN.

First of all, it is true that some people who have not learnt much about how their food is digested say that alcohol does help the real foods in this way. So it seems to do, for this reason: If you were going to have a painful operation performed on

your arm or leg, what would the surgeon perhaps do? He would give you chloroform. Why? It deadens the pain. You would not be able to feel anything of the pain while the operation was going on. Yes, but the hurt would be there all the time. In the same way people whose food does not digest properly have great pain while the food is being prepared for use in their bodies.

If, for example, there are pieces of starchy matter not dissolved, how these will hurt them! Now, if they take spirits, the pain will sometimes be deadened, because whisky or gin is a narcotic [explain that this word means "deadening" or "sleep-causing"] like chloroform, and so prevents the pain from being felt so much. If you had toothache and you got Mother to put some drops of something into the tooth to ease the pain, you wouldn't be foolish enough to think that what Mother put in made the tooth a good one again. No, it only stopped your feeling the pain. Yet, because the alcohol in spirits sometimes helps to stop the pain of digestion, people unwisely think that alcohol will soften the food and prepare it for use.

ALCOHOL HARDENS FOOD.

But does it do so? Let us look first at what alcohol does to food itself. You remember that in the mouth, in the stomach and in the intestine very wonderful liquids are poured on the food. What do they all do? They make the food softer and softer till at last it is just like milk, ready to soak through the walls of the intestine into the pipes which are to take it all over the body. That is the whole use of the food going through the process of what we call digestion. So if alcohol is to help this, it will make food softer when we pour some of it on any kind of food. Let us try.

(Continued on page 12).

BLACKBOARD SUMMARY.

ALCOHOL DOES NOT HELP DIGESTION BECAUSE:—

I. IT HARDENS THE FOOD.

II. IT WEAKENS THE MACHINERY FOR DIGESTION.

(a) It lessens the amount of saliva.

(b) It spoils the gastric juice.

(c) It does harm to the liver.

ALCOHOL INDEED HINDERS DIGESTION.

A SECRET TREATY

WINE PEOPLE COMBINE TO OPPOSE PROGRESS

"The secret treaty between the Governments of France, Spain, Greece, Hungary, Italy, Luxemburg, Portugal and Tunis, whereby these nations have agreed to establish an international wine office in Paris for the promotion of the consumption of wine throughout the world is merely the latest futile attempt of the liquor interests to stem the rising anti-alcohol movement throughout the world," said Ernest H. Cherrington, General Secretary of the World League Against Alcoholism.

"The fact that this treaty, signed in Paris, November 29, 1924, and becoming effective October 29, 1927, was kept secret until a copy was discovered hidden in the files of the League of Nations, savours rather of a conspiracy than of a legitimate Governmental function. Other trade agreements are usually matters of public record, while this one has never even been officially printed.

"The suggestion that the International Wine Bureau established in Paris by the nations signatory to this treaty will seek to 'demonstrate the hygienic quality of wine and its influence as an agent in the fight against alcoholism' is a practical recognition of the steadily increasing public sentiment against alcoholic beverages throughout the world. No one interested in the fight against alcoholism would consider recommending wine as an 'agent in that fight' any more than he might suggest eating more green apples as a cure against green apple colic. The alcoholic appetite formed and stimulated by wine soon desires stronger liquors. The only cure for alcoholism is the banishment of alcoholic beverages."

DRY LAW GUARDS PROSPERITY.

Henry Ford has again in his effective manner declared that the dry law guards prosperity. In the Wall Street Journal Mr. Ford said: "It is almost certain that a return of the liquor business would mean a decrease in wages; that no prosperity is possible unless the country is sober. Our present high qualities of production and high rate of wages—the highest in the world—are made possible by the industrious sobriety of the American working man. He could not get these things unless he earned them; he could not earn them unless he were sober and industrious. It is almost a mathematical certainty in my mind that if liquor comes back there would be an unavoidable decrease in wages, because liquor and prosperity never go together; so I want to say that if we admit liquor back into our country we are letting in one more ingredient of national poverty."

GERMANY.

The recent annual report of the International League of the Adversaries of Prohibition declares that Germany is no longer "safe for alcohol," and that abstinence propaganda "was having a very great effect upon the youth of the country." This is nothing but the truth. Two recent events in Germany are significant: 1. The compulsory drinking of toasts in alcoholic liquors—a tradition at least a century old—has been abolished in the Germany University Corps. 2. Father Elpidus—a veritable German Father Mathew—is in the midst of a vigorous total abstinence campaign in Rhineland, Westphalia, Upper Silesia and the East German provinces. In Danzig alone he has won 3,400 new abstainers among Catholics. He has enrolled 1,800 new abstainers in Berlin. The movement is spreading.

A NAVAL MAN IN U.S.A.

I, until three months ago, was a hard drinker, for the last 10 years, and have been pretty well dragged to the gutter through the stuff, having lost command of my ship, my home, self-respect, and nearly all the respect of everyone else. Three months ago I signed the pledge—that pledge with God's help I have been enabled to keep, but the temptation is still there and I'd like it taken away, for as soon as they (the "pubs") are closed, all desire to enter fades away!

Whilst in America I never used to look for a drink, simply because the temptation to drink wasn't there. We knew if we wanted it we could get it "on the sly," but that kind of drinking does not appeal. That has been my experience, and talking to many seafaring people the same view is expressed. The drink is a curse and every right-minded person knows it.

GOLF CHAMPIONS WIN BECAUSE OF PROHIBITION.

The "Sunday Chronicle," of London, recently printed an article by A. E. W. Compston, British golfer, according to an Associated Press news item, in which the golf star declared that prohibition had helped Americans enormously in their efforts for physical fitness. He expressed surprise at the number of non-drinkers and non-smokers he found among golfers in the United States, and provided an argument against the moderate drinker when he added:

"A British professional doesn't smoke or drink to excess, but you have to remember that Americans won our championship by only one stroke for several years—apart from Bobby Jones at St. Andrews—and perhaps that's just the difference, American youth seems more thorough, keener, than ours. If our young fellows hope to beat Americans they will have to show a little more thrust and enterprise."

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At the 311 services held since the inauguration of these wonderful meetings, about 80,000 requests for prayer, and 9,000 praise notes for answered prayer have been presented.

LOCAL OPTION

SUREST WAY TO PROHIBITION

Notes of an Address by ARTHUR TOOMBES at Social Questions Demonstration of the N.S.W. Methodist Conference.

With the existing conditions of public opinion, and the present state of liquor legislation, I have no hesitation in asserting that the easiest, safest and surest way to get total Prohibition is via Local Option.

OBJECTIONS.

Sometimes efforts are made to compare or contrast Local Option with Prohibition. These are not comparable. Local Option is a method—Prohibition an objective. Local Option is a method of securing local Prohibition over a local area. Others object that under Local Option in Scotland clubs continue to operate, and in New Zealand breweries deliver into Local Option areas, thus nullifying any benefits arising from the Local Option condition. The defect, however, is not in the Local Option principle, but in the legislative provisions associated with the law. Under our Queensland Liquor Act, Local Prohibition, as secured through Local Option, means that liquor cannot be bought, sold, delivered, bartered or otherwise disposed of within the area.

But the chief objection (that is, by friends of liquor reform) is that Local Option is too local, and its benefits too restricted because of the proximity of adjacent "wet" territory. As a general principle we might say that the larger the area under Prohibition the more effective the law, but the more difficult it is to secure it.

The argument against Local Option that the contiguous areas spoil the effect can be, and is, used against State Prohibition; in fact, in every campaign we are up against the argument that liquor will slop over from adjacent "wet" territory. But the remedy is not to refuse to put Prohibition into practice in the smaller area until the whole is ready for it, but to use the beneficial effect in the smaller area to convert the contiguous areas, and thus enlarge the territory under Prohibition.

