

Grit.

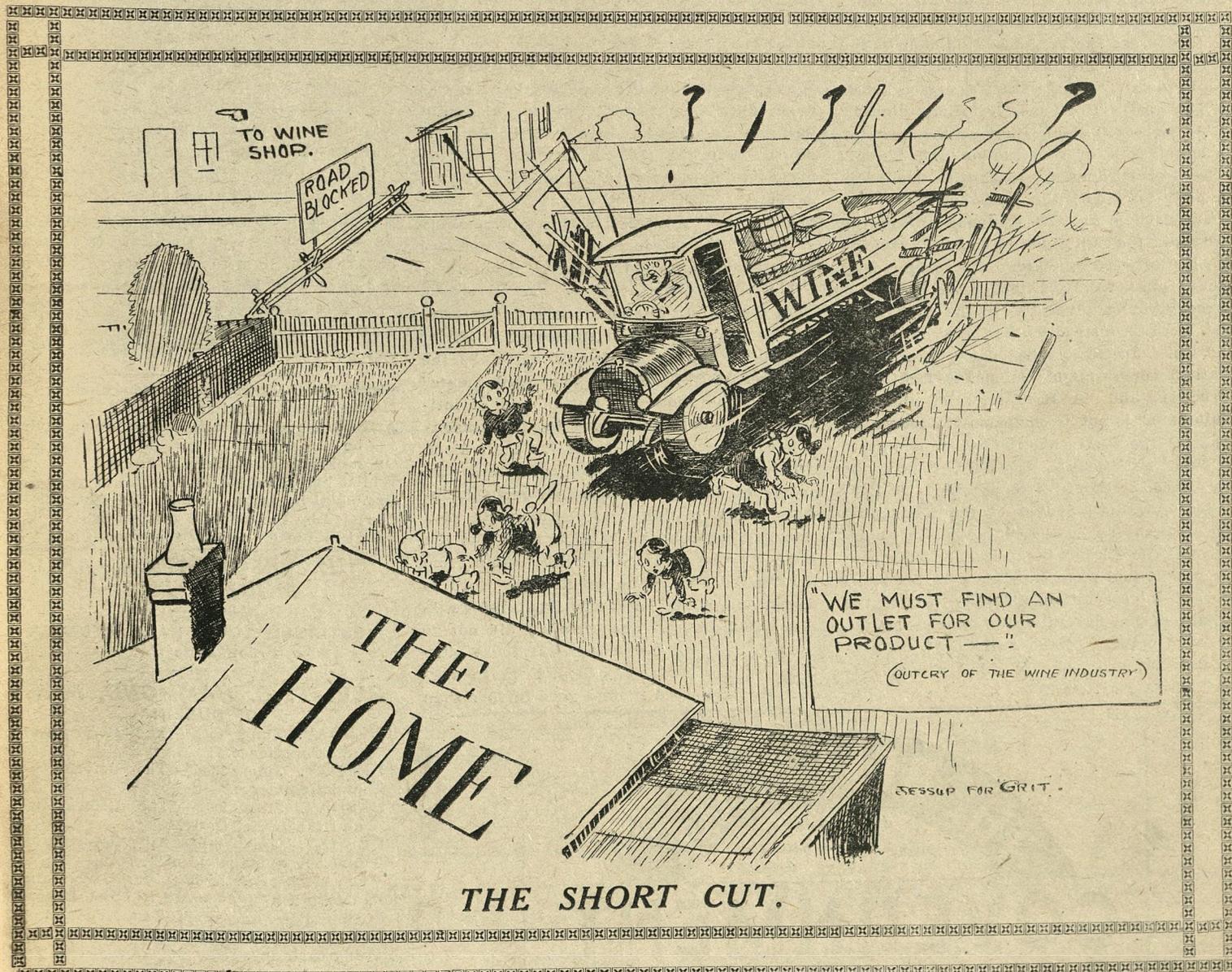
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LIQUOR WITH MEALS.

REPLY TO A BARRISTER'S ARGUMENT.

"A Barrister," writing in the "Evening News" of Monday, May 31, claims the right as "a plain man" to differ "without disrespect" from the recent judgment of the Full Court of New South Wales declaring that a person who merely goes to a hotel for his dinner after 6 p.m. cannot be described as "an inmate" and is not, therefore, entitled to be served with liquor at his meal.

It will be remembered that the Chief Justice, in delivering the judgment of the Full Court, said that "the question was simply one of construction and a competent knowledge of the English language." He went on to express the unanimous opinion of the Court that no "possible interpretation of the word 'inmate' would cover a person going to Tattersall's Hotel merely for his dinner."

"A Barrister" thinks that as the question is merely one of construction and a competent knowledge of the English language, "a plain man with the necessary competent knowledge" is as well equipped as are the Judges of the Full Court to decide the meaning of the word "inmate." One cannot help feeling that "A Barrister" must be rather a cocky young advocate. In the first place, the word "construction" in the dictum of the Chief Justice implies more than grammatical construction. It means legal construction, and "A Barrister," let alone "a plain man," is not as competent to determine what is the legal construction of a statute as are the Judges. Secondly, it may be presumed, without disrespect to "A Barrister," that the Judges of the Full Court are at least as competent as he in knowledge of the English language, and may possibly have had more experience in the practice of interpretation. Thirdly, whilst the weight of judicial authority attaches to the declared opinion of the Full Court, no particular authority of any kind attaches to that of "A Barrister."

But let us turn to the evidence upon which "A Barrister" sees fit to differ from the Judges. It is evidence of a very singular character. For the meaning of the word "inmate" he appeals to two authorities: Chambers' Dictionary and the Oxford Dictionary. To the former he appeals for a definition of the word; to the latter for a possible etymology and two illustrations of the use of the word culled from Milton and Sir Walter Scott. Now Chambers' Dictionary bears the same relation to the Oxford Dictionary that a magisterial decision, in the first instance, does to a subsequent judicial decision reversing it. Where the two differ, the Oxford Dictionary is the final court of appeal in matters of lexicography. Why, then, having the Oxford Dictionary at hand, did "A Barrister" rely for his main definition upon Chambers? Why does he do so when the Oxford definition of "inmate" clearly conveys a connotation of permanency which cannot attach to a mere casual diner? Advocacy of this type reminds us less of the "plain man" than of the tortuous subterfuges of the special pleader.

The illustrations cited by "A Barrister" from the Oxford Dictionary are unfortunate for his argument. The suggested origin of the word—"inn-mate"—favors, he thinks, the licensee. Why? Surely the word "mate" has a connotation of duration and of intimacy which does not belong to any reasonable conception of the status of a mere diner. The quotation from Milton describes "the enemy of mankind enclosed in serpent, inmate bad." If this does not connote permanency, we don't know what does, and the same may be said for the illustration from Sir Walter Scott, who applies the word to describe a noble lady who took refuge in a monastic house. She certainly did not go there merely for her dinner. If these citations suggest anything, they seem to suggest that the word inmate goes further than

the word lodger, and implies a greater degree of intimacy and, therefore, a more permanent residence.

We are not surprised that "A Barrister" refrains from signing his article with his own name. We do not think he will ever become a Judge.

One other point. In failing egregiously to enact the part of "a plain man" guided solely by a competent knowledge of the English language, "A Barrister" equally fails to shine as a good lawyer. As in duty bound he accepts the ruling dictum of Lord Wensleydale (cited by the Chief Justice) in Grey and others v. Pearson, but he does not apply it. The dictum is that when the grammatical and ordinary sense of a word in a statute leads to absurdity, repugnance or inconsistency, that sense may be modified to the extent necessary to avoid such a consequence. Even if "A Barrister" were right in his interpretation of the word "inmate," that interpretation would have to be modified because it involves absurdity and sets at naught the manifest intention of the Legislature in framing the Liquor Act, which was to terminate the sale of intoxicating liquor to the general public—that is, to people not actually resident in hotels—at 6 p.m. If it were held to be lawful for mere diners to be served with liquor, everybody could obtain it merely by taking his evening meal at a hotel, and six o'clock closing would in practice be a dead letter, which would be repugnant to the purposes of the Act.

I sigh for the surf and summer calms,
Havanna cigars and shady palms,
And the cloudless realms where brown belles
 be
On sunkist isles of the southern sea.
Whilst here I inhale 'neath skies of grey
Bronchial infection by night and day,
Consoled by the ease and comfort sure
I find in Woods' Great Peppermint Cure.

THE REFORMATION AND MODERN LIFE.

VESTIBULE TOWN HALL, SYDNEY.
From 1.20 to 1.55.

REV. T. C. HAMMOND, M.A.
OF DUBLIN.

TUESDAY, June 15th—"The Reformation and Conscience."

TUESDAY, June 22nd—"The Reformation and Commerce."

