

# Grit.

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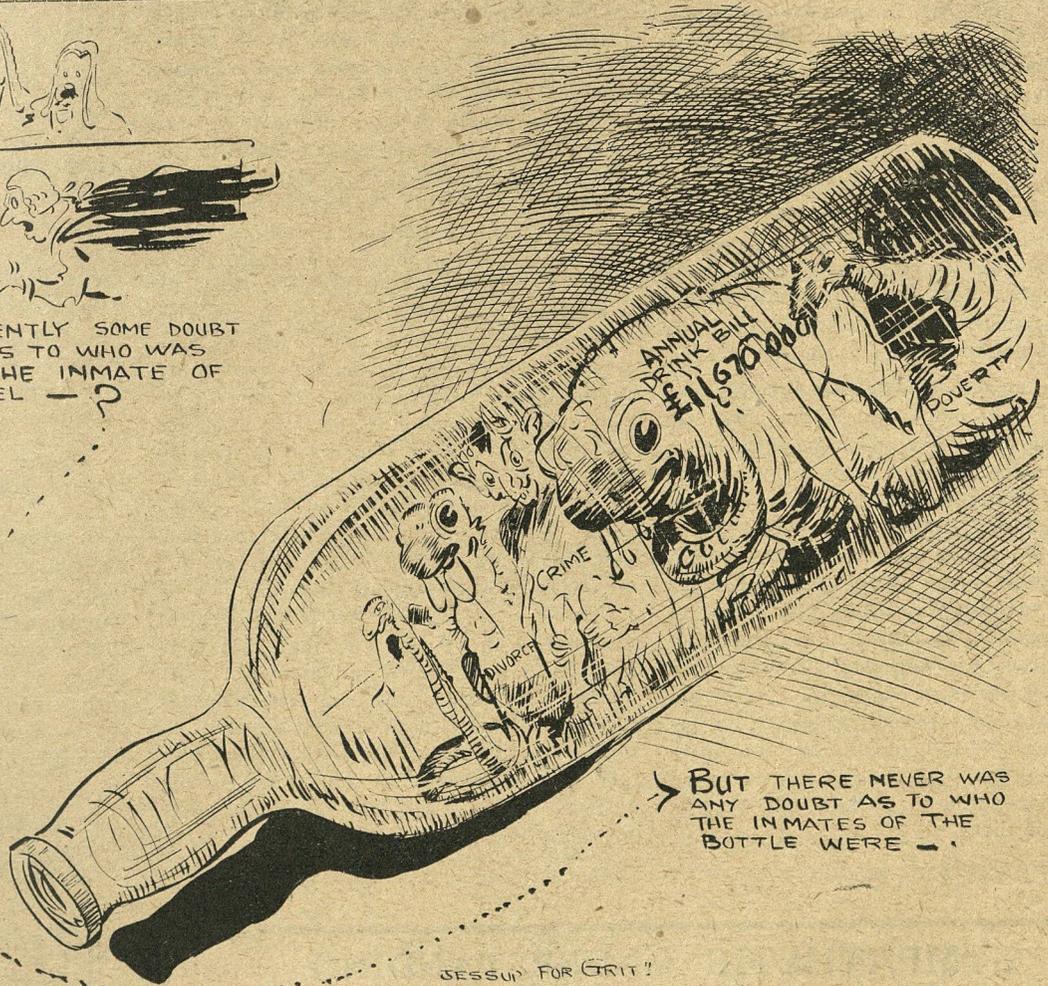
Twopence.

THURSDAY, JULY 15, 1925.

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UNTIL RECENTLY SOME DOUBT EXISTED AS TO WHO WAS REALLY THE INMATE OF AN HOTEL — ?



BUT THERE NEVER WAS ANY DOUBT AS TO WHO THE INMATES OF THE BOTTLE WERE —

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## PROFESSIONAL AND BUSINESS MEN. LIQUOR ABSORBS OUR MINERAL PRODUCTION.

(By CRAWFORD VAUGHAN.)

"Thy head or mine" was Macaulay's description of the relations existing between King Charles and Cromwell. That is the issue to-day between the liquor traffic and the general business world. As Mr. Leonard Isitt said long ago, "The drink traffic, which arrogates to itself the title of 'the trade,' is not a trade at all, but a pirate on the sea of commerce." It is to honest merchantmen what the pirates of Tariffa were when they levied toll on the ships that passed the Pillars of Hercules. We frankly acknowledge that we are out to sweep this liquor scourge from the high seas of commerce.

The assumption that the big financial forces of Australia are on the side of the brewers is quite erroneous. The banks, life assurance and fire insurance companies, wholesale and retail traders, the manufacturers, the big primary producing interests, the moving picture concerns have, with few exceptions, everything to gain and nothing to lose by the abolition of liquor.

Our total mineral production (including coal) for 1922-23 was £10,000,000 less than our total cost of liquor for the same period, and 52,000 men were employed in mining in that year. In other words, it took the labor of 52,000 miners to pay our liquor bill, after deducting liquor taxation received.

My own experience amongst business men is that they recognise this truth. The big hold which liquor has upon such men arises from the force of social habit, together with the impression from astute wet propaganda that Prohibition cannot successfully be enforced. The social habit is rapidly loosening—business men no longer encourage drinking in business hours, and amongst their commercial travellers liquor has practically ceased to be tolerated as the curtain-raiser to orders from customers. Nevertheless, in clubs and in social circles the old ingrained social habit of offering and partaking of alcohol still clings. Too many do not what they know is right, but what is expected of them.

Concrete facts from U.S.A. have already gone a long way to weaken the wet propaganda concerning the difficulties of enforcing the Prohibition law. Almost everywhere I am able to extract the confession that amongst the American workers Prohibition has been enforced. The effect of the Volstead Act in increasing the efficiency of American labor is also freely acknowledged by Australian business men. This alone indicates that we have marched a long way towards victory.

Recent legislation, more particularly the 44-hour law and the new Workmen's Compensation Act, is generating a very live current along the business wires in our direction. Some offset has to be found to the increased cost of production involved by these measures. N.S.W. can no longer afford to waste £12,000,000 a year on liquor. This enormous sum represents an immense untapped home market for the traders and producers of the Mother State. We are pouring out wealth to Scotch distillers for whisky, which, costing 5½d. a bottle to manufacture, reaches the Australian consumer at 10/- to 12/6 a bottle. And every bottle consumed depresses our national efficiency.

The increased cost of insurance under the Workmen's Compensation Act is playing havoc with all industries. Rebates are promised under the Government and other schemes, and most probably these will be regulated in proportion to the value of claims put in by the policy holders, as is done in the case of motor-car insurance. Employers are compelled, therefore, to reduce risks to an absolute minimum. The liquor risk now looms large in the eyes of insurers, for no matter how careful an employer may be in his plant or factory, he cannot control the risk of the open liquor bar that confronts men both before and after work. It is not at all improbable that the business interests would join in a demand that no further licenses shall be granted, as every new license involves an added risk to industry, and, therefore, 'an additional cost to production.

## SEES LESS DRINKING AMONG SAILORS NOW.

SEAMEN'S FRIEND SOCIETY IS TOLD  
ITS WORK AND PROHIBITION  
WROUGHT THE CHANGE.

The ninety-eighth annual service of the American Seamen's Friend Society was held yesterday morning in the Middle Collegiate Reformed Church, Second Avenue, south of Seventh Street. The Rev. Dr. George S. Webster, executive secretary of the society, told of the work of the organisation, emphasising the important influence of the Sailors' Home and Institute on West Street in taking care of the needs of visiting and infirm seamen.

The Rev. Edgar F. Romig, pastor of the Middle Church stressed the beneficial effect that Prohibition was exerting upon foreign sailors in American ports, and praised the Seamen's Society for its successful efforts in bettering the life of seamen ashore.

"The saloon and the dive," he said, "have almost disappeared from American seaports. For years it has been traditional for the sailor to spend his salary on rum and in the dance halls, but now, we learn from the officials of the various mariners' societies, the pay of the seaman is being sent back home and drunkenness is on the decrease. The genial and homelike atmosphere of the Sailors' Home and the spirit of sociability and comradeship that it fosters, has been, perhaps, the foremost factor in cleaning up the once disreputable districts patronised by sailors."—"New York Times," 10/5/26.

### The Chancellor Says:

"I favor keeping the Prohibition Amendment as it now stands with strict enforcement, my chief reason being that in my judgment no modification has been proposed which would not inevitably bring back the saloon, with all of the evils connected therewith."—Elmer Ellsworth Brown, Chancellor of New York University.

### SYMPATHETIC UNDERSTANDING.

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## WHAT THE BIBLE SAYS ABOUT SOME WOMEN.

### OLD-TIME PREACHERS AND ANCIENT "FLAPPERS." WHAT SAINTLY MEN SAY OF SCENTED WOMEN.

(By ROBERT B. S. HAMMOMD.)

It is curious to hear church-going folk resent the denunciation of their worldly vanities and find them profess to be shocked at the language of the denunciation.

Church of England people are pledged at the Baptismal font to "renounce the world, the flesh and the devil." At their confirmation they take up the pledge of their parents, publicly confess Christ, and pledge themselves to a life of unworldliness when in response to the Bishop's question, "Do you here in your own person confirm and ratify the promise made for you in your baptism?" they reply, "I do." They are then committed to the undertaking set forth in the words of St. Paul, who said: "Be not conformed to this world, but be ye transformed by the renewing of your mind." Romans xii., 2. We now presume that they have become "new creatures in Christ; old things have passed away; all things have become new." Their life is to be in harmony with what St. John teaches in his first epistle, when he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father."

#### ISAIAH AND ANCIENT "FLAPPERS."

Isaiah speaks roughly to the "flappers" of his day; they had departed from the Lord, and were aping the customs of the Pagans. "Moreover, the Lord said, because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing, as they go, and making a tinkling with their feet; therefore, the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will lay bare their secret parts. In that day the Lord will take away the bravery of their anklets and the networks and the crescents; the pendants and the bracelets and the mufflers; the head tires and the ankle chains and the sashes, and the perfume boxes, and the armlets; the rings, and the nose jewels; the festival robes and the mantles, and the shawls, and the satchels; the hand mirrors, and the fine linen, and the turbans and the veils. And it shall come to pass that instead of sweet smell there shall be a stink, and instead of a girdle a rope; and instead of a well-set hair baldness, and instead of a stomacher a girding of sackcloth; branding instead of beauty."

#### PETER AND PAUL.

Isaiah was not the only one of the fiery messengers of God who held that human hair had a distinct significance. St. Paul says: "If a man have long hair, it is a dis-

honor to him. But if a woman have long hair it is a glory to her."

Writing to Timothy St. Paul again refers to this matter, and says: "That women adorn themselves in modest apparel . . . not with braided hair." St. Peter also thinks well to mention that a Christian woman is one "whose adorning, let it not be the outward adorning of plaiting the hair." The Bible however does not counsel a woman to be a "frump," nor does it require that she should hide the beauty with which God has endowed her.