ADVANTAGES.

The following are conspicuous advantages of Local Option:—First, Local Option gives immediate benefit to the more advanced areas. Every State has some parts where temperance sentiment is more pronounced than the rest of the State. In the Queensland State Prohibition campaigns the aggregate votes for Prohibition were 39 per cent. and 45 per cent. for the whole State. Some of the electorates, however, only gave a 20 per cent. vote for Prohibition, while others rose as high as 60 per cent. Ipswich gave a vote of over 58 per cent. on both occasions. If Local Option had operated instead of State Option, the city of Ipswich would now be under Prohibition.

Secondly, Local Option permits selection of area and concentration of effort.—Our

opponents have tremendous campaign advantages in their unlimited wealth. The Federal Secretary of our movement recently asked us what we considered our opponents three strongest advantages. My reply was: "Firstly, money; secondly, money; thirdly, money." With their tremendous campaign funds they can buy huge advertising spaces, unlimited printing, and newspapers and public men to support them in their campaigns. Because of our limited resources, the more we spread ourselves the more we accentuate our weakness in comparison with their financial strength. Local Option permits concentration on areas where sentiment is strong, where voluntary service abounds, where local funds are strongest, and also allows of outside help being supplied. On the contrary, our opponents can get no added advantage by concentration, because they already have sufficient funds to campaign adequately over the whole of the territory.

Local Option also gives us the choice, or selection, of area, for we are the attacking party and can determine which areas we shall concentrate on.

Thirdly, Local Option almost assures some progress. Using again the Queensland illustration, our two polls gave us no immediate result. If, however, the polls had been on Local Option, with a bare majority decision as applied to the State vote, we would have carried certain electorates for Local Prohibition on each occasion. This would have helped our friends, increased the morale of our forces, and, better still, have provided demonstrations that would convince and convert the public to an increased and enlarged experiment.

In his book, "Prohibition in Canada," F. S. Spence, one of the greatest Temperance leaders Canada has produced, makes this statement: "The gaining of municipal Prohibition meant practical demonstration of the benefits of its operation. Thus the 'dry' areas spread, public opinion was built up, and strong, sure foundations laid for larger measures."

Our experience in New Zealand was similar. Clutha electorate carried Prohibition—or, as it was there called, "No-License"—at its first poll. The experiment converted the two neighbouring electorates of Bruce and Mataura, as well as other electorates throughout the Dominion. First, Clutha went under "No-License," then two other electorates. At the next poll three other electorates adopted it, and at the next poll six additional electorates. The aggregate votes for "No-License" also increased from a 35 per cent. vote to a 55 per cent. majority in favour of No-License.

Local Option educates public opinion. We are being told so frequently to-day that edu-

cation is the most necessary thing in Anti-Liquor Welfare. I agree, but I disagree with those who think that the education should merely be on the physiological effects of alcohol. There is a great mass of public opinion unfriendly to the Liquor Traffic and hostile to the liquor habit, but not convinced that Prohibition is the right method of handling the problem. The great need to-day is a satisfactory Prohibition law in operation in some part of our territory, adequately enforced, thus proving Prohibition in practice is a success.

When we secure that experiment in operation in some part of Australia, our progress will be accelerated tremendously. This was the experience of America—that the testing out of Prohibition created a favourable public opinion with a constantly increasing vote, and a continually enlarging territory. Mr. Sutton, when President of the N.S.W. Licensed Victuallers' Association said: "Once No-License gets in in one district it will go like a whirlwind." More recently Dr. Funke, German President of the "wet" organisation, stated: "Let one European country adopt Prohibition and the whole continent is gone."

I conclude by reiterating that the easiest, safest and surest way to get total Prohibition in Australia is via the Local Option method.

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A GREAT RECORD OF SERVICE

EDUCATIONAL FOUNDATIONS FOR HEALTHY AND WHOLESOME LIVING

Report of the Central Council of the Father and Son Welfare Movement for the Year ended 31st January, 1929, presented at the Second Annual Meeting, in the Education Building, Sydney, on Wednesday, 24th April, 1929.

Our opening note is one of thanksgiving for a year of great opportunity and of undoubted progress. It has been our treasured privilege, through many avenues of service, to be of assistance to a large number of people, and to beneficially influence thousands of young lives.

The Father and Son Welfare Movement aims at strengthening the ties of parent and child to one another, to the home, to the church and the Sunday School. It assists young people in the solution of their life problems, and gives advice along the lines of social hygiene, personal problems (especially relating to sex instruction), civic responsibility and community service. Briefly, it endeavours to erect strong fences at the top of dangerous precipices, thereby making unnecessary ambulances to pick up broken humanity at the bottom.

These most desirable results are being achieved by personal interviews, by correspondence, by the wide distribution of suitable literature, by character-building talks to groups of boys and girls, by father and son and young people's services, and by lectures, to the sexes separately, illustrated by health and sex instruction films and stereopticon slides.

Personal Interviews.—Volumes of interesting chapters might be written on cases brought directly under our notice, both at the conclusion of our lectures, and at the office, for many parents and young people have sought our advice concerning problems which worry and perplex them. It is a great privilege to address an audience of three or four hundred women and girls, or men and boys, but it is a privilege equally to be prized to get into grips with the friendless lad who pours out the burden of his soul and goes away with a new outlook in life. If our work comprised no more than this surely it would be sufficient to merit the support of all right thinking men and women.

Correspondence.—From many parts of the land letters have come requesting advice, the number of such inquiries greatly increasing after broadcast messages on special occasions.

Literature Distribution.—At all our lectures the excellent literature of the Australasian White Cross League is circulated, leaflets being distributed free, and booklets for parents and for young people of various ages sold at a fraction above cost. We recommend particularly our shilling packet of booklets for parents and young people of both sexes; really a sex instruction library in an envelope, and we urge all parents to at least read two of the penny booklets: "The Innocence of Children," and "The Training of Children in Purity." In addition, we have made available at our lectures to women and girls a large quantity of pre-natal literature kindly supplied by Dr. E. S. Morris, director of maternal and baby welfare.

Character Building Talks.—To groups of boys and of girls the Director delivered during the year 187 character-building talks to approximately 27,250.

Father and Son Services and Young People's Meetings.—In 32 centres, 61 services, with a total attendance of nearly

11,000, were held, our special order of service being generally used. The Director was the speaker at the Petersham Baptist Father's Day Service, and the Father and Son Service at the Petersham Congregational Church, which was broadcast through 2FC.

Miscellaneous Meetings.—In addition, we addressed 21 miscellaneous gatherings, with a total attendance of 2,350.

Sex Instruction and Health Film Lectures.—In all, 112 film lectures were delivered during the year in 48 different centres, the attendances totalling over 15,000. In addition to screening, on all occasions, our great sex instruction film, "The Gift of Life," we presented a number of additional films, in conjunction with the Health Department, those shown to women and girls dealing with such subjects as How to Live Long and Well, the Female Body and Its Problems, the Effects of Venereal Diseases generally, and especially on the Female Organs, and Pre-natal Care, and those to men and boys, Health and Longevity, Working for Dear Life, and Whatsoever a Man Soweth. Illustrated lecturettes with the assistance of unique slides have been included in all programmes, to women and girls on "Building Healthy Australian Women and Girls," to men and boys on "The Journey from Youth to Manhood," and to mothers and other women over 16, on "Some of a Boy's Problems." We have received many strong testimonies to the great value of the films and illustrated talks.