TUESDAY, June 29th—"The Reformation and the Social Order."

TUESDAY, July 6th—"The Reformation and the Spiritual Ideal."

*The closing gatherings for Mr. Hammond's work in Sydney will be at St. Barnabas' Church, George-street West, Monday and Tuesday, July 5th and 6th—afternoon and evening each day.

THE BEEHIVE STORES FOR ALUMINIUM WARE.

Lip Saucepans, 1/3, 1/9, 2/6 each.
Pie Dishes, 1/9, 2/3, 2/9, 3/3 each.
Baking Dishes, 2/6, 2/11 each. Pudding
Bowls, 1/3. Kettles, 6/11, 9/11, 11/11.
Teapots, 8/11, 10/6.
Collanders, 4/11. Mugs, 5½d, 9½d.
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The Famous Irish Evangelist



REV. W. P. NICHOLSON.

This Presbyterian Evangelist has been called—

“THE HAPPY-HEARTED IRISHMAN.”

“THE MAN WITH A CONTAGIOUS LAUGH.”

“THE MAN WHO SAYS COMMON-PLACE THINGS WITH POWER.”

**AN EVANGELIST WHO KNOWS LIFE
and
KNOWS CHRIST CAN SAVE
BECAUSE
HE HAS HIMSELF BEEN SAVED.**

SUNDAY, 13th—

11 a.m.: Presbyterian Church, Ashfield.

4 p.m.: St. Clements, Marrickville (for Men).

7.15: St. Barnabas, Sydney.

MONDAY, 14th—

12 (noon): Address to Clergy, St. Barnabas Church.

1 p.m.: Lunch with Clergy, St. Barnabas School Hall.

8 p.m.: A Rally at St. Barnabas, George-st. West. All welcome.

TUESDAY, 15th—

Presbyterian Fellowship Meeting, 8 p.m.: St. Stephen's Church, Phillip-st., Sydney.

WEDNESDAY, 16th—

1 p.m. and 3 p.m.: Basement, Sydney Town Hall.

8 p.m.: St. Barnabas, George-st. West (Men only).

THURSDAY, 17th—

8 p.m.: Chatswood Town Hall.

GOULBURN UNITED MISSION
from JUNE 20th to JULY 17th.

MR. NICHOLSON AND FAMILY ARRIVE BY THE R.M.S. TAHITI ON JUNE 12th.

The Rev. Stuart Holden, M.A., D.D., Anglican Clergyman, Scholar, Author, Preacher, and Chairman of the famous Keswick Convention, says:

“HIS PREACHING IS POWERFUL. IT IS THE TRUTH OF GOD MEDIATED THROUGH A UNIQUE PERSONALITY.”

“HE EXALTS CHRIST AS TRULY AS I HAVE EVER KNOWN A PREACHER DO.”

Organiser for Nicholson Campaign: Wm. BRADLEY. Chairman: Rev. R. B. S. HAMMOND.
Hon. Treas.: Wm. ARNOTT, Esq.

NEW SOUTH WALES PROHIBITION ALLIANCE.

Headquarters: 321 Pitt Street, Sydney.

Our Objective: The Abolition of the Liquor Traffic.

Our Weapons: Education and Legislative Action.

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

ROUND-A-BOUT NOTES.

(By the STATE SUPERINTENDENT.)

There appears to be a little confusion in the minds of some people regarding the basis by which the Reduction of Licenses Board operates, and also concerning the compensation paid to deprived premises. The power of the Board is confined to cases where the licenses are in excess of the statutory number allowed in each electorate. Dealing with publicans' licenses, in the case of a five-member electorate, four licenses are allowed for the first 1000 electors, and three for each subsequent 2000. In the case of a three-member electorate, four licenses are allowed for the first 1000, and a further one for each subsequent 500 electors. Should the State roll be inflated by 30,000 names (which should be removed), then it is easily calculated how many "pubs" represent that constituency. The reduction in wine licenses is based on one-quarter of those existing in 1923. The number then was 441, and 66 have been deprived or voluntarily closed. Last year two were deprived and one granted. It will then be seen that the Board has still a large margin to operate upon. The compensation fund is formed from a 3 per cent. payment by publicans and 1 per cent. by wine licensees on the gross annual amount of liquor purchased or delivered. Certain specified expenses incurred by the Board are paid from the fund.

* * *

The cold, uncertain evenings prevailing are not conducive to either indoor or open-air work. Nevertheless, Mr. E. Richards, in conjunction with the Kogarah license objectors' committee, reports an enthusiastic open-air meeting on Friday evening in that suburb. It was my pleasure to visit Cronulla on Wednesday evening, where the local W.C.T.U. had organised a public meeting in connection with the opposition to a new license. Using the electric lantern to illustrate the address, we were able to present to advantage the wisdom of Prohibition from the local and American standpoint.

* * *

From several Labor members of the Commonwealth Parliament who were colleagues with Mr. King O'Malley, the Minister responsible for the Canberra No-License ordinance, we were pleased to learn from their replies to the questionnaire that they were then heartily in accord with Mr. O'Malley's action and have no cause to since change their opinion. As this progressive ordinance has been undisturbed for fourteen years, it will be a tragedy should the present Government, who were elected on a policy of "law and order," be the one to establish in the model city that which promises lawlessness and disorder.

* * *

Last Sunday Rev. H. Putland visited churches at Homebush and Flemington, where he delivered special Prohibition addresses and was cordially received. Mr. H. C. Stitt was the Alliance preacher at Glenfield and Liverpool, where good congregations assembled. At every place where the Alliance representatives visit there is a very pronounced feeling in favor of a referendum on the liquor traffic. Apparently we are very long-suffering to remain quiet for so many years.

* * *

The bright, inspiring spot on the Prohibition horizon is that at present in every

NO HOTEL FOR CROW'S NEST.

The strenuous fight to keep the prosperous business centre of Crow's Nest and the attractive residential area of Wollstonecraft free of the liquor bar has again succeeded. The Licensing Bench, by majority, refused the application for the transfer of the license of Unity Hotel in North Sydney to the site occupied by Mr. S. E. Isaacs' emporium at Crow's Nest corner. The objectors, who were represented by Mr. W. C. Clegg, were ably led by Rev. A. Clark, who had done similar service on other occasions. He and his fellow-workers are congratulated upon again saving their district.

State consideration is being given to the political side of the movement. There is universal agreement that something must be done. When determination gets into partnership with unanimity, then something will be done. The temperance forces have been sold that often by politicians that it is time to sit up and think. Unless we are prepared to make "social reform" a political issue, then the present outlook does not indicate much.

* * *

The Alliance in Tasmania has arranged a special programme of meetings in connection with the celebration of their anniversary. Speakers from Victoria and South Australia are going over to take part, and our own State will be represented by the Superintendent, Tasmania, owing to her local and geographical conditions, presents a unique opportunity for carrying Prohibition to a highly successful issue. Maybe these meetings will give an impetus to that ideal. We were pleased to make the acquaintance of Mr. F. Ralph from Launceston, who is visiting Sydney. Mr. Ralph is one of the leaders in the movement, and speaks very hopefully of the future of Prohibition in the island State.

* * *

The newly-elected Executive Committee, which is now more directly representative of the affiliated bodies, met for the first time on Thursday, when a large volume of business was transacted. The following Campaign Committee were appointed: Revs. H. C. Foreman, M.A., and Thos. Davies, Col. Fisher, Messrs. A. Lane, M.L.A., H. G. Harward, I. Greenstreet, H. M. Hawkins, D. Paterson, and Miss Andrews. Correspondence was received from the Premier indicating that complaints re certain wine bars were being investigated, and from the Nationalists' Association, that they were correctly reported as being officially represented at the recent Licensed Victuallers' Association. The Committee expressed satisfaction that the verdict by the Full Court in favor of the Alliance in the test case had settled favorably the vexed interpretation of "inmate." Matters referring to Canberra ordinance, the request for a public commission of inquiry into the wastage of men and money, and loss of national efficiency created by the liquor traffic, and the Annual Fair were fully considered.

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WORKMEN'S COMPENSATION.

"THE SALOON MUST GO."

(By CRAWFORD VAUGHAN.)

Mr. S. F. Newlands, President of the Chamber of Manufactures, says that "the new Workmen's Compensation Act will probably increase the insurance rates by 200 to 300 per cent. "This," he says, "may mean the closing down of numerous small factories which cannot afford to take the risk of employing men and of paying the extra insurance involved. Is it any wonder," he asks, "that last year £39,000,000 was invested in new companies in Victoria and only £19,000,000 in N.S.W.?"

The far-reaching provisions of the new Act are causing consternation in N.S.W. business circles. The drag-net clauses of the measure cover practically all employment, whether on the farm or in the factory; and cover all callings from that of jockey boy to share farmer, from the driving of rivets and bullocks, to the driving of motor cars. The only callings exempt are those of policemen, outworkers, casuals, and those who receive over £750 a year (the last three classes seem to cover M's.L.A.)

