

PEDGE TO BETRAYAL—See Page 9



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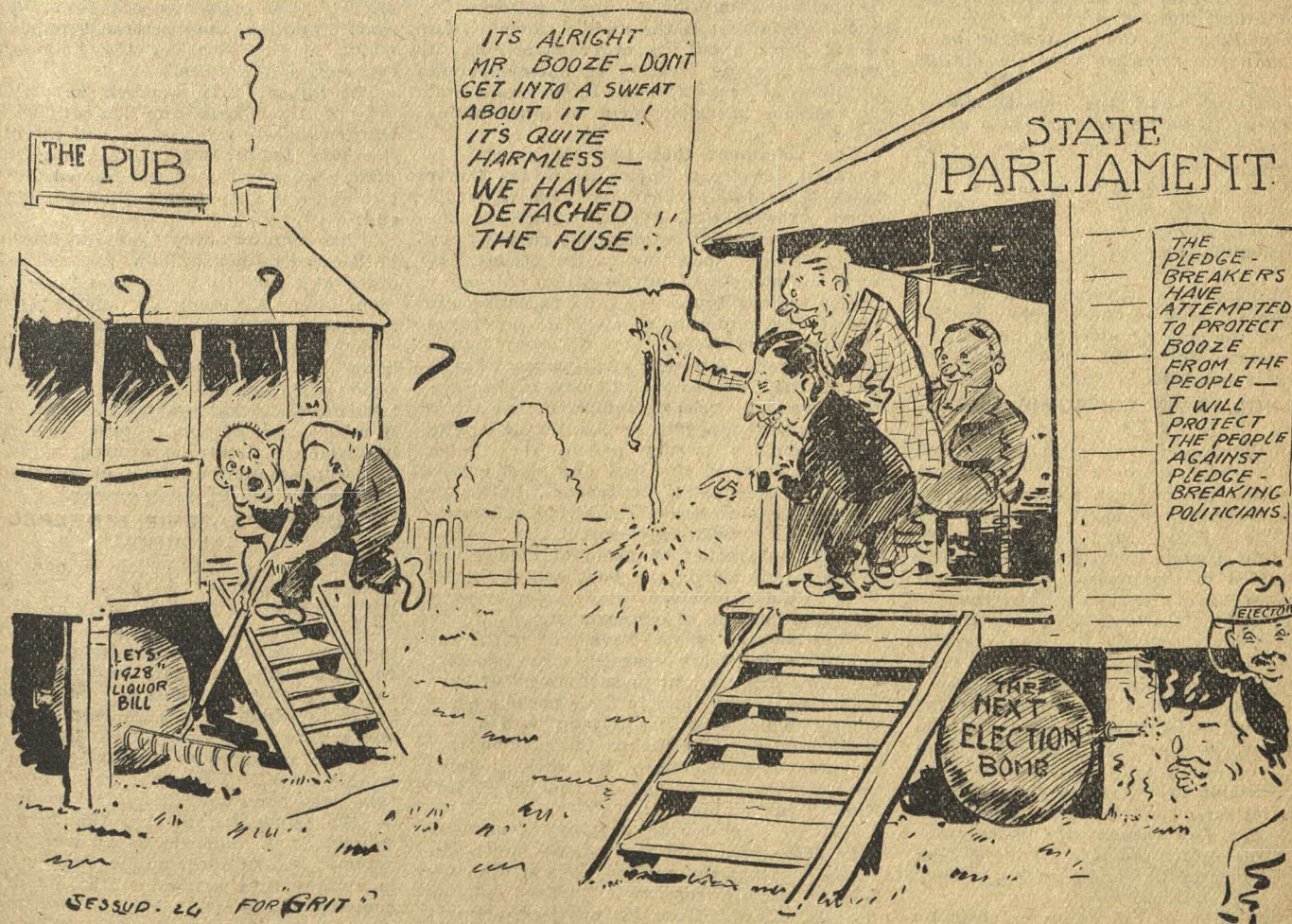
Grit.

A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION

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AN ENEMY HATH DONE THIS.

AN EXPOSURE OF LIQUOR TRADE FALLACIES.

By F. BENSON PERKINS.

One of the most recent of the activities of the "enemy" is to be found in a little book published by that unconfessed ally of the liquor trade, "The Fellowship of Freedom and Reform." It is entitled "Fellowship Facts for Fifty-Five Fictions."

SOME CLAIMS OF THE "ENEMY" EXAMINED.

Just because this book is seriously issued as a defence of the liquor traffic, and an attack upon the Churches and their policy of reform, it will be worth while to examine seriously some of the main contentions.

1. ALCOHOL IS A FOOD.

The statement made is to the effect that beer is a food, but judging from the quotations it is meant to imply that the alcohol contained in intoxicating liquors has a definite food value.

The truth as to whether alcohol is a food is accurately summed up in the following statement from the Board of Education Syllabus, "The Hygiene of Food and Drink":

"For practical everyday purposes, alcoholic beverages cannot be regarded as a source of nourishment. . . . When in health, the body does not need alcohol, whereas it is always possible that various evils may arise as a consequence of drinking beverages containing it."

Professor Edgar J. Collis, speaking as a medical man and scientist, puts the matter bluntly:

"The conclusion of the whole matter would appear to be that alcohol is a pleasant drug to take; but let no one delude himself when taking it that it is anything else, that it is a necessity or that it can replace food. There is no evidence that it ever does any good to a healthy man, and much evidence that it can and does do harm."

The argument that alcohol is a food is served up as a part of the special pleading to support the use of alcoholic beverages. In the common use of the word "food," the statement is not true.

2. ALCOHOL IS AN ECONOMIC NECESSITY.

One of the points very strongly insisted upon in various answers in "Fellowship Facts" is that the trade in alcoholic liquors is of considerable economic value to the nation. The ordinary man would naturally conclude that a trade needing to be licensed and restricted in the manner of the liquor traffic must have something dangerous in its nature or in its effects. No one will be convinced—only amused—by the careful attempt to draw a parallel between the milk trade and the liquor trade. But what about the statement that "the interference of the legislature with the sale of beer and ale from the earliest times has been directed to providing the public with an adequate supply of a suitable drink, rather than placing any restriction or curtailment upon it?" The answer to this figment of the imagination is given by Mr. and Mrs. Sydney Webb in "The History of Liquor Licensing." They say:

"The regulation of the trade in alcoholic liquors originated not in any abstract theory, but in a practical necessity of the State. It was found that the free use of intoxicating drinks produced not only incapacity and disease amongst all classes, but also among the 'lower orders' idleness and disorderly living, crimes against life and property, and even riot and rebellion. . . . The primary object of this legislation has been to prevent

the social disorder and personal misconduct brought about by excessive drinking; and the legislature have sought to present obstacles to the unrestricted sale of intoxicants to individuals."