Health Week.—We co-operated with the Health Week Committee, of which the Director was a member, films being screened and lectures given at the Millions Club, Scots' College, the Metropolitan Business College, the Rawson Institute for Seamen, and the Miller's Point Sydney City Mission, and general health talks delivered at the Central Technical School and the Sydney High School for boys. A lecturette on Australia's Greatest Asset was broadcast by the Director through 2GB.

Health Exhibition.—At the great Health

Exhibition in Sydney Town Hall, one of the chief attractions proved to be our screening, at frequent intervals during the week, films on general health subjects, and in this way we reached several thousand people of all ages. In addition, our display of illustrated cards on sex and health subjects excited considerable interest, as did also our talks to small groups at the various sessions. We also distributed a large quantity of literature.

Rawson Institute for Seamen.—It has been our great joy to meet, on several occasions, large audiences of appreciative seamen at the Rawson Institute, which is such a friend to the seafaring man.

William Thompson Masonic School.—To 96 fine boys, from 12 to 16, Mr. Kenny lectured with films, at the Baulkham Hills Masonic School, an institution of which every mason should be justly proud.

Factory Meetings.—Through the kindness of Mr. G. E. Ardill a series of lunch-hour film lectures to girls employed in Surry Hills factories was delivered in the Gospel Hall, Commonwealth Street, which was crowded throughout, the girls being most appreciative.

Father and Son Week-End.—We were pleased to co-operate with the acting rector, All Souls' Anglican Church, Leichhardt, in the arrangement of a Father and Son Week-end, including a Father and Son Tea attended by over 100 fathers with their boys, a largely-attended Sunday afternoon Men's Meeting, addressed by Dr. Harvey Sutton, and a Father and Son Evening Service, when the address was delivered by the Director to a large congregation.

Northern Coalfields Tour.—Two campaigns were conducted on the northern coalfields, the centres visited being Cessnock, Kurri Kurri, Maitland, Newcastle, Mayfield, Lambton and Charlestown, the attendances at our lectures, services and group meetings on the former tour alone totalling 7,810, and the Australian White Cross League leaflets and booklets distributed numbering over 3,500, whilst many sought our advice.

Mother's Day was celebrated by a crowded gathering in Granville Town Hall, the Mayor presiding, a soul stirring address being delivered by Rev. S. Varcoe Cocks, and an excellent programme contributed by first-class artists.

Sydney Sanatorium.—Two greatly appreciated film programmes have been presented to the doctors, nurses, patients, and

(Continued on page 12.)

Griffiths Bros.'

TEA
FIRST QUALITY
AND
DELICIOUS

SEND YOUR ORDER ALONG TO-DAY

A personal chat with my readers

ON BEING LOPSIDED.

We have all known someone who had one leg longer than the other, one shoulder higher than the other, one eye stronger than the other, or one ear more useful than the other.

Wherever there are two parts in the human make-up there is a possibility, I might even say a big probability, that such parts are uneven.

There is in us all a spiritual and a physical part, and very, very seldom do we meet anyone who is not uneven or without balance in respect to these two sides of our nature. We speak of "well-balanced people," those who are not easily upset, who seem to run on an even keel. We like such people, and often envy them.

The question is, can the lopsided ones ever be any different?

If on a picnic you have ever been in a small boat, you know that it is dangerous for anyone to rock the boat or tip it to one side, so we so seat the occupants that we can trim the boat.

Our nature, like a rowing boat, has many occupants; some of them we call passions—they often rock the human boat; some we call prejudices—they selfishly sit too far on one side and endanger the human boat.

These can all be put in their place and kept there.

When Christ came to the boat where the disciples were toiling, when it was dark, the wind contrary and the waves threatening. He took charge and an immediate change was experienced.

The sixth chapter of Mark relates the incident to which I refer, and it is worth pondering over.

Christ can trim the boat, save it from being lopsided, and from it meeting disaster.

Few of us fully realise the extent of our obligations and fewer still are prepared

to put in cold calculation the debt we owe. When you lend a man a pound he frequently acts as if he owned it. When you seek to recover a debt you frequently rouse antagonism and provoke resentment. This is a curious trait of human nature and we do well to face it.

When by some gift or service we repay a little of what we owe, we frequently claim to be praiseworthy, as though we had bestowed a gift, when, in fact, we only discharged a debt.

Some time ago a man asked a policeman friend of mine what would happen to him

if he put a stone through a big shop window. The policeman said, "I will run you in, and you will get at least a month."

The man replied, "I have not had a bed for weeks or regular meals for much longer, so I will smash a window and you can run me in."

The policeman said, "Don't be a fool; here is five shillings. Have a good feed, a good bed, and go and see Mr. Hammond." He saw me, got a job, and the next week said to me, "My luck has changed and things are going well."

I asked him if he had been back to see the policeman and he exclaimed with genuine astonishment, "What would I want to go and see him for?"

He had no sense of debt, no sense of obligation, no urge to express gratitude. Christ has done a million times more for us than the policeman did for that man, but we are not much different to the man.

Charles Coke Woods has written these very fine lines:—

If I have strength, I owe the service of the strong;

If melody I have, I owe the world a song;
If I can stand when all around my post are falling;

If I can run with speed when needy hearts are calling;

And, if my torch can light the dark of any night,

Then I must pay the debt I owe with living light.

If Heaven's gift has dowered me with some rare gift;

If I can lift some load no other's strength can lift;

If I can heal some wound no other's hand can heal;

If some great truth the speaking skies to me reveal;

Then, I must go a broken and a wounded thing,

If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;

Gifts are most mine when I most give them all away;

God's gifts are like His flowers, which show their right to stay,

By giving all their bloom and fragrances away;

Riches are not gold, nor land, estates or marts—

GRIT

A JOURNAL OF
NATIONAL EFFICIENCY
AND PROHIBITION

"Grit, clear Grit."—A pure Americanism, standing for Pluck, or Energy, or Industry, or all three. Reference probably had to the sandstones used for grindstones—the more grit they contain the better they wear.

Editor: ROBERT B. S. HAMMOND.

Office: Room 712, 160 Castlereagh Street, Sydney.

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Postal Address: Box 390F, G.P.O., Sydney.

SUBSCRIPTIONS:

Subscriptions may commence with any issue, the paper being posted for 52 weeks for 11/-; outside the Commonwealth, 12/6.

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SYDNEY, MAY 2, 1929.

The only wealth that is, is found in human hearts.

BENEATH THE SURFACE.

We frequently confess that we cannot understand some people. This is not surprising, since we often don't understand ourselves.

The fact, of course, is we are not at much pains to do so.

We are self-absorbed, too little considerate of others, and while on this account we often hurt our friends we even more frequently miss good chances of helping or enriching them.

The writer of these lines renders all friendly people very real service by suggesting a ministry of little unobtrusive remembrance and kindness.

If I had known what trouble you were bearing,

What griefs were in the silence of your face,

I would have been more gentle and more caring,

And tried to give you gladness for a space;

I would have brought more warmth into the place—

If I had known.

If I had known what thoughts despairing drew you

(Why do we never try to understand?)

I would have lent a little friendship to you,

And slipped my hand within your lonely hand,

And made your stay more pleasant in the land,

If I had only known.

(Continued on page 10.)

OPTIMISM IS COURAGE

ON TURNING LIABILITIES INTO ASSETS

By JOE LONGTON, Special Representative in America for the Sydney "Sportsman."

The "not religious" but rather "unintelligent" wowser—the Reverend Ima Sniffleton, of Peach Grove, Idaho—once said to me: "My wife for years has awakened every morning with a severe headache. Recently I got her to take 'Nervino,' and do you know, she gets well immediately and goes about the house singing and laughing all day."