It is idle to claim that our present fashions aim at modesty; they are designed alluringly; they have a sensual appeal. They suggest, invite, and attract attention, and one can only charitably hope that women do not know what their "daring creations" provoke men to think and say.

#### THE PICTURE OF GOD'S BEAUTIFUL WOMAN.

"Who can find a virtuous woman for her price is far above rubies? The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth out her hands to the needy. She is not afraid of the snow for her household; or all her household are clothed with double garments. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it, and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her. Many daughters have gotten riches, but thou excellest them all. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised. Give her the fruit of her hands,

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and let her own works praise her in the gates."—Proverbs, chapter thirty-one.

#### A BEAUTIFUL DEED.

The Twentieth Century New Testament thus renders the fourteenth chapter of St. Mark, from the third verse: "When Jesus was still at Bethany, in the house of Simon the leper, while he was at table, a woman came with an alabaster jar of choice spikenard perfume of great value. She broke the jar, and poured the perfume on His head. Some of those who were present said to one another indignantly: 'Why has the perfume been wasted like this? This perfume could have been sold for more than £30, and the money given to the poor?'

"Let her alone," said Jesus, as they began to find fault with her. 'Why are you troubling her? This is a beautiful deed that she has done for me. You always have the poor with you, and whenever you wish you can do good to them; but you will not always have me. She hath done what she could; she has perfumed my body beforehand for my burial, and I tell you, wherever in the whole world, the good news is proclaimed, what this woman has done will be told in memory of her.'

#### THUS SAITH THE LORD.

In Isaiah, chapter one, we read: "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider.

"Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone away backward. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

"And when ye spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it."

## 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-ABOUT NOTES.

By the STATE SUPERINTENDENT.

The anxiety of organising and carrying into effect an itinerary is only known by those who have the perplexity of its arrangement. The difficulty is the more obvious when it covers a large tract of country areas. During the month of June 52 meetings and services of various kinds were conducted, where 3000 persons attended. These consisted of 23 church services, 7 public meetings, 10 license objectors' committees, 5 industrial mid-day addresses, etc. Mr. G. DeKay, of Honolulu, rendered much voluntary assistance by speaking in the churches and at public meetings, and his witness for the cause has been a very valuable contribution. The State Superintendent represented New South Wales at the anniversary celebrations in Tasmania, where he took part in eighteen meetings. Rev. H. Putland and Mr. C. E. Still have just returned from a tour embracing the districts of Yass, Young, Grenfell and Harden, where they reported good meetings and most encouraging experiences in these places.

The up-to-date literature which is being now regularly issued in parcels for free distribution is meeting with very satisfactory commendation and demand. These leaflets are reaching their way to the people by means of Sunday schools, letter boxes and other avenues of circulation. We also have on hand a supply of pledge card books, which are free on application, and are very useful in Young People's Societies and for personal workers.

The recommendation of the House Committee to transfer the Parliamentary liquor bar to Canberra came as a great surprise, and consequently we are passing through an anxious time concerning the modification—by this means—of the No-License Ordinance governing the Federal Territory. The Alliance has launched strenuous resistance and endeavored to mobilise a sustained opposition. We were much encouraged by the response made by friends and affiliated bodies to our appeals to retain this great principle intact, as it has been for 16 years.

The multiplicity of booth and stand licenses which are being applied for on our show grounds and sports gatherings is worth serious consideration. No less than 3271 permits were granted in 1924 (latest figures available). This is almost unbelievably startling. In no sense can liquor and real sport be associated. The two are as far removed as east from west. The liquor abomination has entrenched itself in our social life and has obtruded itself to such a degree into our sports and recreations when now the figures must make every advocate of outdoor amusements and social reform sit up and listen. The Alliance has had this phase of the Prohibition question under observation for some time, and in order to "test" the matter has lodged an objection with the Licensing Bench against the granting of a booth license at Maroubra Speedway. All true lovers of manly, health-creating, physical-developing sports and fresh air recreations will agree with the wisdom of calling a halt in the direction indicated.

Adjourned annual meeting N.S.W. Alliance, Y.M.C.A. Rooms, Monday, July 19, 4 p.m.

### MR. JOHN VALE.

#### THE PASSING OF A GREAT TEMPERANCE WORKER.

As the result of a motor accident Mr. John Vale, Secretary of the Victorian Independent Order of Rechabites, died last week.

John Vale was one of the best known of the temperance workers in the Commonwealth. Beginning his activities in this connection in London, where he was associated with George Blacklock, Ben Tillett and others, he came to Australia 44 years ago. He became Secretary of the Victorian Alliance four weeks after his arrival in Melbourne. A strenuous worker and capable leader, he was the guiding spirit of the first Local Option campaign in 1886, and in subsequent fights he was recognised as one of the big factors.



On the inauguration of the Commonwealth he organised an Interstate Council, the forerunner of the present Australian Prohibition Council. In 1904 he resigned from the Alliance to become organiser for the I.O.R., and was appointed Secretary five years later. Since his appointment as organiser the membership of the Order increased from 16,194 to 25,600 in 1923.

He filled the position of President of the Victorian Alliance until it was merged in the Anti-Liquor League, edited the "Alliance Record" and subsequently the Prohibition Year Book and the "Rechabite." He published a number of pamphlets.

In 1923 he visited Great Britain, where he was received as a leader in the Temperance Movement. His death is a great loss to Australia. Loved by his friends, admired by his opponents, respected by the community generally, of John Vale it can be truly said: "Well done, good and faithful servant!"

### BUSINESS MEN'S AUXILIARY.

#### FIRST QUARTERLY REPORT.

Since the successful inauguration of the auxiliary at the luncheon held on May 12, at which Sir Arthur Cocks, K.B.E., presided, much work has been accomplished.

A large number of business and professional men have been waited upon, and the great majority of these have agreed to join the Auxiliary.

Several pamphlets have been printed and distributed, and there appears to be good inquiry for literature presenting the economic facts on the liquor question. It was decided to take special action to combat the attempt of the liquor trade to extend their trading hours to 7 p.m. Post cards have been issued broadcast throughout the State combating this proposal. These cards, signed by the electors, will be posted to M.S.L.A.

A special feature of the activities has been the holding of lunch-hour talks at plants and factories. The regular programme covers three factories per week, and as more speakers are available this department of the work will be extended. The subject of the address is "National Efficiency and Liquor," special stress being laid upon the value of 6 o'clock closing and the necessity for curtailing liquor consumption. The meetings have been very well attended, and have met with the approval of the employers and employees.

Follow-on literature, which is now available for distribution after the addresses, deals with the need for increased industrial efficiency as the only means of maintaining high wages and short hours, and of meeting the increased risks imposed on industry by the Workmen's Compensation Act.

Addresses have been given to the Theological students of St. Andrew's and Moore College, Sydney University. Steps are being taken to extend the scope of this work, as the influence of university graduates in our national life is fully recognised.

Sectional trade luncheons are being arranged and will be announced from time to time. It has not been thought advisable to hold general luncheons excepting when some distinguished speaker is available.

The attention of the State and Federal authorities is being directed by us to the need for providing in arbitration laws that in making awards the Arbitration Court shall be instructed to consider how industrial efficiency can be increased to make up for increased rates of wage or shorter hours imposed. This important factor is at present almost entirely overlooked in making awards. Arbitration Courts generally relying upon the practice of "passing it on" to the consumer.

We have no hesitation in saying that in the short time the Auxiliary has been constituted it has made its influence felt in work of great service to the business and industrial community.

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## 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.

### IN U.S.A. CAMPAIGN.

#### WOMEN'S PART AND WOMEN'S BENEFITS.

"The women of America came into the fight against the liquor saloon with their most effective weapon—prayer."

This was Rev. G. H. DeKay's opening remark to a gathering of women, representative of temperance and social organisations of Sydney. He was speaking of women's part in the fight for Prohibition in U.S.A., and went on to tell of how they accompanied the prayers by a nation-wide effort to write compulsory temperance teaching into the educational system of the United States. He was quite sure that the Eighteenth Amendment would not be repealed because of the Nineteenth Amendment, which followed almost immediately upon the other, and gave the vote to the women of the United States. Every woman who cared for God, home or country could produce five arguments in favor of retaining Prohibition to every one against it.

Liquor advocates in America did not hesitate to besmirch the reputation of the children of the nation by declaring that there was drunkenness among them because of Prohibition. A questionnaire to the schools and colleges of Massachusetts had brought replies from principals representing 140,000 young people, and only one said that drinking had increased. Another questionnaire to the leading colleges throughout the country showed that 77.4 per cent. were in favor of strict enforcement, 64 per cent. against any modification. In the women's colleges up to 97 per cent. of the students favored complete enforcement of the law. The Salvation Army, which knew more about the results of drinking than any other organisation in the world, asked their leaders in 30 of the principal cities to give their opinions concerning the general results. All of them said Prohibition had meant better homes, 28 declared it had given families better clothing and 27 gave evidence of better health among children. Two hundred social workers had contributed their surveys to the Church Social Service Council, showing that there had been a 66 per cent. decrease in the dependency due to drink.

Mr. DeKay went on to say that he had heard Judge Gemmill, famous in the Chicago Courts, say that Chicago to-day is as a Sunday school picnic compared to what it was in the days of license. He also cited proceedings in the Juvenile Court of New York, which was the largest of its kind in the world, where in 1900 there were twice as many delinquents as in 1924, though the population of the latter year was four times greater. In 1919 there had been 20 million pounds spent to help the men and women victims of drink; last year the amount was five millions. Life insurance was a great home safeguard, and the new business written last year averaged £1,226,000 a day. There were four times as many savings bank depositors as before Old Glory removed its protection from the saloons.

Do not think that everything is alright, was Mr. DeKay's warning. There had been

the insolent challenge of a noisy minority to repeal the law, because of alleged failure of enforcement. He could confidently say that the liquor now made and consumed was but a pocket flask compared to what it used to be, when there was a consumption of 22½ gals. per capita. When the protection of the Government was taken away from 1400 breweries, 800 distilleries and 180,000 saloons, there could not possibly be anything like the former drinking.

They never could have had this law without the support of the women, and when the liquor men had said all their say about Prohibition the women would have the last word.

Replying to questions, Mr. DeKay said there was not the slightest likelihood of the Prohibition law being repealed. Hotel-keepers even were better satisfied to be without the liquor bar, and the remarkable change in general home conditions was so influencing public opinion that the mind of the nation was likely to be more strongly set to secure adequate enforcement.

### WOMEN ENTHUSIASTIC.

The Women's Consultative Committee, representative of the various women's Prohibition organisations, has been peculiarly successful in its gatherings. The Assembly Hall of the Y.W.C.A. was crowded on Wednesday night in response to an invitation to hear the programme of educational work.