The preamble to the Act of 1552, for instance, begins thus:

"For inasmuch as intolerable hurts and troubles to the Commonwealth of this Realm do daily grow and increase through such abuses and disorders as are had and used in common ale-houses and other houses called tippling houses. . . ."

If further proof is necessary it may be found in the "Brewers' Gazette," September 25, 1913:

"If the sale of alcohol were as innocuous as that of biscuits or oranges, similar liberties would obtain for the licensed victualler as for the retailers of other commodities. It is axiomatic that it is because of the potentiality for drunkenness—that, unfortunately, is a corollary to the sale of alcohol—that restriction exists."

LESS EMPLOYMENT THROUGH ALCOHOL.

A more serious argument, particularly at the present time, concerns the relationship between the liquor trade and employment. The cool assumption of these answers to questions is that if the money expended on drink were spent in other directions, it would mean the creation of unemployment for those at present in the liquor trade, and no increase of employment in other directions.

The statement that 1,600,000 people are engaged directly or indirectly in the liquor trade is entirely misleading. This is a frequent exaggeration, evidently made to enlarge the apparent employment value of the liquor trade. According to the census figures, the number of people actually engaged in the various branches of the manufacture, distribution and sale of alcoholic beverages is under 400,000—a very different figure, with a vastly different significance. Turning to the Government "Census of Production," we find it clearly indicated that, while for a given expenditure the textile trades would employ twenty people, the timber trades seventeen, the iron and steel engineering and shipbuilding trades fifteen, for the same expenditure the brewing and malt-making trades would employ but five. The transfer into other channels of industry of money expended on the purchase of intoxicants would therefore involve a very considerable increase of employment.

This book of "facts" says that if the expenditure on drink ceased, "some workers who now drink might in such an event have a shilling or two more in their pockets every week." This is useless trifling with a serious problem. The Labor Party, who may be presumed to know the workers thoroughly well, say in "Labor and the Liquor Trade," just published:

"Out of a total wage-earning income during 1922, which can hardly have much exceeded a thousand million pounds, we may infer that at least two hundred million pounds was spent on this one item of alcoholic beverages. It is urged in some quarters that this proportion, in a time of exceptional stress, cannot be deemed other than unthrifty, and in every sense unwise. At least, it means that less is done for the wives and children than might otherwise be possible. The annual expenditure on alcoholic beverages of the nine million British manual working wage-earning families,

taken as a whole, appears to be about as much as the whole of the rent that they pay for the cottages and tenements which now constitute their homes. It is more than the whole of the purchases at the Co-operative stores of one-third of these families who form the Co-operative membership."

If the amount spent by the workers on alcoholic liquors were saved for other purposes, it would mean a considerable increase of real spending power of the wage-earners' income on essentials, and the consequent provision of necessities in food and clothing now denied, particularly to children. Expenditure in these directions would, as has been shown, mean a considerable increase in the area of possible employment. To quote the report of the Labor Party again:

"If the labor and capital, and the enterprise and managerial ability, now put into the drink traffic, could be diverted to the production of something more durable utility to the community—whether additional houses, better schools and colleges, or even more food and clothing for such of the young people as are now growing up on the verge of destitution—both the wealth and the well-being of the nation would be greatly increased."

3. ALCOHOL IS NECESSARY FOR GOOD FELLOWSHIP.

Though not directly stated in these terms, it seems clear that the "enemy" is quite convinced that alcoholic beverages are a social necessity, and protest is made that ministers of religion have objected to the alteration of public-houses to make them something like the "reformed public-house which is the ideal of the Fellowship of Freedom and Reform."

The Labor Party, in their impartial survey of the whole question of the liquor traffic, already referred to, call attention to the 1922 Drink Bill, which, in a year of great unemployment, amounted to three hundred and fifty-four million pounds. They add:

"This sum would at present prices have built nearly one million five-roomed cottages, and would thus, in a single year, have completely removed the housing shortage from one end of the Kingdom to the other."

What is chiefly wanted is fellowship in home life, and therefore more adequate provision for home life. The suggestion of "the trade" is that provision should be made in a new type of public-house for the social life which is not to be secured in the home. The fundamental mistake of such an idea will be obvious to every reader.

TRUE FELLOWSHIP HINDERED BY ALCOHOL.

Referring to one of these new public-houses, "The Rose," in Camberwell, belonging to Messrs. Barclay, Perkins and Co., the brewers, the anonymous answerer of questions says: "These houses constructed on 'Fellowship' lines are proving a blessing to the poorer residents in the neighbourhoods in which they have been established, and are receiving praise from welfare workers, who see a great national moral reform in this work." There can be no doubt that this new movement is an acknowledgment by the liquor traffic that the days of the squalid drink shop are at an end. It is an attempt to capture public opinion, which is already turning against the old drinking customs of the land. With all its improvement, it is, none the less, an effort of the "Trade" to maintain its hold upon the community, and to describe it as a "great national moral reform" is to misuse words.

(Continued on page 12.)

PASS "GRIT" ON.

THE LIQUOR TRAFFIC OR THE TEN COMMANDMENTS.—WHICH SHALL WE ABANDON?

By JAMES MATHER.

In most countries to-day men and women associated with the Christian churches, or otherwise influenced by religious teaching, are trying earnestly to remove the liquor traffic from under the control of Parliament and place it unreservedly into the hands of the people. They believe if this is accomplished the traffic, with all its multiplied iniquities, would be speedily destroyed. But the politicians offer the strongest possible opposition to the proposal, not because they have any particular respect for the traffic, but because they are convinced that if they comply with the desire of the people, the "trade," with its huge financial resources and corrupt political practices, will bring about their defeat at the next elections. Many parliamentarians would risk the opposition of the traffic if they were not obsessed with the idea that after he has challenged the power of the liquor traders in the Legislature, opponents of the traffic will, for purely party purposes, withhold their support when they seek re-election. There may be some justification for such a belief, but we know that it is not as serious as the politician believes. There are more people to-day prepared to place principle before party than there are who are prone to place party before principle. We feel strongly that the politician should reconsider the position in the interests of the State and his own welfare. The fight to secure this simple measure of reform has been long, strenuous, and unsatisfactory. The "trade" remains master of the situation.