Employers are now compelled to take drastic steps to eliminate risks in industry. As one business leader said to me, "There seems to be only one thing for us to do. If we are to live at all under these new insurance rates we must reduce the risks of accident or of sickness to an absolute minimum. The greatest single cause of accident or of sickness," he went on to say, "is booze. We must either cut out the booze risk amongst our men or cut out our business. There is no alternative."

He predicted that in six months' time a new class of unemployed would be on the market—viz., men who drink—not necessarily drunkards—and the physically unfit.

The insurance companies take into review the individual risks presented by motor car owners, and in the second year of insurance allow 33 1-3 per cent. discount if no claim was made in the first year. Some such principle will now probably apply to industrial insurance. The employer who engages non-drinkers offers a much safer insurance proposition than one who employs even moderate drinkers, and has a much better chance of getting the big discount in the second year than one who employs men who "liquor up" even occasionally. The latter employer will be driven by competition to insist on a dry record amongst his men. In short, the saloon must go. The liquor bar and business can't flourish side by side.

Business men are beginning to realise that the combined moral and economic forces are driving them irresistibly into line with U.S.A. often against their own personal inclinations. They are giving good support to the Professional and Business Men's Auxiliary in our determination to fight Liquor's reactionary proposal to extend the hours of the open bar to 7 p.m. Further, they are, for the most part, heartily with us in our efforts to reduce the hours of liquor trading to 44 hours per week, delaying the morning opening hour until after the factories are in motion. Men who need liquor before starting work will be the first to go under the new regime because they offer too big a risk for any industry to carry.

PASS "GRIT" ON.

PROHIBITION WITHOUT COMPENSATION.

To be decided by Referendum, with bare majority, in State and Local Areas,
and to operate within two years.

This page is devoted to the activities of
the N.S.W. Prohibition Alliance—Edited by
Henry Macourt, Publicity Officer.

LIQUOR v. PEOPLE.

CAMPSIE FORCED TO HAVE HOTEL BAR.—BENCH AND APPEAL COURT DECIDE AGAINST PUBLIC WELFARE.

The long fight has met with another reverse. Campsie is a young suburb, a progressive suburb, a prosperous suburb. Ever since it began to display these signs it became the object of desire of the liquor interests. The people girded themselves for a fight. The attack came, to be repulsed; it came again, and was thrown back once more.

Then an unnoticed loophole in the Act was quietly made use of by the wholesale trade, and a two-gallon license was installed in the main street. Still the fight against the open bar was needed, and it persisted. Women tramped the streets, visiting houses, seeking signatures to a petition of protest; men urged and agitated; leaders of religious and public life denounced the effort to obtain an hotel license as a grave danger to the whole of the suburb. No more emphatic and clear expression of public opinion has ever been given. It has failed.

The Licensing Bench, which is also the Licenses Reduction Board, approved the petition for the hotel license. The matter then went to Quarter Sessions on appeal. Judge Armstrong, after hearing argument and evidence and inspecting the situation, dismissed the appeal, and the license will now be issued.

No case has more clearly shown the possibility of our Liquor Act operating to the detriment of public welfare than Campsie. The opposition was so strong and so representative that to decide against it was to undertake a grave responsibility. More particularly is this so when those desiring the hotel license were actuated almost entirely by self-interest or self-indulgence; while those endeavoring to prevent it sought only the protection of the life and welfare of their suburb. Are these latter interests—usually regarded as of paramount importance—to be treated by Licensing Bench or Appeal Court as commonplace things, even of less importance than the wishes of some people who seek drinking facilities wherever and whenever they may desire to ease a thirst that can never be satisfied?

The people of Campsie will have the sympathy of residents of every other suburb in the metropolitan area. It has been shown on more than one occasion that a person need not be a Prohibitionist to be opposed to a liquor license in his neighborhood. There have been men who did not want to have association with the Prohibition Alliance, but who used their influence and money to prevent the opening of an hotel near where they lived. Their objection represented the feeling that a suburb without a liquor license is a better "home" suburb. So Campsie believed. They now know that no liquor law or regulation is reliable as a protection; Prohibition is the only safeguard.

I.O.G.T. CAMPAIGN.

The Grand Council of the I.O.G.T. has planned a big membership campaign for this month throughout the State. A number of public rallies will be held. May there be big success. Every effort needs to be strengthened.

THIS YEAR'S FAIR.

PLANS BEING MADE FOR BIG CO-OPERATIVE EFFORT BY CHURCHES, AND TEMPERANCE SOCIETIES.

A feature of last year's activities was the great Sunshine Fair in the Town Hall, which provided a striking illustration of co-operative effort among the women organisations of Sydney in the interests of the work of the Prohibition Alliance. The consultative committee which controlled that effort having decided to specialise this year upon educational work, arrangements are being made for a great united effort by the Churches and Temperance organisations to raise additional funds for the advance work of the Prohibition Alliance.

It is proposed that this shall be held in the Town Hall during October, and friends of

PRAYER FOR PROHIBITION

THE NEXT MEETING
for
INTERCESSORY PRAYER
will be held on

MONDAY, JUNE 14
(Second Monday in Month),
from 1.15 p.m. to 1.50 p.m.,
in the
CONFERENCE HALL,
CENTRAL METHODIST
MISSION,
139 Castlereagh-street.

Come, and bring your friends!

the movement in each of the denominations and other affiliated bodies will be asked to provide the stalls. An organising committee, with Miss E. M. Andrews as convener, has been appointed, the whole scheme approved by the Executive, and steps are now being taken to have the fair well under way before the end of this month. Meetings of those who would be interested in this united effort will be held during the next couple of weeks, and a general committee then formed.

Miss Andrews will be glad to hear from anyone who might be able to give special help in making of this year's effort as fine an expression of unity and goodwill as was the Sunshine Fair of last year.

* *

Readers are again reminded to watch for Rev. G. De Kay's complete itinerary. He speaks at Albury Town Hall on June 24; Yass, Sunday, 27th; Rockdale, St. John's Hall, 29th; and Leichhardt, All Soul's Hall, on the 30th. Other fixtures, including Wollongong and Newcastle, will be arranged. Mr. De Kay is the Superintendent of the Anti-Saloon League at Hawaii, possesses unusual platform ability, and knows the Prohibition question from end to end.

PASS "GRIT" ON

"WET" EXAGGERATION.

"EVENING NEWS" LENDS ITSELF TO LIQUOR PROPAGANDA.

The public has become accustomed to the remarkable exaggerations of the "wet" publicity men, who are now placed in the same class as the perpetrators of tame jokes.

One of these publicity men has been receiving generous space in the columns of the "Evening News," where he has related stories— weird, startling and amusing, gathered during a seven years' residence in Canada. An illustration of his imagination is supplied in the picture of the great highway stretching from Canada across the United States to Mexico, along which American citizens are feverishly joining in a mad rush to Canada to get a drink! As the writer was in Canada where the liquor was available, perhaps therein is the reason for what he saw. At anyrate he forgot to collaborate with the other "wet" publicist who had been telling the public that liquor in any quantity, at any time, at any place, could be obtained in U.S.A.

There is also his story of seeing in Halifax, Nova Scotia, a fair proportion of the lamp posts attached to drunken men. It was about the time his companion had purchased a bottle of rum from a bootlegger. In a second article he tells about six doctors in a little Western Canadian town who had grown wealthy—affluently so—on fees for permits issued for whisky and beer. He gives additional color to the situation by picturing a young doctor, just graduated, packing his suitcase and providing himself with an unlimited number of prescription pads prior to moving into a Prohibition district where the residents are notoriously thirsty, there to settle down to writing prescriptions for 40 ounces of Scotch at a dollar a time until he develops writer's cramp and has to call in a secretary!

That is journalism up-to-date according to the "Evening News." They, like their correspondent, were so intent on hitting Prohibition that they did not notice how much mud they were throwing at the medical profession. It has been noticeable for some time how eager this particular paper has been to print exaggerated or unfair statements concerning Prohibition, without any attempt to solve the great drink evil. Why?

REQUIREMENTS OF NEIGHBORHOOD.

PUZZLE OF LICENSING DECISIONS, AND NEED FOR DEFINITION OF POLICY.

The only ground upon which the Licensing Bench is supposed to grant a new liquor license is the requirements of the particular neighborhood. This can be regarded as a safe and proper ground.

Recent decisions have created considerable uncertainty as to what determines the requirements of a neighborhood. Are these represented by the desires of a number of thirsty individuals who crowd into a liquor bar wherever one is open, plus the attitude of others equally callous and soulless who emphatically declare that "these wowsers are not going to tell us what we shall do?" That this sort of thing does not represent a neighborhood's requirements is proved by the eagerness of the liquor interests to present their project as a residential hotel,

(Continued on page 15.)