Madame Wolfcarious, in her usual happy way, spoke of the co-operative nature of the committee and the pressing need for women to be greater factors in the fight against alcohol. America's example was an inspiration to them all, and she was looking forward to a great forward move in this State.

A comprehensive report was presented by the Hon. Secretary, Miss E. M. Andrews. She outlined the programme, which included the issue of a manifesto to the women of the State, and a questionnaire to the women's organisations of America and Great Britain. The general activities would lead up to a great demonstration in the city before the end of 1926.

Mrs. Sidney Moore (State President, W.C.T.U.), in welcoming Rev. G. H. DeKay to the meeting, spoke of the big part played by women in the world's fight against alcohol.

Other speakers were Revs. G. H. DeKay and H. C. Foreman, M.A., Mesdames Kennard, Courtenay Smith, Bennett, John Fell, Messrs. Crawford Vaughan and Henry Macourt. Musical items were given by Mrs. Sidney Moore and Misses Moore.

A resolution was unanimously carried urging the Prime Minister and Parliament to prevent any action which might adversely affect the position at Canberra in relation to liquor licenses. This was subsequently wired to Mr. Bruce.

The Executive Committee has in hand the preparation of the manifesto and the questionnaire which will be finalised at their next meeting.

### SUNSHINE FAIR, 1926.

There has been a splendid response to the request to prominent ladies of various denominations and societies to arrange preliminary meetings in connection with the stalls for the Sunshine Fair, 1926.

Mrs. Strang and Mrs. A. Fleming were hostesses at an At Home at St. Andrew's Tea Rooms yesterday afternoon, when a number of Presbyterian ladies met to consider the proposal. Three similar gatherings are to be held next week.

The Provisional Executive is very much encouraged by the splendid spirit of co-operation so readily manifested. It is a promise of success even bigger than attended last year's effort. The scheme of the Fair has been prepared, and will be ready to be considered by the general committee in detail. In the meantime it is appropriate to say that additional features will give a variety to the function which should make it popular and successful.

### PROTECTING CANBERRA.

#### REMARKABLE UNITY OF EFFORT TO PREVENT INTERFERENCE WITH LIQUOR ORDINANCE.

Representations have been made to the Prime Minister and members of the Federal Parliament concerning the Canberra situation by heads of churches, leaders of Temperance organisations, congregations, public meetings and individual electors, urging the preservation of the status quo as regards liquor. It was a remarkable expression of public opinion upon a matter which is regarded as influencing national life and ideals.

Politicians generally are difficult to deal with when a moral issue is at stake. Indeed, it does appear that the things that make for evil are more carefully watched in their own interest by the average politician than are the people who stand for sobriety and morality.

The fight over Canberra is more than an attempt to prevent a few liquor licenses coming into the territory. It is a worthy effort to secure in the Commonwealth capital a monument to the best and most enduring things. Any setback there is, however, not failure. The fight goes on until that which exalteth a nation is proudly displayed in every Australian city and throughout the whole life of the community.

### FIELD DAY APPOINTMENTS.

SUNDAY, JULY 18.

11 a.m.: Marrickville Church of Christ.  
7 p.m.: Chatswood Church of Christ.

Mr. H. C. Stitt.  
11 a.m.: Paddington Presbyterian Church.  
7.15 p.m.: Balmain C.M.M.

Rev. H. Putland.  
11 a.m.: Greenwich Presbyterian Church.  
3 p.m.: Greenwich Presbyterian Sunday School.

Mr. C. E. Still.  
7 p.m.: Greenwich Presbyterian Church.  
Mr. H. Macourt.

## LIQUOR DELUSIONS.

Two Members of "The Outlook" Staff Travel Different Routes, and Arrive at Approximately the Same Goal.

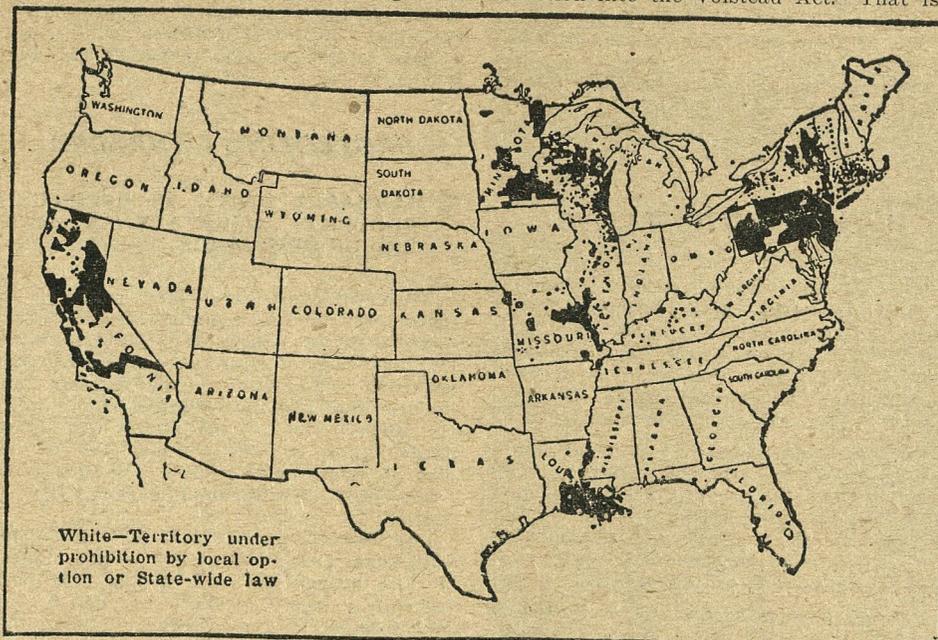
### WHISKY AND PEANUTS.

(By LAWRENCE F. ABBOTT, Contributing Editor of "The Outlook," April 21, 1926.)

The Senate hearings on Prohibition at Washington are rapidly developing into a kind of intellectual Donnybrook Fair. Everybody seems to be assailing everybody else. One can scarcely pick up a newspaper nowadays without finding the verb "assail" in the headlines. In a single issue of the New York "Times," which lies before me as I write, I find the following: "Labor Leaders Again Assail Dry Law as a Menace to Liberty and Breeder of Crime"; "Caraway Bitterly Assails Coolidge"; "Corporation Counsel Busch Assails Volstead Act." Counsellor Busch, it should be added, is of Chicago, and, presumably, is unrelated—except, perhaps, in sentiment—to the well-known family of the same name in St. Louis. On the same page of the "Times" it is announced that Dr. Parkhurst assails the dry law, and Vice-President Woll, of the American Federation of Labor, assails the definition of an intoxicant as a beverage that

trade theories, that intoxicating liquors should be produced and sold as freely as peanuts. We should thus, he argued, do away with the political corruption which is inevitably connected with the taxing of licensing of the liquor traffic, and we could do away with the social corruption by promptly arresting and severely punishing persons who, by getting drunk, abuse their civil and personal right to buy intoxicants.

But I am afraid that Henry George's peanut millennium would be more difficult to achieve than even bone-dry Prohibition, for everybody, it appears, is in favor of some kind of governmental regulation. When I say everybody, I include the liquor dealers themselves. They want the special privileges that come from Government regulation. This is proved by the fact that it was the liquor dealers, and not the teetotalers, who put the one-half of one per cent. restriction into the Volstead Act. That is to



White—Territory under prohibition by local option or State-wide law

### JUST TO REMIND YOU.

If the 18th Amendment, by which U.S.A. is a "Dry" Nation, were Repealed, the Black Spots on the Map are the only parts that would be in any way affected.

contains more than one-half of one per cent. of alcohol. Dr. Butler, of Columbia University, in a letter made public in this particular issue of the "Times" by the "World War Veterans Light Wines and Beer League," in one breath assails the saloon and in another the restriction of the personal and civil rights of citizens to drink what and where they please. It is all very confusing. While not wholly edifying, the discussion has elements of entertainment in it and inclines a simple-minded person like myself to climb to the top of the fence and cry, "Go it, dog! Go it, b'ar!"

When moral, intellectual and industrial leaders like Dr. Parkhurst, President Butler and Vice-President Woll offer such conflicting and indefinite suggestions as they do, one wonders whether the policy advocated by the late Henry George is not, after all, the simplest and most effective. During one of his political campaigns, when the liquor question was an acute issue, he proposed, as a logical sequence of his free-

say, when liquor was sold under Government license the brewers succeeded, by methods which make the chicanery of the Anti-Saloon League look like the work of a lot of greenhorns, in getting all beverages containing more than one-half of one per cent. of alcohol defined as alcoholic, and therefore subject to the internal revenue licensing laws. This was to destroy competition by purveyors of so-called "soft drinks." The liquor dealers' whining, now that they are hoist by their own petard, does not, I confess, move me to tears.

Nor does Dr. Parkhurst's Biblical argument impress me profoundly. He says:

"The temperate use of spirits or liquor of any kind is an individual right justified by individual conscience, by old-time usage, by the Bible. Four times the use of liquor finds its justification in the Old Testament, and once in the New Testament it is made obligatory."

This, to employ the phraseology of the disrespectful flapper, is "old stuff." Polygamy

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and slavery are justified by the Old Testament, and we have prohibited both. Professor S. F. B. Morse, the inventor of the telegraph—who was a very pious gentleman, so pious that he would not hold a conference on Sunday with the Frenchman Daguerre about their jointly discovered art of photography—denounced Lincoln and the Civil War exactly on the ground which Dr. Parkhurst takes with regard to Prohibition. Here is Professor Morse's argument:

"My creed on the subject of slavery is short. Slavery per se is not sin. It is a social condition ordained from the beginning of the world for the wisest purposes, benevolent and disciplinary, by Divine Wisdom. The mere holding of slaves, therefore, is a condition having per se nothing of moral character in it, any more than the being a parent, or employer, or ruler, but is moral or immoral as the duties of the relation of master, parent, employer or ruler are rightly used or abused. The subject in a national view belongs not, therefore, to the department of Morals, and is transferred to that of Politics to be politically regulated."

Now, there's logic for you. Somebody ought to lay it before the Senate Committee. The trouble with Prohibition is that it has put the liquor question in the department of Morals, whereas it ought to be kept in the department of Politics, where it has been so successfully handled for a couple of centuries.

But just as it begins to look as if dear old Professor Morse had provided a solution of the problem the annoying thought comes to mind that Americans tried to regulate slavery politically for nearly a hundred years, and finally were forced to the conviction that prohibition was the only way to deal with it. Can it be possible that we are facing the same crisis with regard to the liquor traffic?

My mind works rather slowly, I admit, but it sometimes seems to me that the light wine and beer modificationists come out of

(Continued on page 10.)

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**MILK INSTEAD OF "SUDS."**

FROM SPOILING THE MAN TO PRESERVING THE BABY.

(By JOE LONGTON, for "Grit.")

Mr. E. McConnell quit selling booze after Prohibition came to Kansas. Ripping down the old saloon, he built a modern hotel, and in a field in the rear he raises goats. "Supreme Dell," a Saanen, he imported from Switzerland at a cost of three hundred pounds. From her he has a fine herd.