But is it necessary to exhaust our energies and resources over such a question as to "who shall control the traffic"? We think not. There is a better method of attack. It is one which has not hitherto been tried, and one which leaves the traffic without a shadow of defence. Christian people should, without further delay,

CHALLENGE THE RIGHT OF THE LEGISLATURE

to give legal authority for the traffic to operate. In doing so the Legislature has unquestionably exceeded its rights and privileges. It never possessed the power to make "legally right that which is morally wrong." The liquor traffic is morally wrong. How do we arrive at such a conclusion? By contrasting the liquor traffic with the Ten Commandments. They conflict at every point. This being so the spiritual leaders of the people should demand, in the name of the Christ they serve, that the immoral enactments under which the liquor operates be repealed and the traffic abolished because out of harmony with the

MORAL LAW, WHICH SAYS:

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness."

"Thou shalt not take the name of the Lord thy God in vain," etc.

These are the eternal immutable laws of God. They cannot be amended. They are fixed for all time. The Legislature cannot abridge, extend, or annul these laws of God. The people themselves could not do it by a unanimous vote.

GOD IS THE ONLY LAW MAKER.

The politician can do nothing rightly which transgresses the moral code in the slightest degree. All that he is privileged to do is to apply these laws to human needs and punish those who violate them. Beyond this he has no power whatever. He cannot make a law. This is the prerogative of God alone.

But the politician tries to usurp the privilege of law-making, and we see the result of his efforts in—

Enactments giving legal status to the liquor traffic.

In "regulations" for the control of the social evil.

In his endorsement of the gambling evil.

In the protection of those who oppress the poor.

This handiwork of the politician is responsible for most of the evils which afflict mankind to-day the world over. Looked at intelligently his work amounts to an amendment of the Divine code by eliminating the word NOT from each of the above God-given laws. But let us examine the liquor traffic and see if it violates the moral law. If it does, it conflicts with the Divine Will.

"THOU SHALT NOT KILL."

Does the liquor traffic conduce to murder? All judges and the press of all lands answer this question in the affirmative.

"THOU SHALT NOT COMMIT ADULTERY."

Can the liquor traffic be convicted under this heading? All authorities agree that there is a very close and inevitable connection between alcohol and the social evil. All brothels are illicit sellers of liquor, and a constant stream of recruits flow from liquor-selling establishments to these abodes of vice.

"THOU SHALT NOT STEAL."

Can the liquor traffic plead not guilty to this charge? Beverage alcohol is the world's most accomplished thief. It steals from its victim his wealth and his health. It robs his offspring of some of its physical perfection; some of its mental powers; and to countless millions of their immortal heritage. It steals from the breast of the nursing mother the natural food of the child for whose safety she would lay down her life; from the father the natural love of his offspring. It steals from the drinker many years of his life and thus defeats the purpose of his Creator. In the light of the facts of life alcohol is the greatest thief in the world.

"THOU SHALT NOT BEAR FALSE WITNESS."

Is the politically entrenched liquor traffic guilty of this offence? Go into any court in the world where the traffic exists and you will be struck by the unblushing perjury committed by witnesses who appear in defence of the traffic. When, as occasionally happens, they are charged with this offence, they try to escape punishment by declaring "I was drunk at the time." Another falsehood.

(Continued on page 6.)

REDUCES DRUNKS 73 PER CENT.

Connellsville, Pa., centre of the coke industry, has had a decrease of arrests for drunkenness in the dry period of 1920-22 from the wet period of 1914-16 of more than 73 per cent. The decrease in arrests for all causes is over 61 per cent. In the wet period there were 6626 arrests for all causes as against 2751 in the dry period. In the wet period the arrests for drunkenness made a total of 4884 as against a total of 1398 in the dry period. Connellsville in the meantime grew 1000 in population.

A FREIGHT TRAFFIC RECORD.

Freight traffic in the United States for the month of May was the heaviest for that month in all the annals of American railroading, according to reports recently received from the carriers by the Bureau of Railway Economics. Measured in net ton miles it amounted to 39,597,582,000 net ton miles. This was an increase of 2.7 per cent, in tonnage over the month of May in 1917, till now the heaviest record for May in history. Railway transportation always is regarded as a business barometer.

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FIELD DAY APPOINTMENTS.

SUNDAY, January 27th.—

11 a.m.—Double Bay Presbyterian Church.

7.15 p.m.—Double Bay Presbyterian Church.

—Mr. R. J. C. Butler.

11 a.m.—Country Appointment.

7.15 p.m.—Crookwell Methodist Church.

—Mr. Chas. W. Chandler.

11 a.m.—Hurstville Congregational Church.

3 p.m.—Bellevue Congregational Sunday School.

7.15 p.m.—Kogarah Congregational Church.

—Ex-Senator David Watson.

MR. HERBERT CARROLL'S APPOINTMENTS.

Monday, January 28th.—Princess Theatre, Parkes.

Tuesday, January 29th.—Public Hall, Trundle.

Wednesday, January 30th.—Public Hall, Alectown.

Thursday, January 31st.—Premier Picture Theatre, Peak Hill.

THE LEGION OF HONOR.

N.S.W. ALLIANCE OF CHURCHES AND TEMPERANCE ORGANISATIONS.

KING OF THE HOUSE.

A writer of song and verse long ago wrote in a taking style: "The King of the House is my Baby, my little Baby Boy." Of course, he is! Who would attempt to deny such an obvious truth?

But why allow our enthusiasm to wane and our parental duty to dissolve into the thin air of a misspent past, by neglecting to do our duty towards keeping our baby boys, and girls also, upon the same plane all through their childhood until they reach Man's Estate or Womanhood?

Between the ages of tiny tot and manhood a cog slips somewhere in the scheme of human things, and many of our baby boys and baby girls lack the necessary in-

fluence to keep them to the path of sober citizenship and rectitude.

At what period does the trouble begin?

What is necessary in your opinion to prevent and stop this great wastage?

Let us have your candid opinion as a reader of "Grit," how you think we should act in the future, as an organisation, to prevent the Rocking Horse Brigade degenerating during the course of youth to reinforce the Ranks of the Drunkards and fill our asylums and jails.

The "King of the House" was never intended to be separated from a mother's loving care, or from the tenderness that only a mother can supply, yet in our Government institutions last year there were 13,000 little ones, over 8000 of those babes in the institutions through the effects of alcohol, and we are anxious to know just what your views are upon this subject.

We feel certain that our Redeemer never did intend that we should allow wrongful individual acts of self gratification or acquired appetite to divide that sacred unity which Nature bound at birth.