THE GREAT IRISH EVANGELIST.

A GREAT FAREWELL AND A SERMON BY THE WAY.

An Irish correspondent, writing to "The Life of Faith" with reference to the Rev. W. P. Nicholson's departure for Australia, says that a farewell, which was neither advertised nor organised, yet the most stirring of all, was held at the Belfast Docks. It had got noised abroad that Mr. Nicholson was leaving Belfast on the Friday night by the Liverpool boat, and long before the hour of departure large crowds of people began to congregate in the vicinity of the wharf. Very soon there were thousands there, and the kindly police had a space allotted to them, where they could keep together, and also a platform from which Mr. Nicholson could speak. It was a touching scene, and reminded one of a similar farewell in the Acts of the Apostles, when Paul said "good-bye" to those who accompanied him to the ship. For an hour or more the evangelist, in his usual hearty style, led the great congregation in reciting many of the "Alexander" choruses, which he, in the early days of the campaign, taught them to sing, and which are now common property, and as popular in the street, road, and rail as many of the old music-hall ditties were in days gone by. Mr. Nicholson's last word shouted from the top deck as the ship slipped into the darkness, and joined by those on the wharf, was "Hallelujah!"

AT LOS ANGELES.

Mr. Nicholson was busy while waiting for the R.M.S. Tahiti which left San Francisco on May 19, and the following account of one of his sermons is taken from the Los Angeles "Examiner" of May 3 last:

"You can't have evolution and Christianity. The acceptance of evolution is the rejection of every vital and fundamental fact of the Christian faith!"

So declared the happy-hearted Irish evangelist, William P. Nicholson, at the opening service of his week's evangelistic campaign in the First Presbyterian Church of Hollywood, that great Gothic structure at Gower and Carlos streets.

Did that conservative and intellectual congregation seated in its stately edifice agree?

Most assuredly, yes, for amen after amen followed the assertion.

This church is comprised of substantial folk in the community, most of whom believe implicitly in the fundamentals of the faith, to the very letter of the Word. Dr. Stewart P. MacLennan, the pastor, is a young man of the deeply spiritual type, charitable toward those who differ from him theologically, yet unflinchingly loyal to his convictions. He has well demonstrated the fact that a man of his calibre may yet excel in administrative leadership by the marvellous growth of the church during the four years of his pastorate, and particularly within the past year since it took possession of its new home. Membership and at-

tendance have grown by leaps, and interest after interest has been assumed and provided for.

BROADCASTING PRIVILEGES.

For many months the First Church has been broadcasting its Sunday services at a cost of 90 dollars a Sunday. In referring to this, Dr. MacLennan asked how many in the morning's congregation had been attracted to the church through this means. The number of uplifted hands was astonishing. "Many," said the preacher, "have told me



Rev. W. P. NICHOLSON.

of conversion or renewed faith received in this way."

In introducing the evangelist, Dr. MacLennan declared: "We have been sowing seeds for months; we have waited for the harvest. Now it is ripe for garnering, and I know of no man in the world who is better suited to do this than Mr. Nicholson, who was sent to us by Providence and who has been richly blessed in his ministries in Ireland, Scotland, and America."

With a face wreathed in smiles, this rather stocky, dark-haired man took his place at the lectern. His subject, "Why Some Cannot Believe," was based upon a number of passages in St. John's Gospel, in which Jesus is recorded as having made clear the reasons for unbelief. Mr. Nicholson, who speaks with decided Irish accent, has a contagious and captivating way of laughing heartily and spontaneously at his own amusing statements, as though being impressed for the first time by their humor.

FAITH DIFFICULT.

"People used to say to me," he began, "that they would give everything in the world if they could believe in Christ as God and

FULL OF VALUE

King Tea

GOOD TO THE LAST DROP.

Saviour. And, d'ye know, that started me to thinking. Why, it's hard, and no man who knows anything will say that it's easy. In many pulpits to-day stand men of tremendous intellectual power who doubt and give their reasons for doubt. They say, 'You don't need to believe the early chapters of Genesis; that history began with the eleventh chapter.' Remember Jesus' words: 'If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?'

"It makes me clean mad to hear those D.D.'s and LL.D.'s, saying: 'It doesn't make a bit of difference whether you believe the Old Testament or not.' If I don't believe what Jesus told about things that happened in this world, how am I going to believe what He told about God and heaven?"

"Do you say that you are not troubled by intellectual doubts, but have emotional difficulties? Such foolishness to require feelings and fits to prove your faith!"

"God's word is infallible, immutable, unchangeable. Venture on the naked word of Christ. Take His word, poor soul. Why should you want vision?"

"Are you willing to say this morning, 'I will believe'? Have you the conviction? Have you the courage?"

The altar call was sounding!

At first no response; then, slowly, one by one, men and women rose and declared, "I will." Many times was the invitation repeated.

"Have a wee bit of patience with me," he pleaded. "I want to give them time, for it's a hard thing to do."

A MAN WHO STANDS THE MOST CRITICAL TESTS.

In answer to your inquiry regarding the Rev. W. P. Nicholson, I have, as you know, had close association with, and knowledge of, him from almost the beginning of his Christian life. I have watched his development and have been privileged at various critical times in his career to influence openings into larger spheres of the Lord's work. In addition I have known something of his home life, and can therefore speak with a measure of experience in regard to him. Let me at once say that I have a quite unbounded respect for his integrity and downright sincerity. He is a man whose personal character stands the most critical tests. There is no inconsistency between the Gospel he preaches and the life he lives. He has been inevitably exposed to the financial temptations which have proved the rock upon which so many evangelists have

(Continued on next page.)

Great Irish Evangelist

wrecked themselves, and I have yet to hear that he has ever in any degree been influenced by them. In this respect he is indeed an example to many who work in the same field.

His preaching is powerful. It is the truth of God mediated through a unique personality. That it has rough edges cannot be denied. In calling a spade a spade, he is apt to be extremely insistent on the fact, and his language in consequence is held by some to be unduly emphatic, and even vulgar. The fact, however, remains that despite this the Lord greatly uses him. It is very apparent that while some of his expressions may disturb fastidious hearers, they do not grieve the Holy Spirit. He exalts Christ as truly as I have even known a preacher do, and men are drawn to Him. Last summer, as chairman of the Keswick Convention, I was able to secure for that great gathering the privilege of his ministry at the evangelistic meetings. He was greatly blessed to all sorts and conditions of people, and I have the best reason for knowing that the blessing has proved abiding in many respects.

Very warmly do I commend him to the people of God in Australia.—Yours ever sincerely in His service, STUART HOLDEN, St. Paul's Church, Portman Square, London, April 8, 1926.

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GOOD HOUSEKEEPING AND PROHIBITION.

The editor of "Good Housekeeping" sends us an advance proof of an article by Mr. Allan L. Benson on the Propaganda Against Prohibition.

Mr. Benson says that while Prohibition is the brick that hit the liquor interests in the pit of the stomach, public opinion is the power that hurled the brick, and therefore the liquor interests are going about changing public opinion by bombarding it with propaganda.

"They have now entered upon what might be called the 'defeatist' stage of their game—an effort to convince the people that Prohibition has failed, can never be enforced and might better be abandoned. In this campaign the liquor interests have told, and are still telling, every conceivable form of lie, including the most wicked of all lies, the half truth.

"What are the facts? We were told that Prohibition was put over on us while we were in Europe fighting. The truth is that Prohibition had been coming for 70 years. The further truth is that in this country nothing can ever be put over.

"When our representatives in Congress and the State Legislatures created the Eighteenth Amendment, they believed they were doing only what the people wanted them to do. In refusing to repeal it they are also doing what they believe the people want them to do.

"If Congress believed the distillers and brewers were correct in their estimate of public opinion, the Volstead Act would have been repealed before the holiday adjournment, and the Eighteenth Amendment sent to the State Legislatures for destruction.

"We were told that the Eighteenth Amendment was unjustly enacted because it should first have been submitted to a referendum. Which of the seventeen earlier amendments was submitted to a referendum? The liquor gentlemen do not say. The truth of the matter is that none of them was. The Constitution neither requires such a proceeding nor makes provision for it.

"It was also said that Prohibition should not be in the Constitution because the Constitution is no place for it. This is one of the many reasons why Nicholas Murray Butler, President of Columbia University, does not like the Eighteenth Amendment.

"It introduces for the first time," said he, "specific and almost unamendable and irrepealable police regulation into a document whose purpose was to set up a form of government and to define and limit its powers."

"Who is it that says a constitution may properly do no more than to lay down the general principles upon which government shall proceed? Nicholas Murray Butler.