**SUCCESS COMES IN CANS—FAILURE COMES IN BOTTLES.**

To the hotel patrons he supplies milk at one shilling a quart, and sends his stock all over the world to begin the crusade of saving babies. Where formerly he detracted from the home, he has since saved thousands of babies with the milk from these little animals that yield their weight in milk every seven days.

Mr. McConnell informed me that he first developed appetite in the "kids." That, he said, made stomach room and rib width to hold a big heart and strong-intestinal mechanism.

Since Prohibition, America is paying more interest in the breeding and developing of children, and it looks as if, in the future, as much interest will be manifested in the conformation, care and pedigree of babies as there is in horses, cattle, goats, cats and dogs.

Mr. McConnell is a man that votes "dry," and is such an enthusiastic advocate of goat's milk in lieu of alcohol that he donates a daily supply of this wonderful milk to the babies' hospital.

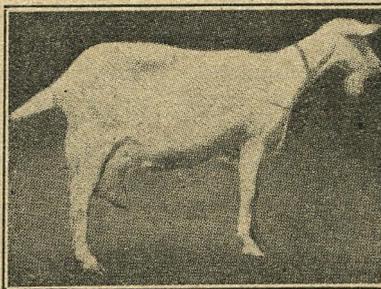
**THE MILK GOAT AS A DAIRY ANIMAL.**

It has only been within the past few years that the American people have discovered the utility and practicability of the little milk goat as a dairy animal and the real strengthening and life-giving properties of goats' milk for babies and for adults who are weakened and run down by overwork or disease, as has been proven in hundreds of cases where goats are kept or the milk is accessible.

It is not the purpose or intent of goat owners or those interested in goats to discredit the milch cow in the least, for they are an item of too great importance in the commercial and home life of the American people, but it has been proven that it is not always possible or convenient to keep a cow, especially in cities and towns, because of lack of room and for sanitary reasons. Right

here is where the little goat claims recognition, for it can be kept in a small lot or house, and the cost of its keeping is almost nothing as compared with that of keeping a cow; it is a far cleaner animal, and, while it may not give as much milk as the average cow, its milk is so much richer it will readily make up in quality what it may lack in quantity.

Among the pure-bred Saanens, Highland Easter Flora made a high mark of 19 pounds 5 ounces of milk, her best day. This is, by measure, nine quarts one and a quarter pints. Panama Louise, owned by parties in Riverside, California, has a record of 20 pounds, or 10 quarts, for her best day. The world's latest wonder, though not an official record-maker, is a pure-bred, hornless Saanen doe, three years old, and owned by Mrs. L. S.



Supreme Dell, Undeclared Grand Champion.

Thomas, of San Diego, California. She is Lydia Reed, No. 25906, and is reported to have broken the world's record by yielding better than five quarts in twelve hours, and 21 pounds 3 ounces in 24 hours. Her weight is 147 pounds, and at her best she yielded her body weight in milk every seven days. As a two-year-old, she produced over 3500 pounds of milk in twelve months; her greatest daily yield during this period was 16 pounds 4 ounces. This wonderful doe has a full brother, Lord Lionel, owned by a gentleman in Topeka, that is a remarkably fine animal.

E. McConnell, of El Dorado, Kansas, first vice-president of the Association, and one to whom the goat interests of the west owes much, has at present only the very best obtainable in pure-bred Saanens. Of these,

Madame Alice Elaine freshened for the sixth time, March 22, 1926, and has given milk continuously since the first time fresh. In a test last year she gave an average of more than 7 quarts 4 ounces for 31 days, the best day she marked was 15 pounds 10 ounces, or but six ounces less than eight quarts. This, too, was in a dry lot and without force feed or extra effort. This same doe for the first four months after freshening last year gave a total of 1475 pounds, 10 ounces of milk, or an average of 46 gallons per month. Not many cows will do better than this, and most of them will not do as well.

The head of Mr. McConnell's herd is Supreme Dell No. 4952. This doe is a good performer, too, and has a mark of 7 quarts, 9 ounces her best day, and she gave milk for 22½ months straight after her first kidding.

A banker and prominent business man suffering with what has been diagnosed as cancer of the stomach, visited Mayo Brothers in Rochester, Minn. They told him they could do nothing for him. He came home and began using goat's milk and takes around two quarts daily. He is not cured, but has been greatly benefited, and it looks like he is on the road to recovery.

Another case is that of a little boy who had stomach trouble so bad he was unable to attend school with any degree of regularity and was laid up with sick spells every few days. His mother started to give him goat's milk and he was benefited at once. He has not had a sick spell since, and has gained in strength and flesh in amazing degree; in fact his mother says this is the first year he has been able to be kept in school, and further she says they simply cannot do without goat's milk for him.

Another case is that of a lady sick in bed and told by her physician she could live but a short time. Her trouble was diagnosed as cancer of the stomach. A friend persuaded her husband to try goat's milk. As a last hope, he took home a quart to try it. The next morning he came for more and reported that was the first nourishment she had taken with any degree of comfort and that she slept all night the first time in many weeks. She began to improve at once and in a week was able to sit up, in another week was walking about the house, and in a short time was doing her own housework. The fact is, she was suffering from an ulcerated stomach; goat's milk healed the angry sores and perfected a cure in a case pronounced hopeless by physicians. These are cases that happened in our own community and can be easily proven as fact.

The writer of this article, Mr. McConnell, creates a departure from the old order of the bar room that had a sign to say "Hurry back" to the drinker that probably took his foot off the rail long enough to go home and see how the mother and baby were getting along, when he writes:

"A gentleman now living in Colorado lost his wife and was left with a young babe to care for. He at once procured a milk goat and on her milk the baby thrived and is now a thrifty youngster, a regular goat milk baby. The father readily admits he never could have saved the baby if it had not been for goat's milk."

If you're gonna get anyone's goat get McConnell's.

FULL OF VALUE

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GOOD TO THE LAST DROP.

# A Personal Chat with my readers

Those who ramble across the street at **THE DANGEROUS PEDESTRIAN.** any old place are called "jay walkers" in U.S.A. As things progress it seems likely they will be referred to here as "the deceased."

Last year over 1000 more people were convicted for drunkenness in the streets of Sydney than in the previous year.

With the large increase in motor traffic these intoxicated pedestrians are greatly multiplying the chance of accident.

The "Sunday Times" said the other day:

"Pedestrians are responsible for a great many car accidents. Some of them need guardians to escort them across the streets. Too many jay walkers ramble about without restraint, crossing thoroughfares where it is most convenient for them to do so, getting in the way of motorists who have the right of way and generally clogging up traffic. Very often motorists have to suddenly pull into kerbs to avoid striking jay walkers, endangering their own lives and property, only to be greeted with unkind words by the thoughtless pedestrians.

"It is more important for the pedestrians to be careful than the motorist, for it is usually the pedestrian who is injured in a car accident. Of the men, women and children killed by cars during 1925, two-thirds or three-quarters were pedestrians."

The motor people, the Magistrates and the newspapers condemn unsparingly the drinking motor driver and pedestrian, who are a danger long before they are "drunk" in the policeman's estimation, and yet they do not lift their little finger to clean up the whole sordid pathetic evil. There are poor, deluded folk who wish to rid the country of the liquor evil and yet refuse to get rid of liquor.

To root out the cause is the only sane and effective thing to do.

Those who seek to follow any other course are both foolish and dangerous. To the State we say, "Quit legalising the sale of this brand of poison." To the individual we say, "Quit drinking."

There is no other way.

\* \* \*

**OUR DEBT.** Figures contained in the finance bulletin for 1924-25, issued last week by the Commonwealth Statistician (Mr. C. H. Wickens), show the gross public debt of the Commonwealth and States, on June 30, was £965,870,844, or £162/17/11 a head. At the same time there were 3,992,201 savings bank accounts in existence, representing 673 per 1000 of population.

The Commonwealth consolidated revenue for the same period amounted to £68,854,809, or £11/14/6 a head. Customs and Excise

collections were £37,192,781, and other taxation £15,642,909, or £2/13/3 a head. Expenditure totalled £68,336,432, or £11/12/9 a head.

The drink bill amounts to about £31,000,000. The more one knows of the finances of the Commonwealth the more convinced one becomes that we cannot do a better thing for our country than redirect our drink expenditure into the languishing channels of ordinary trade and relieve ourselves of financial embarrassment and all drink-caused troubles.

\* \* \*

**DO YOU KNOW THE PLACE?**

In these days when political considerations so frequently defeat moral causes, and when every evil flourishes and multiplies, we do well to remember that while Parliament is hopeless there is still a place to go to.

We are strangely ignorant of and reluctant to resort to the place of prayer.

The best company is to be found there, the best results are achieved there, and neither social position, financial backing, nor natural gifts are of the slightest value there.

Do you know and frequent this place?

If not, why not?

Miracles still proceed from the place of prayer—this is beyond all doubt.

There is a place where thou can'st touch the eyes

Of blinded men to instant, perfect sight.  
There is a place where thou can'st say "Arise!"

To dying captives, bound in chains of night.

There is a place where thou can'st reach the store

Of hoarded gold and free it for thy Lord.  
There is a place upon some distant shore—  
Where thou can'st send the worker or the Word.

There is a place where Heaven's resistless power

Responsive moves to thine insistent plea.  
There is a silent, yielded, trustful hour

Where God Himself descends and fights for thee.

Where is that blessed place—dost thou ask "Where?"

O soul, it is the secret place of prayer!

\* \* \*

**BETTER THAN THE CROWD.**

There never has been a day when standards have been so false and so foolish. People quote with conviction, as though it were the true standard of success. "There was a great crowd there." The newspapers pay homage to the "great crowd."

Yet, Christ standing all alone, despised and rejected of men, and forsaken by His friends, was the world's most successful personality.

# GRIT

A JOURNAL OF  
NATIONAL EFFICIENCY  
AND PROHIBITION.

"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.

### SUBSCRIPTIONS.

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

Study well the incident in the life of our Lord when many no more followed after Him, and listen to His deeply pathetic question, "Will you also go away?" What would you have said to Him? What do you say to Him now?

John Philip Sousa has recently said concerning the organisation of a band: "Give me seven or nine musicians, and the rest of the sixty can toot."

And if Sousa were pastor of a church he could say the same thing. Seven or eight real, consecrated, fervent workers in a church can do wonders. It would be fine if the other sixty would do more than "toot," but a great situation can be built with a small nucleus of real workers to begin with.

Let us at once acknowledge that quality, not quantity, right, not might—few, not the many are the hope of the world.

Thousands acclaimed Him when He fed them. A hundred and twenty responded to the call to prayer.

A dozen were selected to preach.

Only three were privileged to enter the shadows of Gethsemane, and but one "pillowed his head on Jesus' shoulder," and he enriched the world with not only a Gospel, but with a message of love in his three epistles.