We realise that the Creator never did imagine that we would allow any tyrant to come between the wonderful mother love and the child, and this very fact alone justifies us in our endeavors to take the liquor away from the individual, when we know it is impossible to take the individual away from the liquor.

Ponder over the juvenile situation, write your opinions down, no matter how short your letter may be, it will be thoroughly appreciated, for we are anxious to know just what our workers are thinking as regards the problems of childhood and youth. If we take care of the pennies the pounds will never go astray, and if we care better for the welfare of our child life there will be less possibility of the "citizens of tomorrow" going astray.

All we ask at this juncture is that you think and write your thoughts to

FIELD SECRETARY.

WAVES OF CRIME MOSTLY EXISTENT IN "SCAREHEADS."

ACTUAL DECREASE OF CRIME REAL CONDITION IN AMERICA.

YELLOW PRESS IS RESPONSIBLE FOR STORIES, AMERICAN PRISON ASSOCIATION DECLARES.

SING SING AND OTHER PRISONS NOT SO HEAVILY POPULATED, WARDEN TELLS DELEGATES.

EDITORS AND ENTERTAINERS REALISE THAT JOKES ON PROHIBITION ARE NO LONGER POPULAR.

So-called crime waves which are periodically played up in newspaper scareheads, and, it is asserted, especially by the yellow press, exist principally in those scareheads and not in real fact, according to opinions of leading penologists who have been meeting

in Boston for the American Prison Association Congress.

It is the blatant claim of the forces opposed to Prohibition that crime has increased under the dry regime. The finding of the penologists is to the effect that society in

prison and out is showing a new interest in prisoners and as a result the actual number of those confined is decreasing.

The Congress was told that good citizens are being developed where criminals were produced. Sing Sing, since it receives the convicts from New York City, and inasmuch as New York City usually appears at the crest of the tide of crime, furnishes significant evidence of actual conditions. Major Lewis E. Lawes, warden of Sing Sing and president of the American Prison Association, declared:

"Crime is decreasing. That is apparent. Whether or not that decrease will continue and how far it will go cannot, of course, be said. But take these figures: For the year ending June 30 last there were converted to Sing Sing exactly 531 fewer men than for the year previous. That is a condition which prevails in other prisons than Sing Sing. It appears to be a part of a tendency which, perhaps, can be called nation-wide, away from crime."

DECREASING CRIME IS FACT.

Decreasing crime in the United States and more constructive prison administration were facts put forward by other delegates at the meeting. Nobody contended that Prohibition was entirely responsible for the decrease in crime, but the Association was convinced that the growth of opinion favoring Prohibition is increasing, and that Prohibition has helped to bring about conditions which tend to a decrease in crime.

Speakers at the Congress declared that there are evidences of increased public opinion in favor of strict enforcement of the Eighteenth Amendment. Robert Woods, formerly License Commissioner of Boston and now head resident worker at the South End House in Boston, declared that magazine editors and theatre managers who have regarded Prohibition as a joke are realising that jests at law enforcement are no longer popular. He said the word has been passed around that "they had better behave themselves or their business may follow in the path of the saloon."

J. Weston Allen, formerly Attorney-General of Massachusetts, outlined an idea for a State organisation, a "league to promote respect for the law" that would bring law-abiding citizens four-square behind the Constitution. Mr. Allen said:

"We must create and arouse an instructed public opinion regarding social issues, Prohibition among them. Those who believe in the enforcement of all laws are silent citizens going about their own business, but those who prefer to only obey the laws they like are noisy in their arguments for personal rights. This is the reign of propagandists, and the under-world is always organised to tear down law and order."

"Can Prohibition be enforced?" is not the way for a virile nation to talk. Prohibition has got to be enforced," declared Mrs. William Tilton of the Women's National Committee of Law Enforcement. The "Christian Science Monitor" quotes her as saying: "Either we have got to have Prohibition enforced or we have got to let the drink evil work riot and destruction forever."

THINGS THAT I SEE.

By A MAN OF THE ROAD.

"Suicide Point" might well be the name of a spot which I visited last week. The local hotel has become notorious for this happening. Somebody said that the licensee should establish a cemetery in connection with his "pub." Four suicides have taken place after drinking at this death-trap within a very few years. Four men—two of them husbands—sent to drunken, self-murderers' graves! The last case happened about three months ago. After a bout the man went to his home, took his gun and blew his brains out in the presence of his wife. She, a delicate poor body, is left with three little girls to battle for, and has opened a boarding-house in town. Mr. Ley is very keen on compensation. I am writing to him to see if he can include this and other victims of this petted, pampered trade in his scheme of compensation.

I had the privilege of preaching to-night to a little congregation in the Presbyterian Church, taking as my text, "Make straight paths for your feet, lest that which is lame be turned out of the way" (Heb., 12, 12), applying the words to Prohibition. I walked home with two elderly ladies—widows. One was the wife of a police sergeant. She told me that drink had ruined her life, and the second exclaimed, "And mine, too." I learned some particulars about the sergeant's wife. He had got into financial trouble; was kicked out of the force, and finally disappeared. He is presumably dead, but the poor little woman does not know where he went to, never having heard of him after he left her. Compensation! How about a bit of it for her?

The township in which I write is a dismantled mining town. It looks what it is—a ruin. There were at one time 10,000 people here. There may be 200 now. The "pubs," of which there were seven, have all disappeared. In my congregation to-night was an "old-timer" from the golden days. He is a regular churchgoer now. But until the last of the hotels closed it was different. He used to drink too much all the week to attend worship on Sunday. Local Prohibition has made all the difference, and is an illustration of what would happen in tens of thousands of cases under a wider scope of reform. It has made "straight paths" for this man's feet; that which was "lame" has been "healed."

Later—I have been informed that my second "widow" is also a deserted wife. Both these women were left with large families—once with nine, the other with six children. Neither received any compensation!

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THE GOVERNMENT GRANTS MORE CONCESSIONS TO BOOZE.

GRIFFITH AND LEETON TO BE PUT WET.

The present Government will be known to Prohibition history as "The Liquor-Protecting Government." In every instance where Governmental action has been necessary in the matter of the Liquor Traffic that action has favored the Traffic. The 1923 Amending Liquor Bill was the best present made to Booze by any Government of N.S.W.

FURTHER EVIDENCE.

As further evidence of the Government's determination to do good turns to the Traffic the Cabinet has decided not to object to the granting of a license at Griffith or Leeton. That decision means that the Irrigation Area which, since its inception, has been without a hotel license will now have two at least, and with the licenses will come all the attendant evils of the hotel bar.

THE GOVERNMENT IS RESPONSIBLE.