"Let me see that bottle," I said. It read, "35 per cent. alcohol." I then replied: "No wonder—she's drunk most of the time." There is only one instance of how the liquor octopus's tentacles became entwined with American life in the "wet" days. Alcohol was in everything but corned beef and carrots. It was in every "patent medicine" and reached every human from the cradle to the grave. All that has been eliminated since Prohibition. Sniffleton's wife suffers no longer from headaches, being, as it were, that she is over her "jag," and the rising generation have a chance to go through life without the inherent craving for alcohol that the liquor octopus's "drive" on humanity to increase the lust for alcohol produced.

Jacob (Jakie) Raskob, a half-breed Pole of foreign extraction, and Chairman of the General Motors Corporation, was selected by "Alcohol" Smith to "warm the chair" as Chairman of his National Committee. Jakie lost his eldest son recently in an automobile turnover.

I do not figure Jakie being as "wet" as he is religious, as his recent gift of a million dollars to a Delaware Cathedral, and being made Sir Jacob Raskob by the Pope, leads me to that thought.

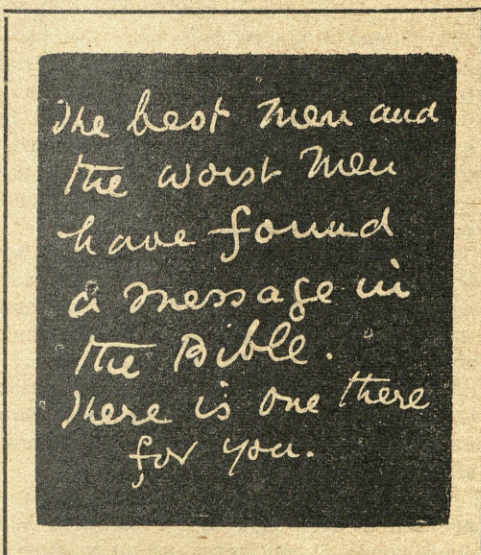
Australia's "hot water bottle wowzers" (wet inside and dry outside) rebel at my optimism. All the Prohibition fanatics I have met from Australia want to borrow my optimism in order to break away from "making to-morrow out of yesterday." I have no optimism to lend, since God has so much to give, and I may relieve them of their dilemma by giving them the news that "optimism is courage" and "pessimism is cowardice."

The defeat last September will become a splendid asset if we will only set ourselves to learn the lessons it teaches. The past "lambastings" that "bung" has given you are only the "cycles of events" that lead to the Prohibition that Australia will adopt within the next ten years. Wowserism, not John Barleycorn, is Australia's greatest curse. It is the no man's land and wire entanglements between the aggressive Prohibitionists and the defensive John B. Korn.

The difference between the hours when I was courting my wife and since we were wed is that in those first hours she "waited

up for me to go home." Now she "waits up for me to come home." I have not seen her in nearly seven months, and eleven months will have elapsed before I see her again. As my staunch little friend, Helen Graham, says a prayer for our safety in her daily routine, I am once again optimistic, and certain that God will protect us both, and see us safely together again.

Nearly 5,000 miles separate us. The great Rocky Mountains, with deserts on each side, divide us. But the "Almighty Ruler of all" keeps us united. The same applies with you in Australia and me in America, between whom the Pacific Ocean forms an



international boundary. Some men and women gain fame and fortune out of what is seemingly "a waste of time," and I think that this great effort I have made for "Grit" has not been wasted.

Rockefeller made his fortunes out of gasoline, which was formerly a "waste" called "scum." The "scum" of the world have always attained fame wherever they have made an attempt to convert their "seeming" liabilities into assets. Both Mr. Keen and Mr. Coleman—the mustard magnates—made their fortunes out of "not what mustard men ate, but what they wasted on their waistcoats and moustaches," in the days when "facial forget-me-nots" and other spinach and alfalfa decorations glorified the "ponums" on the men of yesterday—the days when the "Sallys and their sheiks" could fearlessly face the daguerrotype operator—and of which tin types they can now say as they condemn the youth of to-day, as they, too, were condemned then by the older generation: "Gee! But we did look pretty," as they view their pictures a la "starched angel style."

I am writing this article in Providence, Rhode Island, where I realise that yesterday I completed a trip through every State

in this Union for "Grit," since I have been so encouraged by "Grit's" "Mender of Broken Men." I also realise the influence that Mr. Hammond has exercised over me towards making my past a pleasure, me a better man, and my future a brighter aspect. Environment has worked wonders for me, and the future outlook for me and my family has been enhanced in every better way. The individual in this instance is now described by the company he keeps. That was proven recently, when a person asked another man for my "recommendations," and they were given—here in America—in two words: "Mr. Hammond."

Upon leaving New York I took the night boat to Providence, and motored from there into Massachusetts. I went through the cities and towns of Pawtucket, Attleboro, Walpole, Norwood and Dedham to Boston. I took the famous Washington Street trip. Washington Street is the longest street in the world, and runs from Providence to Boston, nearly fifty miles. I then motored through the ladies' shoe centre—Lynn—to Salem, the "witch city," and the centre of the leather belt. From there I went to Gloucester, the fishing port, and after leaving the textile city of Lawrence and the shoe city, Haverhill, I continued down along the banks of the Merrimack River, which I crossed at Newburyport into New Hampshire, where I journeyed along the "pike" to Portsmouth.

After leaving the "shipyard city" I drove across the Piscataqua River into Maine, and on through the industrial cities of Kennebunk and Biddeford to Portland, Maine, where I said: "I have been clear around the U.S.A. and into every corner State in the Union for 'Grit.' Yes, in one year. I have traversed the Canadian boundary line, the length of both the Atlantic and Pacific Oceans, and along the Rio Grande and the Mexican border and the Gulf of Mexico."

The corner States are California, Florida, Washington and Maine. I have yet four months of travel in the interior, all of which I have already described on previous trips, so there is not much more that I can tell you without a repetition of what you have already read.

My verdict is "Prohibition is good and getting better."

From Portland I motored through Sanford and Rochester into Manchester, New Hampshire, and then on to Bennington, Vermont. I then crossed the State line into Massachusetts again and drove through the prosperous cities of North Adams, Gardner, Fitchburg, Lowell, Worcester and Webster into Rhode Island, via Woonsocket.

The old "Sabin Tavern" here in Providence is the Cornell Men's Furnishing Store. Shoes and shirts are being sold in the old bar-room where the plot was hatched to "board" His Majesty's schooner "Gaspee." Then and there the first blood was shed in the Revolution that lost Great

(Continued on page 10.)

Personal Chat—

(Continued from page 8.)

I wish at least one thousand of my readers **WHITE ELEPHANTS.** would go on an elephant hunt—that is, a “white elephant” hunt. Every one of us possess things that are lying idle, deteriorating, and taking up room that could be put to better use.

Please send me some of these “white elephants.” What is never used by us might be put to daily use by someone else.

You must not misunderstand this invitation, as did the ladies who were asked “to bring something they had little use for, but yet was too good to be thrown away entirely.”

Nineteen ladies came, bringing their husbands! I might easily have several tons of things in response to this invitation sent to St. Barnabas Church, George Street West. There is always someone there and we have the room to receive such things and can handle almost any conceivable kind of thing with useful possibilities.

When you feel cold you can be sure many are feeling it more—when you are snug under warm blankets you can be sure many are not half as snug. On their behalf I will thank you.

The Editor

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Optimism is Courage—

(Continued from page 9.)

Britain's wonderful colony America. Once again, alcohol and the bar-room played a part in the distress of British humanity and proved a national disaster.