"Who says the contrary? Blackstone. 'The law,' said he, 'is a rule of civil conduct prescribed by the supreme power of a State, commanding what is good and prohibiting what is wrong.' (A constitution is

law, and Blackstone did not limit his statement to statute law.)

"Who else? John Locke. 'The end of government,' said he, 'is the welfare of mankind.'

"Who else? The gentlemen who made the Constitution of the United States. In four places they put into the Constitution words about chattel slavery, which is not a form of government and therefore, according to President Butler, not properly a part of our fundamental law. And, so far as being irrepealable, or nearly so, the Eighteenth Amendment is no more nearly irrepealable than anything else in the Constitution. No more votes are required to get rid of Prohibition than are necessary to get rid of anything else in our fundamental law. But whoever would alcoholise the Constitution must first get the votes. There is the rub. They don't exist. The liquor interests are trying to conjure them into being with propaganda. Are they succeeding?

"All along the Prohibition line the liquor buglers are sounding 'retreat.' All is lost, they say, including honor. Profits are lost, too, but they don't say anything about them. Yet down in the depths of public sentiment there is calm. Each succeeding Congress is drier than its predecessor.

"Prohibition is an invasion of personal liberty,' so the liquor interests declare. Quite true. But so are the laws against banditry and murder.

"If every person on Fifth Avenue were permitted to shoot at a mark each shot would not hit somebody, yet everybody is prohibited from shooting because if everybody were to shoot a good many would be hit. So we say, 'No shooting in cities,' and nobody says, 'I am a good marksman. I never hit anybody else. Just because there are poor marksmen is no reason why I should be prohibited from enjoying a harmless pastime. You are invading my personal liberty.'

"We come now to the greatest of all the drives against Prohibition; the one with which the liquor interests hope to break through the dry lines and bring booze back to the United States—the defeatist drive, the purpose of which is to convince America that Prohibition has utterly broken down, can never be enforced, and should be repealed.

"At one point upon the front a tremendous attack is being made upon the youth of the land. The boys and girls of this generation are pictured as drunkards. Prohibition is driving them to destruction.

(Concluded on page 10.)

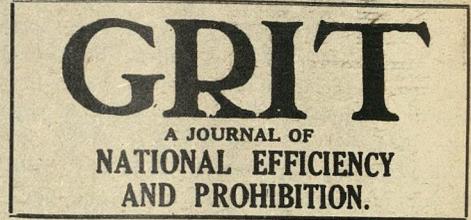
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A Personal Chat with my readers



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

Editor—ROBERT B. S. HAMMOND.
Address: Box 390F, G.P.O., Sydney.
Office: N.S.W. Prohibition Alliance, Macdonell House, 321 Pitt-street, Sydney.

SYDNEY, THURSDAY, JUNE 10, 1926.

THE UNFORTUNATE ONES.

those whose needs seemed to me very real and pressing.

I am deeply grateful, not only for the response, but even more so for the kind letters and encouraging tone in them. I sometimes think the "heart hungry" are more to be sympathised with than the "body hungry," and a kind word is often more valuable than a pound.

One brief letter I will keep ever before me, less than thirty words, but there is a tremendous lot in it. It said: "I pray for you. Prayer without a bit of ginger to back it up does not go far enough. I enclose it."

Accompanying this unusual note was a cheque for £5. There are some who prefer to remain anonymous, and I can appreciate their wish, but I would like them to know how truly they share my labors with me and how deeply I long to express to them my sincere gratitude.

There is no more surprising thing in my experience than the reluctance of many good people to exercise any generosity towards the unfortunate, unless it is the way other folk consider themselves generous to the poor when they are only extravagant to themselves. In a Christian sense no one can begin to be generous until they honestly give a tenth unto the Lord; after that, and not until after, does generosity begin.

It is pitiable to hear self-indulgent folk, lapped in every kind of luxury, calling some small gift of theirs the "Widow's Mite." The widow gave "all that she had," and it is a piece of unforgivable flattery to refer to our ordinary giving as the widow's mite.

I wish my friends who are generous with their kind words as well as their means could only know how often they put fresh heart into me and keep me from becoming sour, as one is apt to who is frequently disappointed. The failure of "the bad" to pray is not nearly so surprising or disconcerting as the failure of "the good" to be generous.

THE RESULTS OF MISSIONS.

Rev. J. R. Blanchard, convener of the Evangelistic committee. He informed the Presbyterian Assembly that he had circulated a questionnaire among the ministers and missionaries in charge of fifteen congregations, with results which were illuminating. The figures disclosed that the net total of de-

cision cards signed and returned to ministers of these congregations was 880, of which 372 were signed by church members, 255 by adherents, and 253 by persons outside the church. Of those who had signed cards, 17 had joined ten congregations, and 28 had signified their intention of joining six others, while a number of other signatories were being prepared for church membership.

It would be of the greatest value if an analysis of the cards were made in every place and a frank statement of the cost of such efforts were given to the churches. The Perth Mission cost about £1000 all told for the fortnight. The Melbourne Mission was daily announced as costing £100 a day, exclusive of pay lectures and thanksoffering.

The double-sided card in use by Gipsy Smith enables a big statement to be made of the number who sign, but this may be misleading unless analysed.

I am personally the convert of a mission and know the value of the inquiry room. I also know how lasting results are and how worth while such missions may be. While missionaries impose conditions on those to whom they come, surely it is equally right for those who foot the bill and remain to carry the real burden of the mission to demand thoroughness and reasonable economy.

PROHIBITION IN U.S.A.

Some good folk are being distressed by the anti-Prohibition propaganda so vigorously carried on through the newspapers. There is nothing to surprise anyone or upset anyone in the press.

The unusual and exceptional always gets press prominence, and when it is judicially exaggerated it may assume the reality of a schoolboy-prepared ghost.

You can't do much anyhow with those who are scared by this or any other kind of ghost. Prohibition may be said by some pessimists and lopsided folk to be a failure, but they quite forget that a whole lot of moderate drinking was emphatically a failure in U.S.A. before Prohibition.

It is curious how some folk insist that Prohibition fails, and they never seem to face the fact of the colossal, never-disputed permanent failure of our licensed system.

To turn from the too often faked figures given us from U.S.A. it is a wholesome thing to meditate on the figures from liquor-drenched England.

An increase in what is described as the luxury of crime is indicated by criminal statistics for England and Wales for last year.

The number of crimes which came to the

notice of the police was 112,574. The highest returns recorded in the sixty-eight years returns have been kept, and these, in connection with past figures, show a considerable increase in crime since 1858.

Great Britain is—financially—the most burdened of all the nations. Its national debt—a legacy from the Great War—is huge; the burden of its unemployed is gigantic; but the heaviest of all its burdens is its annual drink bill! The interest on the National Debt—the biggest in history—is £305,000,000. Its Drink Bill is £315,000,000! The cost of the intoxicating drinks poured down British throats in a single year would pay the interest of the National Debt! The cost of the unemployed in Great Britain is the biggest in history; it amounts to £300,900,241; but the Drink Bill is bigger—£315,000,000.

TURN TO BETTER THINGS.

Having reviewed some of the nasty things of life, let me bring under your notice something nice, something with a spiritual stimulus in it. The saints were not only common folk, but just ordinary sinners. His best was ever given to the "nobodies."

I am so glad He loved the common things, The drowsy chicks beneath their mother's wings.
Tall lilies nodding at the folks that pass,
The handiwork of God among the grass.
The sparrows and their brothers of the air
Content to look to Heaven for food and care,
He loved to stray by woods and singing rills,
Companions of the stars and solemn hills.
His friends He chose from men of low degree,
Tillers of land and toilers of the sea.
These things are written on the sacred page,
A star to simple folks from age to age.
And as the glowing words of love we scan,
We feel His kinship to the heart of man.

The Editor

A COLORED WOMAN'S PLEA.

THE STOMACH BRIGADE ARE ANARCHISTS.

(By JOE LONGTON, for "Grit.")

The "Wets" have had their 24-hour innings at Washington, and the "sloppy" delegation, instead of coming in like a spring lamb and departing like a wild raging lion, came in like a bull with his tail twisted—without opening the door—and went out into the cold, cruel world resembling a stranded jellyfish high and dry on the beach at Bondi.

As the Women's Law Enforcement League were holding their Convention in the Capitol on the 13th ultimo, about five hundred of them went into the Senate and "whooped it up for Prohibition." Reed, the "wetter than the ocean" Senator from Missouri, asked them to refrain from cheering Prohibition, as they'd already done an awful thing by kneeling in prayer on the White House steps. He was rewarded by the acquiescence of the only real injection of civilisation that had been put into the "moist" session.