We hope the members of the present Ministry, Messrs. Ley and Bruntnell, and the others will remember that for every wrecked home and broken heart caused by drink in this previously license-free area the members of the Cabinet are personally responsible. It is a thousand pities that not one member of the Cabinet had enough moral courage to say, "I will refuse to be a party to inflicting such a thing upon any community." Not one member of the Cabinet had even decency enough to protest, and this in spite of the fact that some of the men who are forcing these licenses on to an unwilling people declare themselves Prohibitionists.

THE ALLEGED REASON.

The alleged reason for the withdrawal of the objection to a license on the area is set out in this paragraph taken from the "S. M. Herald" of 16/1/24:

IRRIGATION AREA—ACCOMMODATION HOUSES—GOVERNMENT SALE.

The sale by public auction is announced of the two Government accommodation houses on the Murrumbidgee Irrigation Area. They are known as The Hydro and Mirrool House, and are situated at Leeton and Griffith respectively. Both are large buildings. They were built for the convenience of the large floating population of the area, tourists, commercial travellers, and other visitors. The Hydro contains 39, and Mirrool House 54 bedrooms, as well as dining-rooms, lounges, sitting-rooms, staff quarters, etc. A separate building containing 42 rooms will be sold as an adjunct to Mirrool House.

It was stated yesterday that no objection would be made by the Commission to the purchasers applying for hotel licenses for the establishments.

The Liquor Traffic or the Ten Commandments—

(Continued from page 3.)

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN."

Is the liquor traffic guilty of this crime? No person can spend five minutes in any bar-room, or pass through the crowds of men and women who congregate around the bar door, without having their ears assailed with foul language in which the name of God is profaned. It is impossible to name any other calling so criminally guilty of profaning the name of God.

THE CHARGE AGAINST THE LIQUOR TRAFFIC

of being in conflict with the moral law is one of the most established facts in human knowledge. Its record is written in human blood. It is the prolific mother of all those social evils against which Almighty God has warned His people, and yet it has received legal authority for its operations from men whose oath of office ends thus:

"SO HELP ME GOD,"

thus acknowledging that they are subordinate to the Divine Will and undertake not to transgress the moral law.

In view of all the facts, as revealed to us when the question is closely examined, is it necessary or wise to concern ourselves about the control of a traffic

WHICH IS IMMORAL IN ITSELF,

and therefore incapable of being made legally right?

The men who give this evil thing life and protection have been elected by the votes of Christian men and women. If their representative is worthy of their franchise, he also should be a follower of Christ. If this is so, all that needs be done is to direct his attention to the manner in which this politically recognised and protected traffic violates the God-given Commandments and he will see that it is abolished.

IF THE POLITICIAN IS NOT A CHRISTIAN,

as we are at liberty to assume by the character of the legislation he supports and the manner in which he surrenders to the control of the liquor traders, he should never again receive a vote from any Christian, even though the latter is prepared to accept full responsibility for the

"EVER PRESENT TRAGEDIES OF THE LIQUOR TRAFFIC."

This is an allegedly Christian country, and yet the ANTI-CHRISTIAN LIQUOR TRAFFIC IS PERMITTED TO EXIST, TO CONTROL THE GOVERNMENTS WE SUPPORT, and to act in defiance of the

DIVINE PROHIBITIONS.

Surely the time has come when we should readjust our spiritual standards and intelligently study the position.

If we determine that the liquor traffic should be retained, commonsense demands that we should discard the Ten Commandments.

If we still subscribe to the TEN COMMANDMENTS, then we must abolish the liquor traffic and defeat the men—no matter what party they represent—who give the traffic legal authority and protection.

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For BREAKFAST

SUPPORT OUR ADVERTISERS.

A Personal Chat with my readers

OUR CRITICS.

The only fruit garden that does not interest a bad boy is the one that has no fruit in it.

The only church the devil can trust to be left alone, as far as he is concerned, is the one where no one is ever converted or committed to service.

The only people who are never seriously criticised are those who do nothing.

We will therefore be wise if we take criticism, however irritating, as a compliment.

We can write it down as a fact that there never was anyone who did anything who was not criticised by those who did nothing.

While some don't like the way you do things, and you don't like the way they don't do things, yet each may help the other.

The Psalmist says: "Thy loving correction hath made me great," and, while much criticism is far from being "loving correction," still it is wholesome, even if it does come from quarters to which we may feel some resentment.

I have received criticism of "Grit" which was fully justified, but it was about as valuable as telling a five-foot-three-inch man that he would make a better impression and be more attractive if he was six feet three inches.

I have received some vigorous criticism direct, but much more indirectly, about the Liquor Bill. I did not frame the Liquor Bill. I did not see it until it was in print.

No protest of mine made any essential difference, as far as I know.

The fact is Parliament is "wet"—the liquor interests are supreme there.

We are the tail of the political procession and get little else but the dust. But that is not the last word.

A God-fearing people may have a God-fearing Parliament. We are not in any real or large way a God-fearing people, and Parliament reflects us.

A determined Prohibition people can have a determined Prohibition Parliament. We are not a determined, but rather a "casual," Prohibition people. There are over 400,000 people in the State who will vote Prohibition. Not more than 12,000 of them would give ten shillings towards getting it.

You may not always get what you pay for; you most certainly have no right to expect to get things without paying for them.

Some 300,000 people buy an evening paper every day—just idle curiosity; and not 1000 of them would buy "Grit," though it contains vital facts.

What do you suggest?

ON GETTING TIRED.

We get tired of things; some things, of course, we tire of more quickly than others. I wonder if you ever got tired of anything before you began it. Do you remember the man who was leaning over the bar, "blowing the froth off one," and the publican said: "I hear you are married, Bill. How do you like it?" Bill replied, with some heat, that it was "up to putty," which is generally supposed to mean "rotten."

The publican made further inquiries as to what the trouble was, and Bill informed him that before each meal, during each meal and after each meal, the only subject his wife would discuss was money, and he was tired of it—dog tired of it.

The publican innocently remarked: "What does she do with it all?"

Bill, after ordering another pint, replied: "Well, I don't know—I ain't given her any yet!"

Give to the needy shelter and bread,
Giving is living, the angel said.
And must I be giving, again and again?
My peevish, selfish answer rang.
No, said the angel piercing me through,
Give till the Master stops giving to you.

UNIVERSAL BROTHERHOOD CAMPAIGN.