If you get out of the crowd, you will be a "speckled bird;" you will be eccentric; you may even be honored by being called mad, as was the Saviour of the world.

Can you imagine your own tombstone with just these words on it: "He also tooted?"

How much finer if it read: "He dared to stand alone."

We do well to recall that the Master will not say, "Well done, thou good and successful servant," but "good and faithful servant."

The value of a church or a mission is not the crowd it draws, for if it were so, then it will easily be surpassed by a fire or a dog fight.

*The Editor*

## NO SLANDER ON WOMEN.

### A REPLY TO AN UNTRUE AND DISTORTED PRESS REPORT.

#### A THOUSAND PEOPLE APPLAUD.

(By A PRESSMAN, Special for "Grit.")

"Slander on the women of Goulburn! Who made it? In response to urgent appeals from friends throughout the State, the Rev. W. P. Nicholson, at the Broadway Theatre, to-night at 8 o'clock, will reply to the untrue and distorted statements published in a section of the press regarding his utterances. Come and hear for yourself."

Residents of Goulburn packed the Broadway Theatre in response to the above notice in the local press. The meeting will long stand as a memorable one in the annals of the community. There was a tense feeling of expectancy. The air was electrical. The storm had reached its climax.

The first week of the campaign had been marked by misrepresentation and distortion of facts in a section of the press, notably from Sydney. This propaganda had been readily "swallowed." Religious hatred and bitterness had been aroused. The passions of men and women had been inflamed. But the good sense of the better section of the community was shocked by the ungodly attempt to cast a bucket of water over the evangelist in his meeting on the previous night.

Mr. Nicholson opened his meeting with singing in the usual way. On the platform with him were Mr. Wm. Bradley, of Sydney, the Rev. Keith Miller, the Rev. G. Bull, and Commandant Cross of the Salvation Army.

People continued to stream into the building until only a few seats remained. The doors were closed when the evangelist commenced his address, thus avoiding disturbance, large numbers being turned away.

Powerfully and sweetly, Mr. C. A. White, of Sydney, rendered the heart-stirring message in song: "Jesus is Standing in Pilate's Hall." The spell of the Holy Spirit gripped the big audience and riveted attention.

Rising to his feet, Mr. Nicholson led in a wee word of prayer. Immediately he began his address, his theme being, "What will you do with Jesus?" Plunging into his subject, he set before them the truth of this challenge which has re-echoed down through the ages. Men and women once more stood in Pilate's Judgment Hall. They stood face to face with this great eternal question: "What will you do with Jesus?"

Hearts were stirred. A solemn hush came over the gathering. Not a man moved. To the astonishment of all present, Mr. Nicholson called for decisions as he closed his masterly address. With all eyes fixed on the proceedings he pressed home his appeal. He challenged the courage of men and women to decide for Christ. Spontaneously about a dozen stood to their feet. Here and there, from the front right back, people rose, and, with uplifted hand, said "I will" to the pleadings of the Holy Spirit to their souls.

"Now for this other business," remarked Mr. Nicholson. "I appeal to you for fair play, no matter whether you agree or disagree with me. I have never been in any part of the world where there were Britishers but what I have had fair play and a 'square deal.' Away out in Mexico a dago came at me with a knife. Now, come at it with your fists; that's not British, I said. Whenever there are British people there is an instinct of fair play. But this experience which has occurred to me in your city of Goulburn has been something new and astonishing. In my 25 years of public ministry in different parts of the world, never have I seen such maligned and diabolical misrepresentation,

in things both written and said, and especially by one of your papers. No decent self-respecting person would hit one below the belt. I do not mind sympathetic criticism and a fair report."

A certain paper in Sydney, which had been publishing this stuff, was not so much to blame as the reporter who had been sending it through. When a man would stoop to hold your city up to public ridicule for the sake of a few paltry shillings, he was a Judas Iscariot, and was utterly wanting in self-respect. Never in his life had he seen such things, and as messages were coming in from all parts of the State asking if this was true and that was true, it was thought necessary that something should be said.

A newspaper cesspool, with all the filth of society pouring into its columns like a sewer pipe, and oozing out, was the description he applied to a paper that had been publishing these untrue and distorted statements. The proprietor and staff responsible for such he likened to a vulture or carrion crows, scratching in the moral ashpits of society, feeding and fattening themselves on this moral filth. He was not surprised when he found this man connected with public houses. What did they expect from a pig but a grunt? How could they when they were living on broken hearts, ruined homes, wrecked families, starving children and damned lives? They prospered on the adversity and misery of their customers — every penny being stained with human blood and dripping with the tears of widows and orphans. How could men be decent in such a traffic? They had maligned Dr. Chapman, afterwards made Moderator of the Presbyterian Church, a scholar and a gentleman, as well as a Christian; also Dr. Biederwolf, a man who stood high in the counsels of his Church, and now they were after Gipsy Smith, a man drawing the biggest audiences and more used of God to draw the people than any evangelist today. They appeared to be out to destroy any man, it did not matter where he came from, who was out to seek the perishing and to deliver victims from the thralldom of drink. Drink had its knife into every man of God. Any man who came to seek to uplift the people they were out to damn and vilify.

Saved, as he had been, by the grace of God from a life of sin and debauchery, he knew the light side of the question and the dark. He believed that Prohibition was coming, and in the providence of God would come. They might as well try and dam back Niagara Falls with tooth-picks as to try and stop this wave of Prohibition.

"I did not call anyone a polecat," declared Mr. Nicholson emphatically. "I merely said some men who smoke have a stink like a polecat. Evidently these pressmen had no respect for His Majesty King George, or even the Bishop of Goulburn. The names of some fine ministers, clergymen and business men had been raked in and held up to public ridicule to satisfy the depraved mind of these newspaper men. There was no sympathy or honest report. It was hitting below the belt.

"Now as to the women of Goulburn being of easy virtue," continued Mr. Nicholson, "it is a deliberate lie. The language is foreign to my own vocabulary. How any man could imagine I thought light of the women of Goulburn, or anywhere else, I don't know.

Apart from that, I have a mother in Ireland, 86 years of age. (Applause.) I have also three sisters, a wife and two daughters. How could I speak slightly of women as a whole? You have never heard me say anything slightly or suggestively of women and their virtue. When I have had need to speak of poor women who have soiled their virtue it has been with sadness, and I certainly have not included all women.

"It has been alleged that I cast a slur on marriage. Marriage is one of the most holy and sacred things in civilisation to-day. The greatness of a nation is not determined by its big councils and majestic buildings, but by the purity and beauty of its homes. God pity a country when its marriage bar is broken down. As a minister and married man, how could I cast a slur on marriage? (Applause.) God was the first home-maker, and the devil the first home-breaker. How could I be true to the teaching of Christ and cast a slur on what was so sacred and necessary to man?

"What I did say," added Mr. Nicholson, "was that many marriages to-day were nothing but legalised prostitution; but when marriage is in the Lord and the Holy Spirit is unquestioned and unhindered in the lives, it is a sample to the world of Christ's relation to the Church. As a husband is to his wife, so is Christ to the Church. God did not believe in divorce, and them that God joined together no man should separate. There would never be a divorce if God had His way.

"It has been stated that I said things unmentionable of the mother of the Lord Jesus Christ. Imagine the brazenness of any man to begin to slur at the Blessed Virgin. What I did say was that the Roman Catholics made too much of the doings of the Blessed Virgin and we Protestants made too little. God said she was blessed among women, and the angels said, Hail, Mary. I was speaking of the miraculous birth of the Saviour, but to say I cast a slur on the Blessed Mary — no, not on your life — the one who gave us Jesus. Before she could become the mother of Jesus, I explained she was anointed with the Holy Ghost, for it meant, as far as she could see, the breaking off of her engagement with Joseph, and being looked upon with shame. She was willing to lose her reputation as long as God's will was done, for she said unto the Lord: 'Be it unto me, according to thy word.' My object in drawing attention to this was to show that we Christians would not be of much use to God or the Church until we had lost our reputation and were endued with power that would enable us to live and witness for Christ. Just imagine what kind of a debauched and filthy mind any reporter must have to take up a statement like that and to state that I had said things unfit for the columns of the press.

"It was also reported that I had said Mary went back to a boghole. What I did say

(Continued on page 10).

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## NO SLANDER ON WOMEN.

(Continued from page 9.)

was that the Word of God said, 'Could any good thing come out of Nazareth?' The town of Nazareth was such that it was questioned whether any good thing could come out of it. I said that in the midst of such a town of this repute Mary lived a sweet, consistent, Godly life, and brought up her family of seven. In that home in Nazareth were seven of a family—six besides Jesus. If tradition is true, she was left unprovided for, a young widow with this large family. It had been suggested that this is why Jesus stayed there until he was thirty before coming out on His public ministry, supporting His mother, brothers and sisters, working at His trade as a carpenter.

"Capital had been made out of the absence of the Rev. J. Keith Miller from some of the meetings," proceeded Mr. Nicholson. "Just imagine the lack of delicacy on the part of a reporter, for Mr. Miller was experiencing physical suffering from his knee. The doctor had ordered him to bed for a week to give his knee a chance, and here he is sitting alongside me on the platform to-night against medical orders and suffering physical inconvenience. Such a reporter as that is too low down to touch bottom." (Renewed applause.)

Turning to the editorial in a certain paper Mr. Nicholson declared it was simply inciting to riot. Had it appeared in the Old Country to-day the editorial gang would have been in jail. Imagine any decent paper inciting men to break the law by breaking up a lawfully established meeting. Quoting from the journal to emphasise this point, Mr. Nicholson said a riot could be easily started. He did not care how good a city might be, if they removed the police for twenty-four hours they would see Hell open its mouth. This was the element in the community that this journal had sought to incite. Prior to publishing the article the editor and reporter had seen him at the close of one of the meetings and said they had been instructed to put in an article criticising him. Whilst it would be evidently against him it was intended to draw a reply and start a controversy in their columns. To this he had replied: "I am too old a bird to be caught at that game." The article that appeared was libellous, and for less than that he had gone for certain London papers and had soaked out of them a good many "quids" that he gave to public charity. No respectable paper would stoop to such tactics. That was not public press morality.

"I have been called a self-styled evangelist," added Mr. Nicholson. "I am a fully accredited minister of the Presbyterian Church, in good standing, and have been separated by them for this work. The Assembly has given me a letter of credit commending me to the countries I am to visit. I was represented to be slandering the Church and its ministers. You would never get me to slander the Church, because I am what I am by the grace of God and the Church. Would I slander my own brothers in the ministry? I would not. It was the wrongs of the hypocrites who retard its work and bring dishonor and disgrace upon Christ and the Church.

"Now as to dances and pictures. I was preaching to the saved. No man was ever lost because of these things. There was only one sin that damned their lives—the rejection of Jesus Christ. When you accept Jesus Christ and salvation these things leave you and you become a new creature in Christ Jesus.