The "rum guzzlers" had condescended to hear their views on Prohibition while they also were in session. It was impossible to hear them all, but they filed past the committee mentioning, individually, the branch to which they were delegated; as mothers, they pleaded for the sake of the babies and the home, continued Prohibition and Prosperity.

A Negro woman from Dixie laid down her hoe and came out of the cotton plantation to represent the Negro race. She said, "Please, Massas, if you have no sense of common decency, and do not wish to serve as an example to the colored race, how can you expect moral improvement in us?"

"If you do not value your people, value mine. We are fast emerging from the ignorance which could not be removed as quickly as the shackles that bound us in slavery, and my people are benefited by Prohibition.

"Please, oh, please, do not modify or repeal the 18th Amendment to the Constitution." Her pitiful plea moved many to tears, and for a time it looked as if the "Wets" would throw up the sponge right there.

On behalf of the League—which is a branch of the Young Women's Christian Association—Mrs. Peabody thanked the "Wets" for permitting them to testify during the "wet" session, and made way for the next "alky" (alcohol) advocate, a Roman Catholic priest who had been given car fare and free lodgings by the "wets" to dip his oar. He hailed from the hard coal region of Pennsylvania, where 5 per cent. of the population speak English; the other 95 per cent. get by on 95 different lingoos and gibberishes.

He was introduced (I can neither write nor pronounce his name, but if I had my false wooden teeth and my tenement piano—concertina—I would play and sing it for you); it sounded like Father Kratzkjachia-

orn. However, Father took in a couple of holes in his belt and said, "I comma frum da coal peets to speaka da mind and speaka da trut. Da bigga da 'wet' baas, Senor Heel (Hill), heem say, 'Fadder, what for youh alla time letta da Volstead do for all da time lak dot? What for youh no not go to Wash (Washington) and tell heem Coolidge what for all da wops maka da moon (moonshine) oop een da coal rege (region)?"

"I say, hombre, (friend), I tella it tuh da bigga da boss een Wash, so I cum tuh Wash tuh say dat leetle Tony Marozza he say tuh hees mud (mother), 'Whaffor yuh, mud, no geeve tuh muh and Guiseppe my brud (brother) some mon?' She giva da mon, and dey getta soused to da gills.

"Dat ze way ze enfant frum oop een my parish he be reared. Nether Tony or Guiseppe seex-year-old.

"Then ageen ze Wop man he cutta da coal eenda mine, and while heem cutta da coal (cuts coal) hees senora (woman) she maka da moonshine, and then 'beat it' (elope) weeth da starboard (the starboarder) and leeva da kids. You getta rid uv da Probish (Prohibition) and bringa buck da pub an' the vino blanco (white wine), Dago red (red wine), and da whisk, and mucha da beer; and da Wop he cutta plenta da coal, and she no make da moon and leeva da kids and geet on a biga da drunk weeth ze lofaire da starboard Pedro who play da org (organ) and hava da monk, getta da dough (money)."

That, and the brand of condemnation Prohibition had heaped upon it by one Mary Norton, the only "wet" woman to plead for alcohol, made way for the concluding remarks of Senator Bruce, of Maryland, who advocated anarchy in getting the "awful curse" back. Senator Borah, of Idaho, brought the "wet" session to a close with these remarks, as printed in the Cleveland "Plain Dealer" of April 15, 1926:

"WETS" ADVOCATE ANARCHY.

Senator Borah declared that all the agitation now is not for "more non-intoxicating liquor," but for intoxicating liquor, the manufacture and sale of which is prohibited by the Constitution.

The Idaho Senator read from the recent testimony of United States Attorney Buckner, in which he advocated legislation that would allow each State to fix the alcoholic content of the beverage sold there.

"You would have forty-eight different standards," declared Senator Borah. "The great debate which took place prior to the Civil War was over that one great question, whether the States should determine what laws should be enforced and what should not under the Constitution of the United States."

"Whether we like it or dislike it the opulent portion of the American population is going to have its wine, Constitution or no Constitution, statute or no statute. That has been demonstrated," declared Senator Bruce.

"The Senator is preaching the doctrine of Trotsky here in the Senate of the United States," said Borah.

"Oh, no," protested Senator Bruce.

"Yes, the Senator is; he is preaching anarchy," insisted the Idaho Senator.

Senator Borah declared that Wendell Phillips had said "to hell with the Constitution," but "there came along a man who, disregarding Mr. Phillips, found a way to solve that great question by amending the Constitution."

"He found it," replied Senator Bruce, "by tracing his way through fire and smoke and flame and blood."

"I am one of those who believe," answered Senator Borah, "that the Constitution of the United States is of sufficient value, if it is necessary, to trace our way through blood and fire in order to maintain it as it is."

My next article will deal with the "dry" session and the "drys"—a decent galaxy, with which compare, if you dare, these ex-saloonkeepers, bootleggers and others from New York, Chicago, Boston, Philadelphia and Baltimore, and their Latin aides from the Mediterranean that have allied themselves with the breed bred from the immigrants that formerly scoured Asiatic deserts in the wake of caravans, cringingly whimpering backsheesh and give me —. These human vandals, the "Wets," that desire to tear out of America's future, by the throats, the little defenceless children that the liquor interests can easier enslave through their endless chain of vandalism and education towards viciousness, addiction and resulting poverty and misery; while the little ones are unable because of their infant stage of life to ward off the first sign of the dread octopus (alcohol), that has its slimy tentacles steered into the cradles of a "wet" universe by these body snatchers—the ex-saloon-keepers, brewers and distillers in America.

And in this, which I write in Cleveland, Ohio, I ask Australia: "While you are cultivating your gardens for productivity, why not cultivate your brains for the value that lies in Prohibition, and clean your cities and hamlets of the human weeds and the bar-rooms from which they sow their noxious seed, and enjoy some of this wonderful prosperity that is America's reward for 'booting-out' the saloon?"

And while you are turning your grass into beef, mutton and wool and your other resources into revenue, why not turn your breweries, wineries and distilleries into industrial units and your bar-rooms into mediums from which your products can be retailed?

In Ohio this week I noticed that the Tiején Brewery is a garage and that Tiején makes windmills and pumps, while nearby in the same town, Napoleon, the Bocke Bros.' distillery, is now the dairy barn on the farm of Pohlman and Flogus.

In Fremont the brewery is the City Ice Plant and Food Refrigerator; in Sandusky, Kuebeler's Brewery is the Baronide Chemical Co. making the Ideal Case Hardening Compound (Kuebeler was one of the largest "bottlers of murder" in the State; it made amber brew). In the same city, Mulherin's Restaurant, specialising in fish and "jumbo-frog's legs," is in an old merry mucilage parlor; near Vermillion, on the beach at Lake Erie, the sixteen huge wine barrels from John Dorn's winery at Sandusky have been

(Continued on next page.)

A COLORED WOMAN'S PLEA.

(Continued from page 9.)

turned into one-room kitchenette bungalows; in Lorain the bottling plant makes lemonade and ice; in Cleveland the Pilsener Brewery is a coal and ice plant; and the Cleveland and Sandusky Brewery at Rockefeller Park that once made gold bond beer is now rented out to Harry Packer (Packer, of Cleveland), the world's largest outdoor advertising agency; Thacker and Dobson's garage; the Park riding academy and stables; Packer's lofts and factory; W. C. Kriss, the opex auto refinishing plant; the B. and Z. tyre shop; the Hough and Ansell battery station and garage; the Red Deer gasoline filling station; the Standard Oil filling station; a damaged and wrecked car repair shop and an ice plant.

Europe does not jeer at Prohibition. It sneers at American prosperity, and soft-soaps its gullible, through the press, into the belief that Prohibition is a failure. (Uncle Sam is tilling his soil; Europe is too busy knocking Sam to notice that she's getting crowded-out by weeds.)

I do not view Prohibition from a religious angle, because I am not a religious man. With me it is a matter of economics.

The "Drys" in Illinois last week voted back the manly art of self-defence that the "Wets" killed twenty years ago. Gradually we are getting back the clean horseracing, boxing and other sport that was taken from us in the "wet" days.

The bar-room and booze will never come back. The "wet" element that want it never did want anything else. They haven't sufficient interest in themselves outside their thirst. Such being the case, how could you expect them to encourage clean sport?

Those "Wets" that have not already got one foot in the grave and the other on a banana peeling are speeding towards a "wet" goal in a car that has four egg-shaped wheels. They'll get there (manana) as the greaser (Mexican) calls to-morrow, if to-morrow ever comes. Meanwhile, as this twentieth century American progress refuses to "give the 'Wets' a tumble" (recognise them), a clue from the clouds reads: "John Barleycorn says to the 'Wets,' 'Cheer up, the first seventy-five years are the toughest.'"

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Good Housekeeping and Prohibition—

(Continued from page 7.)