An appeal has been issued by several who feel that "the world stands to-day at its 'cross-roads.'" Are we going forward to an age of brotherhood, or are we slipping back into an age of semi-barbarism? Is the Empire doomed to follow in the footsteps of the Roman Empire? Are we to face the ordeal of a greater and more terrible war than any we have hitherto suffered from? Are strikes and industrial bitterness to lock horns with monopoly and selfish greed and wreck society? If not, what will stop it?

The appeal closes with these words:

"In the name of humanity we appeal to you to bear your part in the duty now urgent as never before, of penetrating the whole human race with the irresistible thought of Universal Brotherhood."

NEWS IN BRIEF.

A few sentences culled from American papers may interest you: "Equality of the sexes has left women hanging to car-straps."

"Man's life: School tablets, Aspirin tablets, stone tablets."

"France is making it plain to Germany that continued evasion means continued invasion."

"The turn-over in which most people are

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.
Assistant Editor—R. J. C. BUTLER.
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Office: N.S.W. Alliance, Macdonell House, 321 Pitt-street, Sydney.

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SYDNEY, THURSDAY, JANUARY 24, 1924.

interested is the one just after the alarm clock rings."

"Again to show their resentment against our Prohibition laws, 'crews of foreign ships are deserting to get the higher wages paid by our shipping board.'"

"That political writer who says that 'the 1924 campaign promises to be quiet' evidently never heard a Ford running."

"Each child is burdened with 96 dollars of public debt.' We've often wondered what makes a new-born infant yell."

"The common objection to prize-fights appears to be that there is too much prize and not enough fight."

The Editor

For Supper

INGLIS' Coffee Essence

Is Delicious

Ask Your Grocer

PLEDGE TO BETRAYAL

THE STORY IN CORRESPONDENCE.

(Continued from last issue.)

IF !

December 4, 1923.

Dear Sir,—I enclose a statement from the Alliance which is being sent to the press. You will see by it that with a view to meeting the present situation we are ready to accept a date about November, 1925. If the Government cannot agree to this it appears to us that the best way to secure the honoring of the pledge will be to fall back upon a date in 1924, and we shall be glad to have your co-operation accordingly.—Yours sincerely,

(Signed) ROBERT B. S. HAMMOND.

THE STATEMENT.

"That there may be no misunderstanding as to the attitude of the Alliance in relation to the date of the promised referendum, the Alliance again states that while it was anxious for an immediate referendum, which it holds to be in the life of this Parliament, it will be prepared to accept a date not later than November, 1925, which time was the basis on which negotiations were conducted leading to the signing of the memorandum embodying the compromise.

"In that compromise we agreed to the continuance of the Reduction Board on the specific assurance of such a speeding up of its work as would bring the date of the referendum very much nearer than 1928. Should there be no speeding up, then the essential condition of the compromise has not been fulfilled."

MR. LEY REPUDIATES 1925.

December 5, 1923.

Dear Mr. Hammond,—I am just in receipt (5.15 p.m.) of your circular letter of the 4th instant enclosing a statement from the Alliance which appeared in this morning's press. As to the statement in which you allege that November, 1925, was suggested by me as a definite date for the first referendum and that, on that understanding, the agreement was signed, I would like to say that this is quite inaccurate. November, 1925, was not suggested by me, but at the interview with Mr. Hawkins and yourself, and you will remember that you suggested November, 1926, and I pointed out the futility of fixing such a date if, as a result of a promise given by me to speed up, the work of the Reduction Board was finished before that date, and, for the sake of argument, I said that supposing the work should be completed by November, 1925, what good purpose would be served by fixing November, 1926. To say that by using such an illustration a definite date in November, 1925, was suggested by me is, I am sure you will agree on reflection, quite unfair as well as incorrect. All it is possible for me to say now is, what I have said before, that as too long a period might have been allowed in the estimates made by the experts, provision be made in the Bill for the taking of the referendum immediately after the reduction work has been completed, and, to provide against this being unduly delayed, a maximum period should also be fixed.

You have my definite assurance that no effort will be spared to carry out the promise given, but more than this it is impossible for me to do. What puzzles me is that when you last called on me, one Saturday morning about three weeks ago, when some meeting had been arranged, the object of which was to discuss some amendments, you said you were satisfied and that you did not wish to superimpose anything on the public declaration. That seemed to me to end the matter, but I cannot be too emphatic in denying that the document you refer to was based on any misunderstanding with me that the date of the first referendum should be fixed for November, 1925.—Yours sincerely,

(Signed) THOS. J. LEY.

WHY 1925 ?

At the interview between Mr. Hawkins, Mr. Ley and Mr. Hammond it was urged that if the Reduction Board, to which Mr. Ley was clinging so tenaciously as an after-thought to justify 1928, could do its work by 1928, two Boards could do it by 1926. If that was so, and 1925 was the date fixed, it would be a very small thing to scrap any unfinished work of the two Boards and bring the date to 1925. We would accept 1925 as a compromise and as fulfilling the demand for "speeding up" and bringing the poll "very much nearer" than 1928. The date 1925 was not superimposed, it was essential, it was vital, it alone fulfilled the conditions specified in the compromise agreed upon.

MR. LANE WAS CORRECT.

December 6, 1923.

Dear Mr. Hammond,—At the party meeting to-day, as a result of interjections by Mr. Lane, I reported your interview with me last night. I explained it was my intention to move an amendment on the clause dealing with the first referendum to provide that it should take place on the first Saturday in the sixth month after the completion of the work of reduction, but not later than September, 1928, coupled with my assurance that the work should be speeded up in every way so as to bring the first poll as early as possible, and that I understood that you were satisfied, and on leaving said you intended seeing Mr. Lane and Dr. Arthur to inform them of your view. I added that I had told you it seemed to me that further discussion and correspondence could serve no useful purpose. Mr. Lane hotly denied the accuracy of my statements, and after the meeting he did so again specifically in the presence of Mr. Goldstein and after my intimating my intention of writing you.

He maintained that you informed him I had first suggested 1925 and that last night I agreed to your publishing that fact, and that you had expressed your resolution to adhere to that date. I need not recall to you what was said in my letter of yesterday, but my object in writing now is to have some note from you as to whether Mr. Lane has correctly represented, that after our interview last night you informed him as above and disagreed with my proposed amendment and had so advised me.

(Continued on next page.)

"GRIT" SUBSCRIPTIONS.

Received to 17/1/24, and where not mentioned the amount received is 10/-: Thomas J. Hastings, 14/7/24, 5/-; S. J. Hulme, £1, 30/12/25; Mrs. W. H. Thomas, 2/-, 10/3/24; Mrs. Glibbery, 11/6, 30/12/23; S. A. Bush, 30/6/24, 8/6 and 11/6 (educational); Gunneh School of Arts, 5/-, 5/3/24; Miss Whitfield, 30/12/23; Miss Gough, 30/1/25.