Before leaving New York on this trip I went down into the Bowery to look over the Howard Bar at Nineteenth Street and Third Avenue. It is Madame Claire's Fashionable Millinery Parlour. It is the last landmark connected with my “debauchery days.” It was there that I took “the last drink of alcohol in Joe Longton's life.”

En route from New Hampshire to Vermont I picked up a Dominican Father and gave him a lift. He was selling everything from a crucifix to a scripture. During our conversation I asked: “Is it true that you do not believe in enlightening your people? Why does the Roman Catholic Church combine rum with Romanism?” He replied: “The liquor interests represent the intelligent class, and they are the greatest contributors to the Church. We are, therefore, always eager to encourage them in politics and social standing. They constitute the brainy element and the unenlightened do not. There is an element that must not be enlightened.”

I immediately concluded that there lay the reasons why “the liquor interests' goal-posts were the breasts of all nations,” and that the suffering humanity were the rank and file we observe living in abject poverty all around “the bulging, bloated octopuses of the liquor traffic who loosen moral fibre and tear down national sinew and moral standard of humanity.”

The victory in November, 1928, has announced to the world that Prohibition has made good. It will repay us all to memorise these noble lines penned by Edgar A. Guest:—

Who can tell gain from loss is truly wise;

Both have the way of seeming what they're not.

In the day's failure fortune sometimes lies,
In the day's triumph anguish is begot.

Not in the goal itself does triumph close.
Time takes small notice of the single feat.
Man proves his worth by facing many foes,
What's done with victory ends the balance sheet.

Two men there were who fought a battle through,

In such a struggle one man had to yield,
And that was years ago, and people knew
And cheered the victor as he quit the field.

Knowing defeat, the loser kept his head,
Nurtured his strength till he could fight again,

Found in his loss the lesson to be read,
And lived at last to laugh at all his pain.

The little victory made the other proud.
Never again his strength was seen to bloom.

Years passed and he was swallowed by the crowd;

What seemed to be his triumph was his doom!

Banish the woes of the winter,
There's nothing in winter to shun,
Make yourself feel like a sprinter,
Make it a season of fun.
Banish your colds and complaining,
Such ills there's no need to endure.
There's aid for good-health regaining
In Woods' Great Peppermint Cure.

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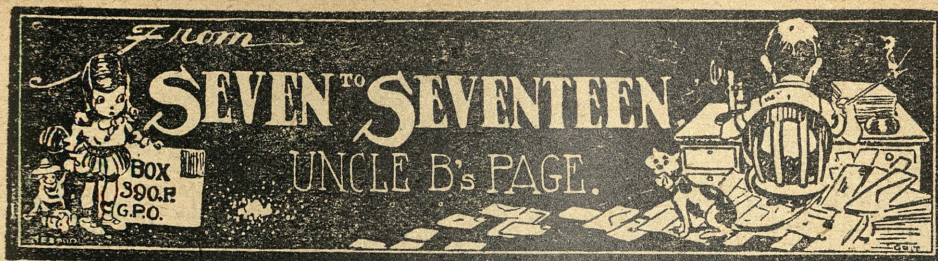
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All boys and girls between the age of seven and seventeen are invited to join the family of Uncle B. Write only on one side of the paper. Send the date of your birthday. There is no fee to pay. If you do not write for three months you are a "scallywag."

Address all letters to Uncle B, Box 390F, G.P.O., Sydney.

THE COST OF A BOY OR GIRL.

Sometimes boys and girls have impressed upon them that they are "no use to anyone," "good for nothing," "a regular nuisance," "a perfect pest," etc. The fact is, boys and girls are very costly and very valuable.

An average child from the time it is born till it is eight years of age costs in cash about £300. From eight to fourteen the cost is very much more, both in clothing and food, with the additional cost of schooling.

School is not free, because the teachers are paid, the school is paid for and someone bears the cost. I estimate that from six to fourteen the cost will be at least £600. So that you fourteen-year-old ne's and ni's cost from £900 to £1,000 in cash. The service necessary to rear you, the shelter and care cannot be charged up.

From fourteen the expense increases greatly. You are worth it all and mothers and fathers do not grudge the self-denials, the sacrifices and the hard toil necessary, but surely it is up to us costly folk to repay in both love and cash the splendid things that have been done for us.

Let us have a constant remembrance of the fact that we cost a lot and are worth a lot more than we cost. This should not make us conceited or self-important, since others cost just as much and may be worth very much more—but it should make us self-respecting.

We should ever remember how much we owe to those who worked hard for us, those who continued to love us and those whose skill and gifts enriched us with knowledge and the equipment to earn our living. Be thankful—be gladly thankful, and don't be miserly in expressing and showing your gratitude.

UNCLE B.

OUR LETTER BAG.

BEAUTIFUL.

Sylvia Waters, Burradoo, writes: I suppose Una has told you of our excursions during Easter to Seery's Mountain. From the highest point we could see about 40 miles of the surrounding country, which consisted of mountains and valleys, and looking eastward on the horizon was about a mile of blue, which was the ocean somewhere near Jervis Bay. We could also see a great stretch of father's land in Meryla and some small huts which belong to other people owning land there. Descending to the valley below by a bridle track we found numerous beautiful ferns and trees including the kurrajong trees. On returning we found the ascent very steep and tiring, but

nevertheless our trip was most interesting and enjoyable. We intend going again next Saturday and will camp overnight so as to be able to make further explorations, and we hope to do some fishing. I should love you to see it all, Uncle. It is a splendid holiday trip and I am sure you would find it as pleasant an excursion as we did. I must conclude now, Uncle, for I think between Una and myself we have told you all.

(Dear Sylvia.—While I may never see Seery's mountain you have made it stand out as beautiful and worth seeing. It is very nice to read of your happy excursion, and if you carried out your plan and went again the next Saturday I hope you will tell us if you made any fresh discoveries.—Uncle B.)

THE LAND OF LOST THINGS.

Amy Woodman, Forge Creek, via Bairnsdale, Victoria, writes: We had harvest festival the Sunday before last. Mr. Basham was the minister. He told the children a story about the land of lost things, so I shall pass it on to you. Once there was a boy who always lost his temper and never tried to stop himself, but he would get the sulks and weep about it, so one day he wept himself to sleep. He dreamt he was walking along a road when he met an old man. He asked the boy to come along the road with him, as he wanted to talk to him. They had not gone far when they came to a bridge over a big river, and underneath was a number of people grasping at little gold pieces that were floating around in the river below, but when brought out in their hands it turned black. The boy asked him what the silly people were doing down there. "Ah" he said, "they are looking for the things they have lost." Then they walked on and they saw more people in a garden picking fruit and flowers, but when they picked them they turned black, just like the other things. "What are those foolish people doing?" Said the old man, "They are in the land of lost things and are searching for the things they have lost." Many a yard they went, till they came to a hill which always had plenty of traffic on it. They watched from the top of the hill, from which they could see clearly what was going on. The boy asked the man what were they doing. The old man replied, "That is the land where the people have lost their tempers and when you lose your temper you hurt the people around you just like they are." The little boy woke up then. He thought if he hurt his mother and the other people like that, he did not think, and now he is quite good. Our text was, "If He so

clothed the grass then will He then not clothe you?" On the following Monday night the Bairnsdale choir came out and gave us a concert. They sang beautifully, too. Mr. Basham auctioned the harvest then, and received £4/10/6.

(Dear Amy.—Thank you for writing again and for telling us such an interesting story. Mr. Basham will be more than pleased to find you remember it so well and passed it on to the many ne's and ni's who read the letters on "page double one."—Uncle B.)

A C.E. PICNIC.