"Powder and puff had been classed as vices and put in big black type. I did not call powdering, short skirts, bobbed hair and tobacco as vices. These things many times

hurt a Christian's testimony, but I have never said anything about it. When you become a Christian you will not want these things.

"I am glad you have been British enough to hear my reply. I appreciate your coming here to-night and the sympathetic, patient and intelligent hearing you have given to my statement, besides the opportunity of preaching to you the Gospel." (Applause.)

The proceedings closed with the singing of the Doxology.

## Prohibitionists! Use your vote to remove Liquor Protecting Politicians.

### LIQUOR DELUSIONS.

(Continued from page 6.)

the same door they went in at in their struggle to promote law and order by the method of selling mild intoxicants. Dr. Butler wants the saloons abolished. Where, then, are we poor printers and editors going to buy our light wines and beer? Can it be that what Dr. Butler wants is really Prohibition, after all—not prohibition of alcohol, but of any comfortable place in which it may be drunk in a companionable fashion? Vice-President Wool asserts that "regulation, not prohibition, is the proper method of approach," and then in the next sentence urges an amendment of "the Volstead law so that a beverage containing not more than 2.75 per cent. alcohol per volume shall not be held to be an intoxicant." That is to say, his method of regulation consists in prohibiting the sale of alcoholic beverages of a greater strength than 2.75. Now what is a poor man to do who wants, with Dr. Butler, to see "the personal and civil rights of citizens preserved and protected," including his own right to determine the amount of alcohol that he may drink with pleasure and impunity? If he follows Dr. Butler and Mr. Woll in the cheerful hope that he is going to escape the puritanical injustice of Prohibition, he does not take two steps with them before he finds that he has plunged into the middle of Prohibition again. His only satisfaction in following their leadership appears to be that his drinking will be under the supervision of Regulation Enforcement Agents instead of Prohibition Enforcement Agents—not a very tangible reward for his pains.

It amuses me sometimes to hear some of my friends deplore the vanishing of the good old days before Prohibition, when it was possible for a man of taste and of a delicate palate to get "pure wines and liquors." Their memory is short. The quest was always a difficult one, even in England and on the Continent. I remember a cartoon in "Punch"—by Du Maurier, I think—which portrayed a London club man appearing with a blue ribbon in his buttonhole. "What!" exclaimed his astonished friend. "Have you turned teetotaller!" "Sh-h!" was the reply. "I'm dining with Jones to-night, and his wines are execrable!" Two experiences of my own, occurring about the time this cartoon appeared, come to my mind and are, perhaps, apropos. One was in Italy. I was dining at a restaurant in Florence with an Italian friend of mine, a charming and high-born gentleman who knew what's what. I asked him how I could tell a good brand of Chianti. "It is very simple," he answered. "Let a drop fall on the tablecloth. If the stain is of a uniform color, the brand is good. If the spot is dark in the centre and is surrounded by a ring of a lighter tint of red, the brand is adulterated." So much for the happy land of the vine and wine-press.

On the same European trip I dined with a Scotch friend at a well-appointed golf club in the Highlands. I noticed that he ordered Irish whisky. "How is it," I asked, "that you, a Scotchman, choose the product of an Irish still?" "Don't you know?" he answered. "We drink Scotch until all the good, ripe, aged-in-the-wood whisky is exhausted and the distillers begin to palm off raw stuff on us. Then we switch to Irish which in the meantime has been mellowing. We drink that until the Irish distillers begin to give us their raw product, and then go back to Scotch, which in the meantime has had a chance to ripen a little." I came back to this country and found at a club in Richmond that my host recommended a special "corn liquor" from the mountains. It was "moonshine," to be sure, and hence illegal, but it was pure, which was more than my host thought could be said of most of the whisky from the legalised, commercial distilleries. I confess it was also palatable. Such were the difficulties and trials of the connoisseur even when he was a freeman, unenslaved by Prohibition.

Anybody who shares Mr. Woll's comfortable notion that regulation can make the liquor trade respectable and beneficent will have his eyes opened if he will read an entertaining essay by the Right Honorable Augustine Birrell in which he reviews the legal history of the whisky traffic in England from 1730 to 1893. Birrell is not a Puritan; I do not know that he is even a teetotaller. But he is an accomplished lawyer; he knows the history of liquor legislation; he is familiar with the record of indictments and convictions of the prisoner at the bar—or, rather, it might be said, the bar-keeping prisoner; and the conclusion of his presentment, always good-tempered and often witty, is worth recording. "From first to last it (the liquor traffic) has been a suspected trade, which has only been tolerated for the purposes of taxation.

The king unto his jester spake—

"I counsel seek from thee, wise clown.  
Pray tell me, what's the best to take

When cough and cold shall get me down?"

The jester answered with a grin—

"O, sire, the best of all, be sure,

For coughs and colds awaits within,  
A bottle of Woods' Great Peppermint  
Cure."

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**OUR LETTER BAG.**

**STAMPS.**

Victor Robb, Short-street, Hay, New South Wales, writes: I have only nine days to my birthday, when I will be 14 years old. Do you still sell "Grit" buttons? If so, let me know the price. I got some packets of stamps from Uncle A., and will get some more soon. It is very cold to-day, but there is a fire in the office.

(Dear Victor,—No, we do not have any "Grit" buttons nowadays. So you are still pegging away at stamp collecting. I am putting some in an envelope to-day and sending them to you.—Uncle B.)

\* \* \*  
**A NEW NI.**

Mina Pride, War Memorial Burnside Homes, Parramatta, writes: I would like to become one of your happy family. I am 14 years old; my birthday is on October 9. Mr. Hughes is a dear friend of mine. He is very fond of children, and they love him. He has sent some copies of "Grit" to my sisters and me. We found that they are very interesting to read. I hope I will never get on the scallywag list. The wattle is coming out now. You can just see the tiny green buds clustered together. In about a month's time the trees will be covered by little golden heads. Wattle is one of my favorite flowers. We are having our midwinter holidays next week, and I hope I will enjoy them.

(Dear Mina,—I am glad to have you as a member of my family. I think I will have to make Mr. Hughes the grandfather of all my Ne's and Ni's. He plays a big part in keeping me in touch with near-scallywags and getting new members for me.—Uncle B.)

\* \* \*  
**COLD!**

Ellen Hawke, "Lynton," Gunningbland, writes: Has it been cold in Sydney, Uncle? It has been cold here, but if it does not get any colder we will have nothing to complain of. We have had some frosts and a heavy fog so far. We live 16 miles from Parkes. Our nearest railway is three miles distant, which is a little siding, Gunningbland. There is a store there, which is very handy, as it keeps a stock of nearly everything. Daddy has finished cropping, and is now fallowing. Owing to the recent rains a number of neighbors are not able to put in what they intended, but have the majority of it in. It is late to be still sowing, isn't it? I will close now, with love to all "Grit" cousins and yourself.

(Dear Ellen,—I do not feel the cold and I smile at the folk who are afraid of a cold shower and a little fresh air. I always sleep out, and love my shower, even when the frost

is on the ground, and I very seldom have a cold. My advice is don't "nurse the fire," don't coddle yourself, don't be afraid of cold water and fresh air.—Uncle B.)

\* \* \*  
**A NEW NE.**

Mac Cheyne, "Chelsea," Beresford Avenue, Croydon, writes: Can I be one of your Ne's? I am eight years old. I am saving up to buy a horse. It will cost £5, and it is going to be a Shetland pony. I have a nice garden with a bulb nearly out. I went to the Congregational Church this morning and the Church of England Sunday school this afternoon. Why do we say in the Lord's Prayer, "Lead us not into temptation"? How would God lead us into temptation? It's very cold to-night, but we have a nice fire burning and tea is nearly ready, so I will say good-night.

(Dear Mac,—I am glad to have you in my big family. I hope when you get that pony that I will see it. I think a pony is the very nicest kind of pet. "Lead us not into temptation" often puzzles people, but in Scripture "tempt" means to try, to prove, to put to trial. "God did tempt Abram" (Genesis xxii.). "You shall not tempt the Lord your God" (Deut. vi.). Christ prayed to be spared the trial of Calvary. He said: "If it be possible let this cup pass from me," which was praying, "Lead me not into too great a trial." It is natural to shrink from severe things and trials which we do not feel able to cope with.—Uncle B.)

\* \* \*  
**BOYS' BOOKS.**

Isabel Brown, "Broughton Park," Moss Vale, writes: As we have holidays now, and I have no school troubles, I thought I would write. It is cold up here, so I snuggle into a warm chair and read every chance I get. I love reading, and although I'm a girl, boys' books suit me. Kingston and Henty are two of my favorite authors. Have you ever read "The Dash for Khartoum," "The Cat of Bubastes," "The Lion of St. Mark," "Bonnie Prince Charlie," "By Sheer Pluck," and "For Name and Fame," by G. A. Henty? I think these are admirable books, especially "The Dash for Khartoum." Have you ever read any of Joseph Hocking's books? I think they are good, too. Our minister is away on holidays now, for his wife is ill in Sydney. It is hoped she will soon be better. This is but a short epistle, Uncle, for I have to get tea.

(Dear Isabel,—I find many girls like boys' books, and I am not surprised, and I find they are nice, wholesome, sensible girls, too. I have read many of Kingston's, Henty's and Ballantyne's books. I loved "Hereward the Wake" and "Westward Ho," also "St. Wini-fred's." If you have not read them there is a big pleasure in store for you.—Uncle B.)

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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."  
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**ON SELF-RESPECTING BOY.**

The Boy Scout Movement in U.S.A. now numbers 750,000 boys. It is very interesting to know that this great company of fine boys owe their existence to one unknown Scout.

The Prince of Wales attended the dedication of a bronze buffalo at Gillwell (Essex), inscribed to the unknown Scout, "whose faithfulness in the performance of a daily good turn brought the Boy Scout movement to the United States."

The unknown Scout showed Mr. William Boyce, an American visitor, to his destination, and, refusing a tip, said: "No, thanks; I am a Boy Scout!" Mr. Boyce thereupon determined to initiate the movement in the United States, where there are now 750,000 members.

What was it the boy really did?

He rendered a simple service to a stranger, and refused to accept payment. I can imagine some boy of the "pennywise and pound foolish" kind saying: "He was a flat; I would have taken it." I can imagine another boy saying: "Well, if he had taken the tip, see what good he might have done with it." However, 750,000 boys from U.S.A. are telling the world that it was a great thing that there was at least one English boy who had a soul above money, and had too much self-respect to accept payment for a common act of courtesy.

My young friends, if you never do more than you are paid for, you will never be paid for more than you do.

There is a joy in doing and in giving, but being paid for it takes the joy out.

There is pleasure and self-respect in giving twenty shillings' worth of service for twenty shillings, but "joy" is finer, bigger and better than "pleasure," and you can only know it when, like the unknown Scout, you have rendered a service and slipped away without reward, and without observation.

UNCLE B.

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## THE TRAIL OF THE SERPENT.