The following are paid to 30/12/24: Mrs. Mrs. Gee, Mrs. Sweet, E. M. Gibson, N.Z., 11/6; P. W. Goldsmith, N.Z., £1/3/-; Arnold Thomas, Rev. F. C. Williams, Elliott Bland, Mrs. Gee, Mrs. Suicet, E. M. Gibson, N.Z., 15/6; Mrs. Lemaire, Rev. G. Thompson, A. A. Palfreyman, £1; Ekin and Co., £1.

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PASS "GRIT" ON.

As the party have agreed that the Committee stage should proceed next week it is essential that I should know from you promptly whether Mr. Lane's statements are correct, and particularly whether the amendment proposed by me is or is not acceptable. —Yours faithfully,

(Signed) THOS. J. LEY.

Sydney, December 6, 1923.

Dear Mr. Ley,—Your letter of even date just received. Last evening you informed me that you proposed moving an amendment to the effect that the poll be held on a certain day six months after the completion of the work of the Reduction Board.

The proposal did not appeal to me, and I pointed out that we had not yet decided when, or if, the war was over. (This was used as an illustration to show that it would be as difficult to know when the work of the Board was ended as when the war ended.)

I asked, Was the Board's work complete when they had decided on the last license to go, or when the last license had been paid? Was not the proposal a premium on delay, and did it not open up possibilities of litigation? You made a note of this and said you thought it could be safeguarded, on which I expressed no opinion.

Mr. Lane is quite correct. I informed him of your proposal and said frankly it did not appeal to me, adding that I did not take it that you had asked my approval but had merely informed me of the clause you had drafted. I purposefully refrained from asking or assenting to anything as I was at a disadvantage in the absence of a colleague. (Mr. Ley refused to see me with a colleague, though his son was present.)

The thing to do is to fix a date and make the Board work to the date and scrap anything they cannot do in the specified time. However, I made no requests last evening, and the only two points of any moment were:

1. Your explanation about "mentioning 1925," and not "suggesting 1925," which I noted, but did not fully appreciate, I fear, which is due to my untrained mind in legal niceties.

2. The proposed amendment which, as I have said, did not appeal to me.—Yours sincerely,

(Signed) ROBERT B. S. HAMMOND.

MR. LEY "MENTIONED," BUT DISCLAIMS "SUGGESTING" 1925—

December 6, 1923.

Rev. R. B. S. Hammond, N.S.W. Alliance, 321 Pitt-street, Sydney.

Dear Sir,—I am in receipt of your letter of even date in reply to mine of this afternoon. In the last sentence of the second paragraph of your letter you say that the proposal made by me did not appeal to you, and that you pointed out that you had not yet decided if, and when, the war was over. I have no recollection of you making any such statement, and, indeed, it was clearly understood from you that you regarded the war over when the recent agreement was signed.

I have also a clear recollection of your telling me that on leaving me you were going to "corner Mr. Lane and Dr. Arthur" to try and make them be reasonable.

The third and fourth paragraphs of your letter are substantially correct. The fifth paragraph of your letter is quite incorrect.

In the last paragraph of your letter you say that you have no requests. I never suggested you did. You mentioned that only two points of any moment came up, one being my explanation about mentioning 1925, and no suggesting 1925. What I have already told you, you admitted, namely, that in discussing the matter with Mr. Hawkins and yourself you suggested 1926, and, in order to show you how futile the fixing of any date would be, I pointed out that if the work should be done by 1925, you surely would not wish to postpone the referendum to 1926.

Do not for a moment think that I am under a misapprehension that you believe the illustration was used for anything other than what it was really meant for, and that mere inadvertence led to the construction you have placed upon it. The absolutely different representation you have placed upon our interview last night confirms this. In the circumstances, therefore, I feel there is no alternative but to say that it is impossible for me to grant further interviews to you, and that in future any communication you may wish to make must be in writing, so as to avoid a recurrence of misrepresentations of what takes place between us.

As the amendment suggested by me is not acceptable to the Alliance, the need for moving it disappears and the question will, as you say, now turn to the date in the Bill. The responsibility rests on the House.—Yours faithfully,

(Signed) THOS. J. LEY.

THE SADDEST EXPERIENCE.

December 8, 1923.

Hon. T. J. Ley, M.L.A., Minister for Justice, Sydney.

Dear Mr. Ley,—The saddest and most humiliating experience of my life is the fact that I have so evidently failed to win your confidence and to make myself understood to you. It is pitiable that two of us both deeply convinced that we have only one aim, equally claiming to be transparently sincere and trying to be explicit, should yet leave wrong impressions.

On Thursday I received your letter at 5.45 p.m. I was due to catch a train almost at once. I wrote my letter on scraps of paper, handing each scrap of paper to my typist as I finished it; called up a special messenger, and sent it to you urgently, feeling you ought to know what I meant to convey by my questioning of the practicability of your proposed amendment, "six months after completion of the work of the Reduction Board," thinking our conversation would be fresh in your mind—it did not seem possible you could misunderstand my written words, "That it was not yet decided when, or if the war was over."

This referred to my reference to six o'clock closing, which was terminable in the same vague way you proposed to terminate the work of the Board, viz., "At the end of the war or six months later."

I stated that it was not yet decided if the war was over. Was it when the armistice was signed, the peace signed, the troops withdrawn, or the penalties paid? I feared that it was impossible to define it. You said "you would look into it," and made a note of some kind on a pad.

(Continued on page 12.)

LADIES—

The Beautifully Illustrated

"KING" TEA

Catalogue of Free Gifts is Now Obtainable.

Ask your Grocer or Storekeeper.

20th CENTURY SLAVERY.

In 1807 the English Parliament passed an Act forbidding the continuance of the slave trade. In spite of this, certain plantations continued to be worked by slaves, but in 1833 the Government, to its everlasting honor, liberated 800,000 slaves. The abolition of slavery was not attained without years of earnest effort on the part of Wilberforce, Fox and other noble souls whose names shall shine forever.