William McWilliam, 3 Dudley Street, West Marrickville, writes: I went to the St. Barnabas' Christian Endeavour Harbour Excursion on Easter Monday. We had a nice time. We had lunch at Goat Island. We stayed on the island a few hours having games and use of the swings. I took a lady up on one of the swings. She was delighted, and said it took her back to her girlhood days. I liked the swings. I had not been on one for five years, so you can imagine my joy at being able to use the swings. I saw the goat at Goat Island. It must be rather lonely there, without any other goats, except human goats, that might come along sometimes. Before we left Goat Island we had our photo taken by a few people who had their cameras with them. After leaving Goat Island we went to Clark Island for tea. On the way we sang Alexander's hymns. After having a stroll around Clark Island we went back to Fort Macquarie, arriving about 6 o'clock. I was very sorry you were not able to come. I suppose you were busy as usual. I did not know there was a "Grit" cousin with us in the launch until we were nearly into Fort Macquarie. It was Nellie Grant, of North Ryde. She gave me a letter to post to you. I do hope you will have got it, and that you do not lose it, as I might be blamed for it. Since my appeal in "Grit," Ida Southwood, Turramurra, has written to me. I also received a card from one who signs himself as Cousin T.H. The postmark is Wallerawang. Would you tell me who it is? Well, you caught Ruth Stephens about her last letter. I wonder what that mysterious CYS means? I have not yet received a letter from the Chief of the Scallywags. Perhaps more than one can claim the title. Well, I found the missing "Grit" amongst some old papers in an old cover. When are you going to send the extra "Grit"? I am studying hard for the Scripture examination. I haven't had much time lately, and the examination will be here in about five weeks. I see mention of Uncle Joe Longton writing to some of my cousins. Would you please tell him to write to me? Also, a letter for page eleven to all the cousins. On Good Friday I went to the united service in the Pitt Street Congregational Church in the morning, and as you are aware I went to St. Barnabas' at night. I enjoyed both the services.

(Dear William.—Your "cousins" will read your letter with interest and will envy you that lovely day's outing on Easter Monday. The letter you posted arrived quite safely, so you will not be blamed. Anyhow, Nellie is what the Americans call a "good scout," and would not have been hard on you if you had forgotten, as so many of us do.—Uncle B.)

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Band of Hope Lessons—

(Continued from page 4.)

Here are three glasses: two days ago I put a small piece of lean meat in each. On the first I poured some gastric juice like that in the stomach, on the second I poured some cold water, on the third some alcohol. What has happened?

[The teacher will elicit from the children that the first is dissolved—i.e., digested, the second is made softer, the third is made quite hard, like leather. If it is not possible to arrange for the three examples, at all events the two last will be easy. The children may not be able to see that the meat in water is changed; one of their number, though, can test this, or they may be told to test it at home.]

Yes: alcohol, instead of softening, hardens food, not only building food such as meat, but others also. [The point may be further illustrated by the following simple experiment: put a few lumps of salt in two tubes; add alcohol to one and water to the other. The salt in the first will remain quite hard, that in the second will dissolve. The same thing may be shown with sugar. Or, put white of egg in two tubes. Add alcohol to the one and water to the other. The alcohol will harden the egg, the water will make it thinner. The first result is obtained also when an egg is boiled, but, as is well known, boiling makes the egg less digestible.]

Now, I do not say that every drop of beer or wine or spirits which is taken into the body will do just like this, because a good deal of the alcohol passes away from the stomach without any effect at all. But we can quite clearly see, can we not, that alcohol cannot digest food—that is, make it soften, for its only effect is to harden it.

ALCOHOL SPOILS THE DIGESTIVE ORGANS.

But though alcohol hardens food and does not soften it at all, yet there are some persons who think that it helps the digestive liquids to dissolve and prepare the food better. Let us see if it does this. First of all, the food is softened and partly prepared in the mouth. What softens it? And what kind of food? Yes, saliva in the mouth softens the food and also turns the starchy matter into sugar, which can easily be dissolved. But alcohol draws away the saliva in the mouth (owing to its great attraction for water), and so if a man has been drinking heavily he has not so much saliva to moisten and digest his food. A hard drinker of beer or spirits is always very thirsty; his mouth gets dry and parched, and so the starchy food remains starch as it passes into the stomach.

And how does alcohol act towards the gastric juices, which digest the meat, egg, cheese and other building foods? It does not make this less in quantity, but it spoils it. How can we tell this? Here is some gastric juice. [This experiment can be performed with pepsin solution, which can be obtained from the chemist. Pepsin is the active principle of gastric juice.] If we pour some alcohol into it, what happens? The part of the juice which does the work of digestion is turned to powder, and falls to the bottom of the glass. It cannot help to digest the food so well as it did before.

It also does harm to the liver, from which the bile comes which digests the fats. But we need not talk of this, for I think we have learned enough to show us that alcohol, whether taken in beer or wine or spirits does not help our food to grow softer or more fit to build up or warm our body. On the contrary, it causes the food to become harder and makes the different juices, which should soften it, less able to do their work.

WHAT WISE PEOPLE WILL DO.

Now we have come to the end of our lessons. We have learnt what wonderful machinery for preparing the food has been provided by God. We all of us ought to be careful, therefore, only to eat and drink those things which will do us no harm, but, rather, good. We have learnt that alcohol is not a food at all and that it stops our real food from being properly prepared for use. If we are wise, therefore, we will never have anything to do with it so long as we live. No healthy person need touch it. He will be far better without it.

A Great Record of Service—

(Continued from page 7.)

others at the Wahroonga Sanitarium, on both occasions the audience making a contribution.

Conferences and other Gatherings.—The Director has addressed several special gatherings, including the Church of England Men's Society Conference, Presbyterian Men's Leagues, Young People's Institutes, etc.

Street Solicitation Problem.—Of all temptations in youth's pathway in our city, and we fear, in some country centres, that of street solicitation constitutes perhaps the greatest menace. We, during the year, rendered services of a particular nature with most satisfactory results.

Taking the Message to the Slums.—As this report is being prepared, we have just concluded 14 film lectures to crowded audiences of women and girls, and men and boys, in the Sydney City Mission Halls in seven of the over-crowded parts of the city. There yet remain six halls to be visited and twelve lectures delivered. We thank Rev. S. McDonald, General Secretary of the Syd-

ney City Mission, and his loyal band of missionaries and sisters, for their splendid co-operation.

Our New Offices.—During the year we moved into more commodious offices, this step being rendered necessary by the development of our work.

Co-operation of the Minister for Education.—We desire to place on record our thanks to Hon. D. H. Drummond, M.L.A., Minister for Education, for his great sympathy with our work, as evidenced by his requesting teachers to render us every possible service. Mr. Drummond's letter of introduction to head masters has proved of very great value to us.

Thanks.—To our subscribers for their financial assistance; to our Honorary Auditors, Messrs. George A. Blackett and Lewis; to the clergy for opening their pulpits and halls to us, announcing our meetings, and distributing our publicity matter; to the Press for written articles and pictorial illustrations; to teachers of Colleges and Public and Private Schools for giving our work so much publicity; to assisting speakers and artists, and to all who have in any way contributed to the great success of our second year, we record our sincere thanks.

Finance.—An increased number of regular subscribers would render possible a greater service to those in less privileged circumstances, and we earnestly and respectfully appeal for donations, large or small. So great is the faith of our Honorary Treasurer in the value of our work, that he has, from time to time, advanced considerable sums of money in order that our progress might not be impeded, whilst the zeal of our Director, assisted by Mrs. Kenny, has not flagged, even when the financial outlook has not been at all bright. We sincerely hope it will be possible as the work progresses to recoup Mr. Kenny for what he has, for the time being, in the interests of the work and the welfare of boys and girls, sacrificed.