"Of course, it isn't so. One has only to use his eyes to see that it isn't. Dr. Charles Alexander Richmond, President of Union College of Schenectady, N.Y., has testified on behalf of college boys and girls. He says there is less drinking at Union College than ever before, and that 'the average boy to-day is leading a cleaner life than the average boy of 30 or 40 years ago.' The rest of us know what is happening outside of colleges. Boys and girls are not lying in the gutters, nor are they reeling along the streets. How many drunken boys and girls have you personally seen during the last year? I have not seen one. But I saw drunken boys before Prohibition. I saw them on street cars—boys of 16 and 18—late in the evenings, coming home from their evening's dissipation. They were not down and out, but they were noisy and disorderly, apparently from the effects of a few glasses of beer.

"Everybody who was a boy 40 years ago knows they were drinking then. Not all boys, but some boys. It is nonsense to say that boys began to drink only when Prohibition came, or that Prohibition has made more of them drink. The facts are all against such a conclusion. Before Prohibition there were hundreds of places where they could get liquor to every one that is open to them now. In the old days they could not walk a block in some of the cities without passing a swinging door. There was everything that saloons could do to make them drink and only what parents could do to keep them sober. Furthermore, liquor now costs many times more than it did then—and most boys have not so much money. When tens of thousands of saloons were wide open and selling liquor to boys, the saloons said nothing about boys' drinking. Now that only a few places are selling liquor to boys or anybody else, the liquor interests are making a great outcry about what is happening to our youth. Why this sudden saloon interest in youth? It isn't interest. It is propaganda. The liquor gentlemen seek only to use the youth of the land as clubs with which to beat down Prohibition.

"If we are drinking as much as we did before Prohibition, who is making it? Before Prohibition, 507 distilleries annually produced 268,000,000 gallons of distilled spirits, of

which 130,000,000 gallons were made into whisky. Do you believe moonshiners and home-brewers have duplicated this output?

"Before Prohibition, 1300 breweries annually made two billion gallons of beer. Now 400 cereal beverage manufacturers are making 160,000,000 gallons of near-beer. Suppose all of this near-beer is, in reality, real beer. Who is supplying the other 1,840,000,000 gallons of beer that Americans used to drink?

"Prohibition put out of business 177,790 saloons, all of which were required to dispense the liquor that Americans drank. Where are the corresponding number of blind-pigs?

"If Prohibition is a failure, why is our national death-rate almost at its lowest point?

"If we are drinking as much as we did before Prohibition, why have practically all the 'drink cure' establishments that flourished before Prohibition gone out of business?

"And, finally, if Prohibition is a failure, why are the liquor interests so exercised about it? Didn't they, from the beginning, want it to fail? If the failure is complete, as they say, what more do they want? Why do they want the law changed?"

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 Mortem," 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," "Scapgoat," "Eternal City," "Prodigal Son," "White Prophet," "Woman Thou Gavest Me," each 3/6; p. 3d.

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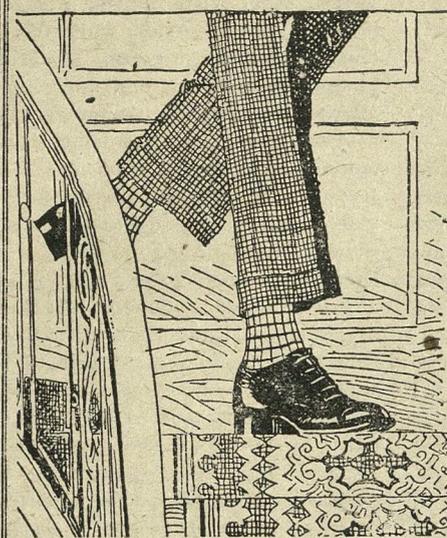
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11 a.m.—Methodist Church, Austenham-road, Leichhardt.
7.15 p.m.—Methodist Church, Wetherell-street, Leichhardt.
- MONDAY, JUNE 14.**
2.45 p.m.—Town Hall, Leichhardt (small hall). Meeting for women. Chair: Mrs. Jamieson Williams.
7.45 p.m.—Leigh Memorial Methodist Church, Macquarie-street, Parramatta. Chair: Rev. R. J. Murray.
- TUESDAY, JUNE 15.**
2.45 p.m.—Willoughby Methodist Church, Clan William-street. Women's meeting. Chair: Mrs. S. Moore.
- WEDNESDAY, JUNE 16.**
2.45 p.m.—Methodist Church, Walker-street, North Sydney. Women's meeting. Mrs. Watt, Mayoress of North Sydney, will preside.
8 p.m.—Masonic Hall, Victoria-avenue, Chatswood.—Public meeting.
- THURSDAY, JUNE 17.**
2.45 p.m.—Congregational School Hall, Arnold-street, Killara. Chair: Mrs. S. Moore.
7.45 p.m.—Hornsby Methodist Church, William-street. Chair: Rev. W. Kessell.

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TO PARENTS AND GUARDIANS.

In the past we have inserted a paragraph in this paper asking if you have realised the importance of sex instruction for your children in a clean wholesome manner. The response has been to a certain extent satisfactory, but we feel we have a sacred duty to try and reach thousands of other parents for the sake of the rising generation. You can by sending 1/- in stamps or P.N. obtain an 18-page instructive Report for 1924-25 and ten more booklets to help parents, boys, girls, youths and maidens.

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BACKWARD BOYS.



Keep in touch with your boys. Encourage them to speak frankly to you concerning their school difficulties, and if they are in trouble at school, remember our special General Educational Department where the boy will be treated individually, personally, and helped over his difficulties, enabling him to go to his ordinary class next day and tackle the work with confidence renewed. Our booklet for backward boys, entitled "At the Crossroads," should be in the hands of every parent.

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Mary, your kitchen is a picture!
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Meet great men. At close range they seem so ordinary that you are inspired to have faith in yourself.

HER SOCIAL SUCCESS.

Mother—"Well, dear, did you have a lot of attention paid to you at the party?"

Elsie—"Some, mama. Two little boys made faces at me."

A GOOD BEGINNING.

She—"No; when I marry, I want a man who is game from head to foot."

Ex-Football Man—"Well, give me a chance; I've got a game leg already."

UNREHEARSED.

Magician (to youngster he has called up on the stage)—"Now, my boy, you've never seen me before, have you?"

Boy—"No, daddy."

ASK EMILY POST.

Mother (at dinner)—"Peggy, darling, you should not scratch your nose with your spoon."

Peggy—"Oh, mother—ought I have used a fork?"

NATURAL HISTORY.

A Liverpool botanist says he can put vegetables to sleep. It would be interesting to know how he closes the eyes of the potato's and keeps the corn in its crib.

KING HAL'S COMPLAINT.

I hope you haven't heard this "howler"! A schoolboy writing a composition on Henry VIII. comments: "At this time Henry walked with great difficulty, having an abness on his knee." Sounds like the old boy, doesn't it?

A straw may break a camel's back, but a straw vote doesn't break the camel's hold on Congress.

A PROBLEM IN CHEMISTRY.

He—"Dearest, our engagement is off. A fortune-teller just told me that I was to marry a blonde in a month."

She—"Oh, that's all right. I can be a blonde in a month."

The "Musical Times" passes on a pleasant trifle from Canada:

Next Sunday a day of special interest at Church. Morning subject: "A Drunken Church." Anthem by a full choir.

Somehow Church notices seem to supply more than their share of humor.

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DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

SUNDAY.

"It was not you that sent me hither, but God."—Gen., 4, 5, 8.

How much bitterness would be taken out of our hearts could we always realise that whatever happens to us through man is sent of God; sent to work out our best interests. "He maketh even the wrath of man to praise Him." We worry over second causes until we lose our peace, and sometimes, sad to say, our love for our brother man. There is a latent resentment in our hearts towards him as the frustrator of our hopes, and we are far from having that perfect peace which those have whose minds are stayed on God. "My soul, hope thou in God, for my expectation is from Him." You are perhaps placing your expectations in some human help to lift you out of your difficulties. You long for a wider scope, a more congenial sphere; but the Master says, "Their strength is to sit still." "In quietness and confidence shall be your strength. But they would not, they said we will flee upon horses." We do not want to submit to circumstances. Let us learn to "wait patiently for Him, and calmly leave all issues with Him."

MONDAY.

"Have not I sent thee?"—Ex., 5, 22.

God sent Moses into the world to do one thing, and all his life was a preparation for that one thing. Forty years in Egypt, forty years in the back of the desert, eighty years' preparation for a forty years' task.

God sent Paul into the world to do one thing, and He made him for this task.

Joseph believed that God planned his life. We see in these completed stories a plan, as we cannot see in our own life, as yet incomplete. Paul's life was a plan of God, and your life is planned, and my life is planned. We may miss the plan. That constitutes the tragedy of life. But we may find it. . . . Having the assurance that God has a plan for your life, you must abandon yourself to it.