### EVERY EVIL INCREASED BY LIQUOR.

Day by day the sordid record fills up the corners of our daily papers. Sometimes it gets a double-column heading, but seldom does it get its rightful place as the most urgent, most defiant and most far-reaching evil of to-day.

Look over these cases clipped from the daily press:

#### "A SPANKING."

#### DRUNKEN BOY ON LORRY. S.M. DISGUSTED.

Charters, a carter, only 18 years of age, was drunk when Constable Stowe dropped across him steering a motor lorry a zig-zag course in King-street Newtown, last week. He narrowly missed several vehicles and pedestrians, said the constable.

"You ought to be spanked," said the magistrate (Mr. Laidlaw), at the Newtown Court. "If you were my boy I would give you a good spanking," he continued. "The idea of a bit of a boy like you being drunk, and drunk in charge of a motor vehicle in a crowded thoroughfare, is deplorable."

Charters was fined £5, and his driver's license was suspended for six months.

#### "SHOULD BE IN JAIL."

"Any man who uses a bottle as a weapon should be put in jail," said Mr. Perry, S.M., at the Central Police Court. Nevertheless, he inflicted the maximum penalty of £5, in default two months' jail, on Leo Bertie, 27, who threw a bottle at another man in a George-street cafe on Saturday night, and then knocked over four tables covered with crockery. He was charged with maliciously damaging the crockery.

#### MOTORIST COMMITTED.

Sydney Widdon, 50, a manufacturer, was committed for trial at the North Sydney Police Court on a charge of wantonly driving a motor car in Lane Cove Road, and causing bodily harm to Arthur Henry Pearce. It was stated that the car crashed into Pearce, who was riding a motor-cycle, and broke his leg in three places.

#### STABBED!

#### BURGLAR USES KNIFE. DRINK BLAMED.

Convicted of having maliciously wounded Leslie Ernest Farran, now dead, in an attempt to avoid apprehension, after he had broken into Farran's house at Marrickville, Peter Hollywood, aged 44, a wood machinist, was sentenced at the Central Criminal Court to two years and six months' imprisonment.

"Thank you," was Hollywood's remark when sentence was imposed.

Mr. Justice Gordon said that the crime was so serious that the maximum punishment was life imprisonment. Prisoner's record showed that he had been continually in trouble. No doubt his excesses were largely due to drink. He had been drinking on the night he broke into the home of the Farrans, his friends, and stole their goods. In his endeavor to escape from the house he stabbed young Farran with a carving knife.

Archibald Frederick Powter (21), a printer, was fined £5 at the Ashfield Court on a charge of having driven a motor car while under the influence of liquor. His license was suspended for four months. The police evidence was that the defendant travelled 60 miles an hour on Parramatta Road, and, in heavy traffic at Ashfield, narrowly avoided two collisions.

#### SECOND FINE.

#### £100 FOR SLY-GROG.

For selling beer on May 29 without being licensed, after having already been fined for a similar offence, Thomas Golden, aged 45, a carter, was fined £100 or six months' jail at the Central Police Court.

#### FOUND UNCONSCIOUS. ASSAULTED AND ROBBED. WAS MAN DOPED?

Benjamin Booth, aged 19, dispenser for Hallam, Ltd., chemists, George and Hunter streets, was found in an unconscious condition at the corner of Todman-avenue and Dowling-street, near the Victoria Park race-course. His right eye was black and he was otherwise injured about the head. He was taken to the Sydney Hospital by the Central Ambulance. He regained consciousness, and said that he had been robbed of £50.

Detective-Sergeant Comans and Detective Gilbert interviewed Booth at the hospital and obtained from him a statement which

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was to the effect that he left his place of employment in the city and went to a bank, where he lodged a cheque. Later he visited a hotel in George-street, near Hunter-street, and after having two or three drinks lost his memory. He was unable to give any information concerning his movements after leaving the hotel.

#### MANY ROBBED.

#### ASCENDING SOLICITOR. THREE YEARS' JAIL.

That Ernest Henry Ward, aged 38, solicitor, had defrauded clients of between £6000 and £7000 was the accusation made against him by the police at the Darlinghurst Sessions.

Convicted of fraudulent misappropriation of £1250, reducing John Nicholas Hey, former superintendent of the Aborigines Station in the Gulf of Carpentaria, from comparative affluence to poverty, Ward was sentenced to three years' imprisonment.

On one occasion, Detective Alchin stated, Ward returned from the races, having won £100. He was mad with drink, and when he went to his club he pulled out the money and threw it into the air. At Adelaide, whither he absconded from Sydney, he lived in a boarding-house for five months and never paid a penny.

In passing sentence, Judge Rolin said a grievous wrong was done to the public when a member of the legal profession betrayed the trust reposed in him.

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#### BOOKS TO READ.

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

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#### Not a Business, But a Crime.

Under date of October 26, 1925, E. R. Eaton, Secretary to the Governor of Michigan, Alexander Goresbeck, writes to the World League Against Alcoholism as follows:

"Governor Goresbeck directs me to say to you in answer to your inquiries that, speaking generally, Prohibition in the State of Michigan has been an economical success. Bank savings have increased, bills are more promptly paid, and merchants generally have felt the good effects of the closing of saloons.

"Drunkness has been reduced to a minimum, and crime, particularly those offences which are directly traceable to the use of liquor, has been immensely lessened. In some of our counties the sheriffs are idle and their jails empty.

"There is some difficulty in enforcing the law by reason of the fact that it is difficult to get a good many people to realise that the purchase of a quantity of liquor is a crime, but, on the other hand, the law is well enforced."



**NOTHING IN A NAME.**

Pedestrians in America who are reckless in crossing busy streets are known as "jay-walkers." Those who do the same silly thing in London are more often described as "the deceased."

**A MONOPOLIST.**

Ted: "Mary says she intends to keep her youth."

Millicent: "I know. She never introduces him to anyone."

**AN OBLIGING WHIP.**

Algernon: "I say, my good man, will you drive me all around town?"

Mon Bon Homme: "Yeh, if I can get a harness to fit you."

**DOING HIM OVER.**

Jack: "Gladys married a self-made man, didn't she?"

Nancy: "Yes, but she was compelled to make extensive alterations."

The clothes of the London girl will weigh less than thirty ounces, it has been estimated. However the cost will be estimated in pounds.

The wets won't dry up.—"Winston-Salem Journal."

**IN LETTER AND SPIRIT.**

A vicar, leaving his parish, was the recipient of many presentations from slippers to surplices. One lady of originality sent him a bottle of choice cherries preserved in old brandy. The vicar expressed his thanks in the following terms:

"Dear Madam,—I appreciate your gift of cherries, but I appreciate even more the spirit in which it was sent."

**HIS METHOD.**

The tramp tapped on the back door, and asked for something to eat. The good wife replied that she would feed him if he was willing to earn the meal by clearing out the gutter. The tramp agreed, and when he had eaten his way through several sandwiches she came out with a reliable-looking hoe.

"You needn't have gone to that trouble, madam," said the weary one, "I never use a hoe in clearing out a gutter."

"Never use a hoe," said the woman. "What do you use then, a shovel?"

"No, madam," replied the tramp, starting for the gate. "me method is to pray for rain."

**NO STOOPING NEEDED.**

A man went to his tailor's the other day to order a new pair of knickerbockers. While the tape was being applied he said:

"Where's Jenks, who used to measure me?"

"Jenks," said the tailor, "has got chronic rheumatism and can't stoop low enough to measure for knickerbockers any more."

"Poor chap!" said the man. "What's he doing?"

"Oh, we transferred him to the women's department," said the tailor, "and he's measuring girls for swimming suits."

**QUITE SIMPLE, INDEED.**

"Why don't they have insane asylums in Arabia?"

"Because they are nomad people there, you sap."

**HALF AND HALF.**

A broker was asked the other day about the credit of a certain speculator.

"Well," he said, "he held up a banker the other afternoon.

"Lend me a ten-spot, will you?" he said. 'I left my wallet at home.'

"The banker handed him out a bill.

"Thanks, old man," he began, and then he stopped short. 'But—er—I asked for a ten-spot, you know. This is only a five-spot.'

"Yes," said the banker. 'You lose five and I lose five.'

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## DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

### SUNDAY.

"Thou hast holden me by my right hand."  
—Ps., 73, 23.

Many times in Scripture is the hand of God spoken of. David says: "My soul followeth hard after Thee, Thy right hand upholdeth me." That hand of power was his source of strength. He would have fallen without it. Speaking through the prophet Isaiah, God says: "I, the Lord thy God, will hold thy right hand."

When my little boy used to wake in the night he would put his hand through his cot and say, "Hand," and as soon as he felt it clasped in mine he would feel safe and go quietly to sleep. Many a time he would not sleep until he felt his hand thus taken, and if for a moment it was withdrawn he would again say, "Hand." Had we the trust of little children we should not rest until we asked God to hold our hands. Safe in that mighty grasp, no evil can befall us, no temptation suffer us to slide. If His hand is clasped in ours we shall put nothing into those hands which would offend Him. The sensuous novel will find no place there, the book which casts a doubt on Scripture will be flung from us. Our hands will write nothing but what He approves. Our hands will "move at the impulse of His love." Our times, our circumstances are in His hand; we need have no fear for the future. "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead Me and Thy right hand shall hold me." It is wonderful how God stoops to the simplest illustrations to comfort His children. And these are not only figures of speech. They are literally true. Has not His hand ever led you down the years? Can you not say with David: "I will remember the years of the right hand of the most High?" Will you not ask Him to keep your hand in His as simply as that little child asked for his mother's hand, and, trusting Him to protect you, He will bring you safely to His right hand, where there are "pleasures for evermore."

### MONDAY.

"Thy right hand shall save me."—Ps., 138, 7.

With my hand in Thine, O Master,  
Life for me can bring no harm;  
I need never know disaster,  
Death itself cannot alarm.

Hand which all the worlds upholdeth,  
Will not suffer me to slide,  
And the love which me enfoldeth  
Will be near to help and guide.

Hand so strong, so wise, so tender,  
Which hath led me down life's years,  
What to Him now shall I render  
Who hath banished all my fears?  
Let me trust that love for ever,  
Whatsoever the future bring,  
Knowing I am safe for ever  
While to that dear hand I cling.

### TUESDAY.

"Lord, remember me when Thou comest into Thy kingdom."

The "Kingdom of Heaven" is always spoken of in a spiritual sense when mentioned by Jesus. The Jews of old could not understand any other than earthly kingdoms. They had long been looking for a king who should come to deliver them from all their ills. They could not conceive of a kingdom to be set up in their hearts, where Christ should reign supreme. Even the disciples were blind to this spiritual kingship. This poor thief had doubtless heard Jesus many times on the hillside speak of His

Kingdom, and evidently believed in His mission. "This man hath done nothing amiss," He said, reproving his companion for his jeers. He not only acknowledged the Kingship of Jesus, but he repented of his own misdoings and acknowledged his sin. "We receive the due reward of our deeds," he said. His faith may have been very imperfect, his idea of Christ's Kingdom very misty, but it was sufficient to gain him an entrance there. It was a living faith, and Jesus accepted it, and presented him as one of the first fruits of His passion to the Father. "To-day shalt thou be with Me in Paradise," was the reassuring promise of the "Friend of sinners."