Looking Ahead.—Our field for labour is vast, and we have an earnest desire this year to reach a much greater number of parents and young people. Our plan includes film lectures throughout a great part of the Metropolitan Area, several country tours, lectures to military trainees, industrial workers, college students, etc., etc. To render this possible we must have, in addition to the increased contributions already requested, a motor car. As the result of Mr. Lawrence Campbell's fine effort since the year closed, we have the nucleus of a fund to provide a car. Will you help us to make the car an accomplished fact?

In Conclusion.—Christ said: "Ye are the salt of the earth." Someone has added: "Put yourselves at the decaying points of social life and stop the putrefaction." This command we are endeavouring to carry out. Will you help us?

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**WHO WERE THEY?**

The Angry Suitor: "You're hardly ever at home nowadays; always going out—with other men."

His Fiancee: "Why, I've been in every night this week with two exceptions."
"Who were they, I'd like to know?"

HEARING THINGS.

An ex-colonel was playing a round of golf. He was playing very badly, and presently noticed a man watching him.

"What the deuce are you looking at?" thundered the colonel.

"Looking at?" answered the man. "I'm not looking. I'm listening."

RATHER SUSPICIOUS.

Magistrate: "Are you sure he was intoxicated?"

Policeman: "No, sir, not positive; but his wife says he brought home a manhole cover and tried to play it on the gramophone."

TSCH-TSCH.

"Where is your maid, Mrs. Dingleflatter?" asked her friend.

"Oh, I had to dismiss her. Why, only the other day I asked her to take Poodles out for some air—"

"Yes?"
"—and she wanted to know where the nearest service station was!"

HE WOULDN'T TAKE MUCH ROOM.

Willie had been good, and as a great treat his father had taken him to the museum.

"There, Willie," said father, pointing to a lion displayed amid realistic surroundings in a glass case. "Look at that big fellow. What do you think of him?"

Willie gave one glance at the animal, then burst into tears.

"Take me home, daddy," he sobbed, trembling, "I want to go home."

"Don't be afraid, Willie," replied the fond parent. "That lion is stuffed."

"But—but he could still find room for a little boy like me!"

FASHION NOTES.

Post Office Girl (to her assembled friends): "The evening cloak was a redingote design in gorgeous lame brocade with fox fur and wide pagoda sleeves."

Patient Customer (having failed, so far, to attract attention): "I wonder if you could provide me with a neat brown stamp with a dinky perforated hem, the toute ensemble delicately treated on the reverse with gum-arabic? Something about 1½d."

SUGGESTIVE.

Minister: "I wish to announce that on Wednesday evening the Ladies' Aid will have a rummage sale. This is a chance for all the ladies of the congregation to get rid of anything that is not worth keeping, but is too good to be thrown away. Don't forget to bring your husbands."

AIMED TO PLEASE.

A Chinese delivering laundry in an American mining camp heard a noise, and look-

ing around he saw a huge brown bear sniffing his tracks in the newly-fallen snow.

"Huh!" he gasped. "You like my tracks, I makee some more."

VERY RUDE.

Policeman: "As soon as I saw you come round the bend I said to myself, 'Forty-five at least.'"

Lady Driver: "How dare you! It's this hat that makes me look so old."

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DAILY INSPIRATION

By FARELIE THORNTON.

(Author of "Heart Cheer," etc.)

SUNDAY.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."—Rom. 1: 16.

"For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent . . . hath not God made foolish the wisdom of this world . . . for the world by wisdom knew not God."—1 Cor. 1: 18-23.

Yet man's wisdom—so-called—to-day is put in the place of the teaching of God in the Scriptures. Man, by wisdom, thinks he can know God in a better way than our forefathers who lived and died in the faith of the Cross knew him. "A new appeal is needed to-day," they say. "The old methods have lost their power." Why have they lost their power? Because they are despised, and not used. Where they are carried out, the same power is evident. The old appeals never fail. Why have so many of the churches to-day lost their saving power? Because they have resorted to new methods. The narrow way which the saints of old passed through has become too narrow. We want a broader path. The old is quite out of date. New times, new ways. So the old ancient pagan errors are served up in a new form and suit the palate better than the Bread of Life. We want something more fashionable, something which agrees better with the modern love of pleasure and material things. Let us call it practical religion of daily life, and it will take on marvellously. But let us have done with repentance for sin—"emotionalism" we call it—and all that looking for a city which hath foundations whose builder and maker is God. This is the world we have to live in. So half-truths are made to do duty for the one great fact, man's fall and need of a Saviour—not a mere man like himself, but a Divine Son of God, co-equal with the Father Who will have all men come to repentance. The old Gospel is still the power of God to salvation, and more efficacious than all the new tiger and ape theories which have never yet been proved, and have no solid foundation. This wisdom of men is foolishness with God, but very popular with man. It looks so advanced. Men dread the epithet "old-fashioned." Jesus would be called so to-day, but men have invented a new Jesus to suit the times. But He is "the same yesterday, to-day, and forever." He has not changed. Neither has man's evil nature and need of regeneration changed. The old Adam is still alive, and needs to be effaced by the new man.

MONDAY.

"Ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6: 10.

Ask for the good old paths wherein our fathers trod.

If thou wouldst find the peace of those who walk with God.

Seek for the well-worn track, the straight and narrow way;

Watch, lest some by-path road should lead thy steps astray.

Ask for the good old paths of righteousness and peace,

Then shall the great unrest now raging quickly cease;

Only the old old truths can make this rent world whole,

Only the blood of Christ can heal the sick soul.

Ask for the good old paths wherein the saints of old

Found strength to fight life's foes, and the weak grew strong and bold.

They doubted not God's Word, to them God's Day was blest,

And in His House they found a perfect peace and rest.

What has the world to give with all its balm for fears

To satisfy the soul, or dry the mourner's tears?

Not in the giddy whirl will rest of soul be found.

Nor in giving God's own day for this world's playing ground.

Ask for the good old paths, and walk once more therein;

No longer compromise with the world, the flesh, and sin.

Ask for the good old paths wherein our fathers trod,

So shalt thou find the peace of those who walk with God.

TUESDAY.

"A child left to himself bringeth his mother to shame."—Prov. 20: 15.

Did you see in the paper the case of a girl of 17 who had taken poison just because she "was tired of life." Tired of life at 17! Just a "modern girl," who had tasted all the pleasures and follies of life, had followed the present-day fashion, been given her liberty, and tired of it all. Only one of a number, all following the devices and desires of their own hearts, and finding no lasting satisfaction in their gratification. With one who did the same in the ancient days he found "all is vanity and vexation of spirit." We may sneer at the Victorian age, but the young people of that day found more real happiness in attending religious services, yes, even in prayer meetings, than the youth of to-day in spending night after night in the voluptuous atmosphere of the picture shows and theatres, or the dance halls. With more money to spend than their mothers and fathers ever dreamed of in their childhood, they are satiated with the sweets of life, which turn to bitterness even before they have reached maturity. With nicotine to lull their senses to sleep, and the false views of the fiction of to-day, they have no moral stamina and fall an easy prey to despair. And these are not the children of the poor and destitute, but those who have been pampered with the so-called good things of life. Like Byron, they find that when the flowers of this world are gathered, nothing but the sting remains.

WEDNESDAY.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22: 6.

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him."—Prov. 22: 15.