That is one of the greatest words in our vocabulary—vocation, called to be a doctor, called to be a nurse . . . yes, and what gives glory and dignity to the thing is that we are called to it; and when we believe that we shall do common things in an uncommon way. "This is the way, walk ye in it." There must be assurance that there is such a way, and there must be abandonment to it, intelligent, sincere, complete.—Rev. W. Graham Scroggie.

TUESDAY.

"To every man his work."—Mark, 13, 34.

There are multitudes of people who are just aping somebody else. They want to be somebody else, they want somebody else's gifts, somebody else's calling, somebody else's experience.

Why did God make us all so different? There are no two personalities alike. Because He had something for each of us to do that nobody else can do. What He calls us to is the recognition of that, and then to the consecration, the dedication of our personality to God for what it is worth.

Do not spend your time longing to be somebody else, to do his work, and exhibit his gifts, and speak his way. Be yourself. God made you. Respect your individuality.

Tear up your plan to-night, and accept His, and you come out of the by-way into God's great sunlit highway for your life.

We must wait upon Him and seek Him as He inwardly and outwardly unfolds His purpose, inwardly by prayer and the Spirit,

outwardly by the Word of God and circumstances. We must learn to accept joyfully, and without a grudge, not as of necessity and reluctantly, but gladly, God's purpose for our life.—Ibid.

WEDNESDAY.

"He hath showed thee, O man, what is good, and what doth the Lord thy God require of thee, but to do justly, to love mercy and to walk humbly with thy God."—Micah, 6, 8.

You are looking afar for a noble task,
When it lies just close beside you;
But not for you is the boon you ask
Of a wider field denied you.
In the little deeds which no one heeds
Of daily self-denial,
You will find the task your Lord doth ask,
And of faith's true power the trial,
There are some who long midst life's busy throng
For a hand-clasp warm and tender,
But you silently pass each day, alas!
And never a service render.
That friendly word is never heard
For which that soul is yearning,
And the Master sees the least of these
In the one whom you are spurning.

There's a letter to write you've forgotten quite

You owe to friend or mother;
But every day just passes away,
And you are too busy to bother.
There's a visit to pay—you mean to some day—

At any time but the present.
He who heights would climb must always find time
For the duties which are the least pleasant.

THURSDAY.

"They that sow in tears shall reap in joy."—Ps., 125, 5.

"He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps., 103, 2.

The seed needs the rain before it can germinate. Sunshine alone will not bring forth fruit. After the night of weeping cometh the joy of day. You have been discouraged, O Christian worker, and the hot scalding tears have fallen on the seed you have sown. You have labored in uncongenial soil, all your efforts have seemed useless, less than worthless all your pain. Your fellow workers have disparaged your work, and you have said, "Surely I have labored in vain, and spent my strength for nought." Then Satan has come and whispered to you, "Give it up. Your work is not appreciated, seek a more congenial field, one where you will be better paid and more valued. Here your talents are wasted. No one thinks anything of them, and others can do the work. What do you reap for it all?" Oh, let us not give ear when thus tempted. Remember Him whose whole life-work seemed a failure. No earthly honor was His, no meed of gold or silver—no human praise. "Neither did His brethren believe in Him." He wept over the apparent fruitlessness of His mission to those who received Him not. The valley of humiliation you are treading others who have done great work for God have trodden. You would fain be on the heights, but it is not there the richest fruit will grow. Tears have been your meat day by day, but it is such tears which precede the harvest awaiting you. "Let us not be weary in well doing, for in due season we

shall reap if we faint not." Tears of sorrow for the apparent failure of your efforts, tears of anguish for the stubborn hearts, tears of disappointment at the frustration of your hopes, tears perhaps of wounded love, yet all these shall bring you joy, the joy of seeing that all your apparent failures have been the harbingers of success. Tears and joy—weeping and rejoicing—two apparent paradoxes—yet one the precursor of the other.

FRIDAY.

"How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?"—John, 5, 44.

Just commonplace words in a commonplace way
Are the messages Jesus has bid us convey,
No straining the heights of Parnassus to reach,
Or high flights of fancy the conscience can reach;
But just the old truths from His treasures of gold
That we find in His Word does He bid us unfold.
The lessons we learn as we sit at His feet
He bids us go forth and to others repeat,
And many a heart will respond to the word
Which comes from the heart and is taught by our Lord.
And when all the learned have had their brief day,
These words will bear fruit which will not pass away.

SATURDAY.

"FEAR NOT."

How many times is this reiterated in the Sacred Word! "Be not afraid," "Fear not." It would be well for us to go through our Bibles and mark these passages; they will then be our own personal property, and we shall see how little real cause we have to fear. Are we afraid we are not fit to enter heaven, that we may not be among the chosen ones? There is the message, "Fear not; it is your Father's good pleasure to give you the kingdom." Do we fear the morrow and what it may bring, thinking our supplies may not last out: "Fear not, ye are of more value than many sparrows." "Sufficient unto the day is the evil thereof." "If God so clothe the grass, will He not much more clothe you, O ye of little faith?" "Your heavenly Father knoweth that ye have need of all these things." Is there some cross looming in the distance, some task we have to undertake, some unpleasant duty to perform? Again the voice comes down the ages: "Fear thou not, I am with thee to save thee and to deliver thee." "Who art thou that thou shouldst be afraid of a man that shall die, and the son of man that shall be as grass, and forgettest the Lord thy Maker?" "I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness." Are we afraid we are not worthy to be called God's children? He whispers, "Fear not, I have redeemed thee, thou art Mine." "Say to them of a fearful heart, be strong, fear not." Are we entering some untried path and dread what waits us there—"The Lord He it is that go before thee, He will not fail thee nor forsake thee, fear not." "Fear not to go down into Egypt." Whatever the circumstance, there is a "fear not" for it in the Word of God.

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By November, 1925, 10,000 acres had already been planted out. By November, 1926, about 54,000 acres will have been planted with young vigorous trees. Bonds exceeding £1,500,000 have already been taken up in Australasia.

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New South Wales Alliance—

(Continued from page 5)—

needed for the accommodation of tourists or boarders; the liquor is kept in the back-ground until the application is granted, when it is put in the front room.

At Campsie evidence was given that there was more than ample accommodation at the large hotel at Canterbury; at Kandos it was shown that the accommodation of the existing hotel was largely unused; at North Sydney the evidence disclosed that there were ten other licensed houses within a mile of the proposed site. Again the question is asked: What constitutes requirements in the mind of the Licensing Bench?

A review of the situation since the Licensing Reduction Board and the Licensing Bench became the same in personnel provides food for serious thought. Every application for an hotel license which has come within our activities during the past eighteen months (with the one exception of Crow's Nest, just decided) has been granted by the Licensing Bench. To quote a few, there are Guildford, Bargo, Maroubra Junction, Clovelly, Campsie, Coogee, Port Kembla, North Sydney, Queanbeyan and Kandos. This is a significant fact—it is a disturbing fact. More particularly is it disturbing when the strength of local opposition is taken into consideration.

Was the policy of the Licensing Bench correctly defined by a friend of the liquor traffic when he stated in the press that they were redistributing the licenses in the new areas? If so, it should be made known, officially, so that the public might know where they stand. At present it appears that instead of progress in licensing reform there is drifting back. So much so indeed that it can be understood why the liquor interests are not making any public stir concerning amendments of the Liquor Act.

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Seven to Seventeen—

used to at home, but I like the change. There is such a nice little church at Netherby, where we have both morning and afternoon services. So far I have been to the afternoon ones, and on Mother's Day the minister preached a splendid sermon. I can see myself having a happy time here, for I am very fond of country life. Here they have a nice car, a sulky, and a pony for riding. It is raining to-day, so I am sitting in a cosy armchair by the fire. As I had an hour to spare I thought I would write to you. Next week we are having a church social, so we are all busy learning our parts in the dialogues, etc., and last night about fifteen of us met for practice, and we had a bonny time, too. On Tuesday night there was a blind concert held in the hall. Although they were blind they were very wonderful.

(Dear Mary,—I said Hurrah! when I recognised your handwriting. So you are still wandering, and like a cat you always seem to land on your feet. Netherby, as you describe it, seems a lovely little place. I think a month there would do me good. How far are you from anywhere?—Uncle B.)

"GRIT" SUBSCRIPTIONS.

"Grit" subscriptions received to 3/6/26, and where not mentioned the amount received is 10s. or 11s.—Mrs. Stewart, 2s. 9d., 4/9/26; S. J. Brown, 22/7/27.

The following are paid to 30/12/26: Rev. W. Stewart, P. Burrill (31s.), S. Hunter (£3, two copies), G. Bunfield, W. A. Clarke (17s. 6d.).

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