Do not presume on the mercy of God to the dying, and think that it encourages you to put off coming into the kingdom until the eleventh hour. You have far more privileges than that dying thief. You have heard the call of Jesus since childhood. You have been brought up in a Christian land, with an open Bible to teach you the way. If you have not heard the Gospel preached it is your own fault. "To whomsoever much is given, of him shall be much required." It is very improbable if you do not now accept Christ's rule and His offer of salvation to those who are willing to obey Him that you will feel able in the hour of mortal weakness to lay hold by faith in Him. "NOW is the accepted time, NOW is the day of salvation."

### WEDNESDAY.

"And the Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely."  
—Rev. 22, 17.

Will you decide for Jesus? Will you decide to-day?

Christ now for you is waiting, and will you turn away?

The Spirit now is calling, the Bride just now says Come;

To-morrow they may leave you, why will you longer roam?

Will you decide for Jesus? for Him to live and die?

Has Satan satisfied you? Why then still serve him, why?

Now while the Spirit pleadeth, now while heaven's gates stand wide,

While yet the Saviour waiteth, cry, "Lord, I will decide!"

### THURSDAY.

"Strangers have devoured his strength, and he knoweth it not; yea, grey hairs are there upon him, yet he knoweth it not."—Hosea, 7, 11.

One of the saddest things in the Christian life is the retrogression which often takes place unperceived. Slowly and imperceptibly the light fades, and yet he who has once walked in its rays knows not it has vanished from his path. The Sun of Righteousness no longer shines upon him, and he is quite oblivious to the fact. With Samson of old he says, "I will go out as at other times," but he knoweth not that the Spirit of the Lord has departed from him, until he finds his former strength gone. You who have once been active workers in the vineyard, perhaps still continue your labors, but no lasting fruit is found. The leaves of outward profession are green as ever, but no fruit to perfection is brought forth. All is seemingly flourishing, the preacher still fills his pulpit, but his pulpit does not fill him. The man is visible, but not the Christ. His doctrine may be sound, but it falls on deaf ears, as it has no life in it. The Spirit has departed, the personal note is

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wanting. Yet he knows it not. He prays for a revival, but he is not willing to acknowledge that that revival is needed by himself. While preaching to others, he himself has become a castaway.

### FRIDAY.

"I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain that are ready to die, for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent."—Rev., 3, 2.

"I know thy works, and thy labors, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars. And hast borne, and hast patience, and for My name's sake hast labored and hast not fainted. Nevertheless, I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do thy first works, or else I will come unto thee quickly and remove thy candlestick out of his place, except thou repent."—Rev., 2, 2-5.

Where did the declension begin? With all these virtues still surviving patience, zeal, labors for Christ's sake, hatred of evil, persistence in efforts for the extension of His kingdom. Yet need for repentance. Yet blindness to this need. "Because thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind and naked. I counsel thee to buy of Me white raiment that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." Ah, did you but see your need, apply the eyesalve of repentance and confess your fall from your first love, you might again walk in the light of His countenance. Perhaps some slight disobedience to the Spirit's promptings, some tampering with the world's pleasures, some compromise to its maxims, some yielding to the flesh, has stolen away the first enthusiasm. Like Samson of old you say you will go out as at other times and know not that the Spirit of the Lord has departed from you. Like the man in the iron cage you left off to watch and be sober, and that cage is shutting you in in your self-blindness. Remember from whence thou art fallen and repent.

### SATURDAY.

"Unto you therefore which fear My name shall the Sun of Righteousness arise with healing in His wings."—Mal., 4, 2.

Thou art My Sun, O Christ, apart from Thee I have nor light, nor heat, shine then on me, O Sun of Righteousness, let Thy bright beams

Reflected on my surface cast their gleams  
Athwart the drear expanse, and be a light  
To some now wandering in the realms of night.

Thou art my Sun, O Christ, then let me move  
Straight in the orbit of Thy light and love.  
Oh, keep me there, then Christ, for should I leave

This orbit I might ne'er retrieve  
My lost position; I might wander far,  
And farther yet from Thee—a wandering star

Lost in the blackness of immensity,  
For ever and for ever lost to light and Thee!  
—From "Love Divine."

**THE IRISH EVANGELIST.**

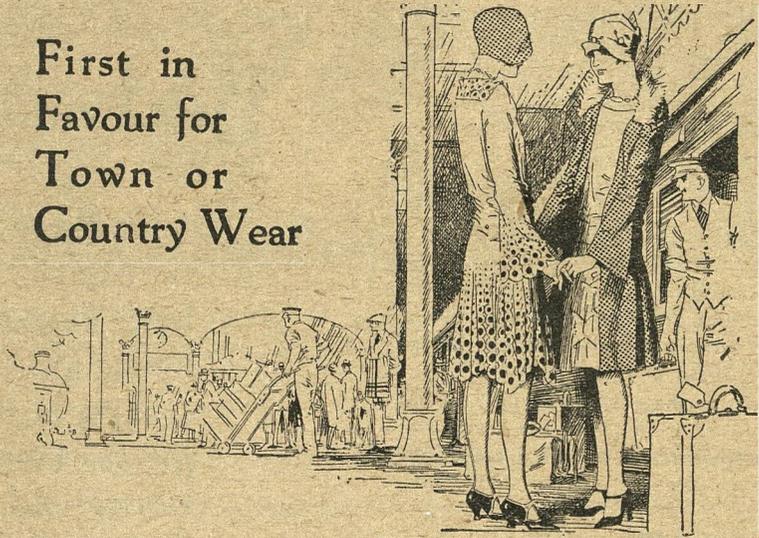
**THE REV. W. P. NICHOLSON.**

By the Rev. G. M. BULL.

The Rev. W. P. Nicholson is W.P.N., unsophisticated and free from mannerisms. "An Israelite indeed in whom is no guile." He says things in his own way. Says some things some of us would not say, but it is W. P. Nicholson, and they bear the stamp of a great conviction in the man's soul. I have been here in Goulburn (N.S.W.) during the greater part of this local campaign, and have rubbed shoulders with the man; also listened to his messages. I've heard Torrey and Chapman, Henry and Cairns, but here is a greater man. He is a man absolutely fearless and with a deep burning conviction in the efficiency of the Gospel to meet all the needs of sinful men and give them victorious life. He hits hard. He speaks plainly and makes no compromises, but his heart is filled with passionate yearning and consuming love for the souls of men. In the midst of all his bitter and scathing condemnation of sin and its awful consequences this compassionate love plainly reveals itself. The wooing note is prominent. He is God's man, robust in frame, and as one takes stock of his physique there is the feeling that it is part of his God-given equipment for this great task of missioning where the calls upon him are indeed great. He does not spare himself. He is robust also in spiritual outlook. His messages are wonderfully clear, definite and scriptural. His message to men, entitled "The Public-house: The Human Slaughter House," is the most logical and convincing statement for Prohibition and total abstinence anyone can listen to. It is awful in its denunciation of alcohol. The impression it leaves is masterful. But all his messages are the same, and he pulls the mask off the face of sham religion, cuts the ground from under the feet of those who rest upon nominal church membership, while he opens up the truth of justification by faith so clearly that there can surely be left no misconceptions in the minds of those who hear him. Certainly all this is needed in this lukewarm age. In the midst of it all his Irish wit shows itself, and his laugh is most infectious. Above all he glorifies the Christ of God and holds Him up before needy hearts as the great object of their faith, love and service.

Perhaps no evangelist who has visited these shores has created such a stir and sensation, unfortunately, through the misrepresentation of a certain section of the press. While some of this has had for its purpose the increasing of sales it is to be feared a great deal of it has been deliberate and venomous. It is wickedly lying and vilifying. It has in it the breath of hell, and one hears of its continuation as one writes. It surely indicates Satan is fearful of the conquest of some of his dominion by God's use of this servant of His in his fearless indictment of sin. If it will make men sit up and take notice it will not be without its compensations. During the progress of the present campaign in this city the dastardly intentions of some unknown persons were witnessed by a crowded meeting on the Sunday night of June 27, when an attempt was made to douse him with a kerosene tin full of water. This was placed in the ceiling of the picture theatre (where the meetings are being held), and to it was attached a length of rope. From the back part of the hall at a critical period of this service the water was spilled by pulling the rope. Providentially he had changed his position from the front of the stage to the stage itself. Mr. Nicholson did not get one drop of water. The pianist got just a little. The piano received a great deal, but the bulk of the water went to the floor. Had our friend

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been in the place from which he had previously preached he would have looked a sorry spectacle. At the time this happened some hoodlums at the back of the hall created considerable noise as they rose and went out of the meeting. There the matter ended, and since then the evidence of the presence and power of God's Spirit has been clear. The great break has yet to come, while many have already made a confession of faith. It has been said "This is a city without a soul." It certainly is hard. As one who has listened to many of his messages may I commend the work of this Servant of the Blessed Master to the sympathetic interest and co-operation of the ministers and members of all our churches. He will value your prayers above all.

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## PROHIBITION AND HOME BREW

Those who have so much to say about home brew in connection with Prohibition evidently have had no home brew imposed upon them by well meaning but sadly misled friends and acquaintances. Home brew may have the quality of producing intoxication, but it is chiefly a punishment.

Anyone who has tasted the average home brew shudders when asked to try more of it. He wishes his host would be selfish and keep all of the stuff for himself. There is something about the brew which brings back the old days when grandmother tortured innocent children by making them drink her home-made medicines in the spring.

Almost any normal man will give up an old friend rather than go to his home and risk having to drink a second glass of his infamous home brew.—"Kansas City Post," 1/5/26.

### Prohibition Helps Children-to-be.

One argument that appears in print quite often in defence of wines and beers coming back is that the Volstead Act denies those who drink, or would drink, the freedom that our Constitution grants.

Suppose that the free use of intoxicants harmed no one but the imbiber, and annoyed no one else. We are speaking of human society as the generation in which the imbiber lives, and not the generations which would be descendants of the drinking generation. In that sense there would be no use for dry laws.

But we are fully aware that the weaknesses of parents are inherited by their children. And that children of hard drinkers were nearly always below normal in vigor, if none of their senses were affected, and they were not deformed in any way.

So considering the Volstead law from this angle alone we can certainly realise that if it protects our nation from alcoholic weaknesses and deformities in the generations of children-to-be, it is worth enforcing at all costs.—"Denver Post," 9/5/26.

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

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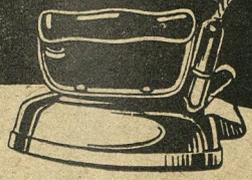
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