I have been young, and am now getting old, but yet, in the course of my travels through this world, and acquaintance with many phases of life and numerous families, I have never yet seen children who have been pampered and spoiled by their parents turn out anything but ingrates to those parents, nor have I known any children who have been subjected to what would now be called stern discipline by at least one of the parents but who have turned out first-class characters. The former children may

not have come to much grief in some cases, but they have become selfish individuals, who have cared little for those to whom they owe all they have, while the latter invariably grow up with an esteem for the parents who have trained them in the practice of self-control and unselfishness. The mother of the Wesleys believed obedience even in babyhood to be the first principle to be instilled into a child's mind, and with great firmness taught them even as infants to exercise self-control, or what is called self-repression in these days of lax discipline. The world reaped the benefit of her training. So with the mother of the Booths. No indulgence was allowed. Self-denial, thus early practised, became a life-long habit. Love to a child is more active when such trouble is taken in the training of their characters than when selfish gratification of all its desires is granted. Obedience to God is far easier to one who has been trained to obey its parents in youth. Subjection to His will is hard to one who has never been accustomed to restraint, and hence the lawlessness of to-day. Begin in the cradle, if you would reform the world.

THURSDAY.

"According to the course of this world . . . the spirit that now worketh in the children of disobedience . . . fulfilling the desires of the flesh and of the mind."—Eph. 2: 2.

Mothers of the future race, none on earth can take your place.

God entrusts to you alone work which will be left undone

If you fail in this great task; greater work you could not ask.

In your hand the future lies of that child which you so prize,

For a true immortal soul you have under your control.

Train your child in selfish ease, seeking self alone to please,

Gratifying every whim, you will make life hard for him.

But repress his fond desires, and restrain his passion's fires,

Curb his will, self-will restrain, this will be his lasting gain.

You are sowing now the seeds of his future words and deeds.

Children who have all their way, with ingratitude repay.

Those who gain most lasting love, firm and faithful ever prove.

Will you seek to mould its will, God's own purpose to fulfil?

What we aim for, that we gain; what we seek, we shall obtain.

Train that child of yours for heaven, back to God let him be given;

For it is but lent to thee to prepare for life to be.

"FULL OF GOOD WORKS."

FRIDAY.

"Now there was at Joppa a certain disciple named Tabitha, which is by interpretation called Dorcas: this woman was full of good works and alms deeds which she did."—Acts 9: 9.

This woman does not seem to be one of the most popular heroines of the Bible, yet she is the only woman we read of in Scripture as being raised from the dead. Many mourned her loss and brought the garments she had made for them, to show the Apostles how she had helped them in their poverty. Peter kneeled down and prayed when he had put them all forth, and in the faith of his risen Lord, bade her arise, and when he had called the saints and widows, presented her alive. We have never yet heard of any being named after her, although in the days of old there were many Dorcas societies started. Perhaps this may meet the eye of one who is shut out from

(Continued on page 16.)

"AGED FIFTEEN"

By HELEN GRAHAM.

Surely, of all the thousands of petitions, hopeful, pleading, faith-breathing and almost despairing, ever presented in that Holy of Holies, the Town Hall Basement, the one that came to me this morning is the most tragic, awful, heartbreaking. Here it is, in all its sordidness and stabbing pain and intensity of agony:—

"Prayers are asked for my daughter and son-in-law, who are almost distracted, owing to their young daughter, 15 years of age, having been outraged and now in deep trouble. Pray that they may be enabled to cast their burden on the Lord. Oh, it is so hard to bear!"

What a mosaic of broken hearts, the dear grandmother, the father, the mother, the young girl, and all her kith and kin—aye, and all who read of the tragedy, for verily in the eyes of the Great Father we, too, are all akin.

It has been said, "A child has few temptations, it is so hedged in, so protected." But our daily newspapers give the lie to that old belief, till we are forced to realise there is no age limit to the devil's agents. The satyrs, the vampires, the unclean, know sex only, till we ask despairingly, "What can be done to temper the steel of self-control? What can key human nature to the pitch of true manhood, yes and of true womanhood?"

How ugly the devil's work is, how sickeningly loathsome! Yet we tolerate such happenings, we shrug our shoulders and say, "How awful," and dismiss the tragedy from our thoughts, and occupy them with something pleasant, something even farcical! But surely, as women, it is time we demanded this soul-destroying thing shall not be tolerated any longer. If drink maddens the brain to the point of incontrollability, then the licenses must be wiped off the Statute Book. If it can be proved these bestials are degenerate, then they must be incarcerated as dangers to society.

In my opinion, the lash is not too severe a punishment, not too drastic a dealing to such inhumans.

Meanwhile, will you pray about this case?—pray that the ache in the grandma's heart may not throb so acutely, that the parents may be given special grace to bear the heavy trial, and that the young girl herself may realise the forgiving power of Him Who said, "Neither do I forgive thee."

I am sure, if the writer of the petition sent a line to Miss Becke, Spring Street, Waverley, the burden would be lightened, the Cross made less heavy and great comfort experienced.

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Daily Inspiration—

(Continued from page 14.)

active service for the Master, and you think there is nothing you can do now. Have you ever sung that verse, "Take my hands, and let them move at the impulse of Thy Love"? Look at your hands, and ask Him if they can do anything for Him. During the war many women who could not go on active service longed to show their love, so set to work to knit things for those who had gone. Many did this at much sacrifice to themselves, never wasting a moment of their time. God has many poor out of work to-day. Can you not knit for them, or make some useful garments for these? "I was naked and ye clothed Me not" will be said to many who are now wasting their leisure moments on frivolous occupations. Will you not start at once and remember as you do so you are making those things for Jesus Himself?

SATURDAY.

"God is not unrighteous to forget your work and labour of love."—Heb. 6: 10.

What if we find we lived for self alone,
When life is past,
If we have left the kindly deed undone,
The things which last?

What will it matter if from our rich store
Of gifts we sent forth none
To those less favoured, and have closed the door

To some lone one?

What will it matter if we gave our all—
A loving touch,
A helping hand, a smile, a kindly call?
'Twill matter much.

BOOKS BY FARELIE THORNTON.

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"GRIT" SUBSCRIPTIONS.

"Grit" subscriptions received to 24/4/'29, and where not mentioned the amount is 11/-; Miss Ida Southwood, 7/-, sales; H. W. Frost, 20/-, 20/4/30; Miss N. Ross, 2/-, sales; A. W. Bushell, 5/6, 24/10/'29; Mrs. J. Baily, 30/5/'30; Gunnedah School of Arts, 30/5/'30; Rev. A. S. J. Harding, 2/-; Geo. Hough, 5/-; Miss B. McMurtrie, 5/6, 24/10/'29.

The following are paid to 30/12/'29: Mrs. W. R. Barrett, R. Farleigh, 22/-; Miss C. Nairn, C. Reader, Mrs. Settree, 22/-; Mrs. Little, Mrs. Moore, Rev. J. Waugh, Jas. Carter, 21/-; Rev. A. E. Morris, 8/-; A. H. Marks, 22/-.

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G. H. MARTIN and CO.

10 Queen Victoria Buildings
GEORGE STREET, SYDNEY

It's Cold!

*This expression
can be
heard
everywhere!*

It's True, too!

But there is no reason for you to be inconvenienced by
it. Just get under a pair of the famous

Golden Ram Blankets

So cosy and warm, and you'll forget everything

Pure White Australian Wool, and Made in Australia

Single Bed Size	29/11	35/-
Three-quarter Bed Size	39/6	47/6
Double Bed Size	49/6	55/-
Extra Large Bed Size	59/6	62/6
		67/6

BONMARCHÉ LTD.

Cnr. GEORGE ST. WEST and HARRIS ST.
SYDNEY

Mistress—

*Mary, your kitchen
is a picture!*

*However do you
get everything so
spotlessly clean
& bright?*

*Yes, me'am, it do
look nice but it's
very little trouble
when you use
PEARSON'S
SAND SOAP.*