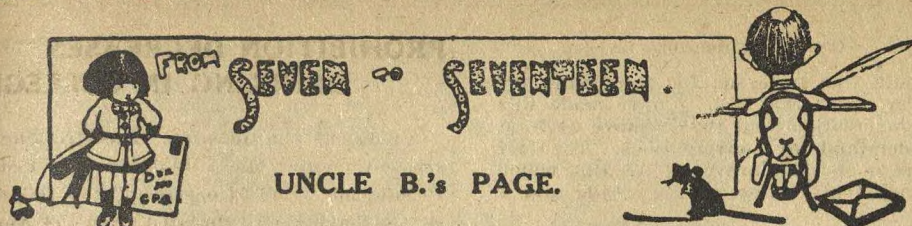
While we shall always glory in the magnificent piece of legislation which freed the enslaved black man, we wonder how England could have tolerated for over 200 years a traffic from which cruelty and brutality seemed inseparable. And although it might be argued that some benefit did result to the slaves themselves, in that they were often civilised after capture, and, perhaps, Christianised, yet no man to-day would dare to advocate slavery.

Men and women, we are a hundred years older in civilisation than those who freed the slaves, and yet we tolerate an evil that enslaves free-born white Australians, body and soul. In favor of this no redeeming feature exists. When the prohibition of the beverage use of alcohol is urged, there are parrot-like protests about "the liberty of the subject." What about the slavery of the abject? There never was slavery which debased manhood and womanhood like drink does.

The exploits of the Australian in the great war moved an English officer to describe him as "the bravest thing God ever made." Some of those very men who proved themselves capable of wonderful heroism, because they refused to recognise overwhelming odds and defeat on the battlefield, have returned and met their conqueror in the Sydney drink-shop. Try as they might, the odds here are too heavy, for the temptation is on every corner, and there are three doors to every pub.

History repeats itself. Let us here in Australia repeat Britain's glorious act of 1833 and abolish forever the slavery of the abject. Drink degrades humanity. Prohibition will help to restore it. Join one of the following associations and do your bit to turn off the liquor tap: The N.S.W. Alliance, 321 Pitt-street; Business Men's Efficiency League, Secretary, Major Fovall, phone, City 6392; The Next Step Movement, 264 Pitt-street; The Representative Women's League, Miss Preston-Stanley, Culwulla Chambers; The Business Women's Prohibition League, Miss Andrews, Macdonell House.

SUPPORT OUR ADVERTISERS.



UNCLE B.'s PAGE.

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

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

THE BIG FOUR.

During the peace negotiations we saw a lot in the papers of the conferences of the "Big Four," they being the representatives of England, America, France and Italy. Now there is a "Big Four" in your life!

Do you know them?

Have they all an equal place?

If not, can you hope to make the most and best of all your chances?

Hear, read, talk, pray.

Large numbers never trouble to hear sermons or lectures or any competent person expound or exhort, and when they shut this door they lose what they can get in no other way.

The librarian will tell you that very, very few people read except for the excitement and pleasure they find in a story. The most wonderful book in the world—the Bible—is one we all own a copy of, but very few read it really profitably. Yet the wisest and best men acknowledge how much they are in debt to God's Book. No other book has the power to make God known to you and minister to your inner life.

We are all shy, and so while we talk we seldom talk of the intimate and deep experiences of our nature; but you lose one of the very best things in life if you have not someone whom you can confide in and talk with about your very real difficulties, and, last of all, pray. This has even greater power than the other three put together to change you inwardly and make spiritual things real to you. Praying is something more than hoping, thinking, dreaming, wishing, longing—it is all these with your will behind them in an endeavor to draw near to God.

May the "Big Four" all have an equal place in your life, and there are great and happy and useful days ahead of you.

UNCLE B.

OUR LETTER BAG.

Doris E. Gibson, Henty, writes: I think it is time for me to write again, as I don't want to be on that scallywag list. My two sisters and I went to hear Mr. J. Creagh speak last week. He was in Henty and gave a lecture in the hall. We liked him very much. He gave such an interesting address. I hope Prohibition is successful. Mother gets

"Grit" every week, and I like your page very much. Since last writing I have been away on a holiday to my brother Jack's place, which is out near Lockhart. I stayed six and a half weeks and had a great time. By the time this letter is in print I suppose Christmas and New Year will be over again, but, Uncle, I hope you have a merry Christmas and a bright New Year, also all the "Grit" cousins. My three younger brothers belong to the Scouts. The Henty Scouts are going camping near the Murray River at Albury this week. Two of my brothers are going, but my brother George has had the measles and isn't well yet.

(Dear Doris,—I almost envy you when you tell of a six weeks' holiday—six hours is about as much as I can manage. When those Scout brothers come to Sydney they must visit St. Barnabas' and see our Scouts.—Uncle B.)

Grace Westerweller, Gunnedah, writes: I am so sorry I did not write to "Grit" before, but I have been studying for the Q.C., and then Christmas coming on I had no time to write. I passed my Q.C. and got a 10/- prize, as I came first in the girls. I was only eleven last July. Since I wrote to "Grit" I have been to Sydney for a holiday. It was the first time I had been to Sydney, so I thought it was lovely. I went to Manly, Bondi, and had a look at the Art Gallery. I thought Manly was most beautiful. My friends and myself went down to the beach and had dinner. Did Santa Claus call on you? He brought me a bangle, three bottles of scent, half a dozen handkerchiefs, and a fountain pen. I am writing this letter with my pen. I will be able to write a number of letters now. There has been great excitement here. We are getting a town hall built. It is going to have a clock that chimes every quarter of an hour.

(Dear Grace,—Well done for winning the prize. Did Santa come to me? He was too busy attending to lots of children whose names I gave him to call my way.—Uncle B.)

GENEROUS DADDY XMAS.

Leonora Peacock, The Parsonage, Lakemba, writes: I suppose it is about time I wrote to you again. I had a lovely Christmas. I think you would like to know what I received in presents, would you not? Well, I got a bottle of scent, seven handkerchiefs, a gold bangle, one hair ribbon, a box of oil paints for stencilling, a book called "The School Girls' Annual," and a needle case, so I scored very well I think, don't you? My birthday comes soon, January 20, and I get all separate presents for that day. I will be 13 this year, the first year of my teens. I am sure I will have a very happy birthday. I hope so at any rate. I passed

my Sunday school exam. this year and got 65 marks and received my certificate last Sunday week. I did not do very well this year, but I had my Q.C. to work for at the same time, and I hope to do better next year. Father has the influenza and is very bad with it indeed. He gets it very often. He has had it eight times in eight months, ever since we came to live at Lakemba. I think it must be a bad place for sickness; we have all been sick ever so many times since we came here. Typhoid fever is going about now, and scarlet fever is also very bad. A family of four died with scarlet fever last week at Canterbury. Oh, well, Uncle, I must say good-bye, now, with love to Auntie.

(Dear Leonora,—You were well remembered at Christmas. I wonder did you do much remembering. For just as it is better to give than receive, that lots of foolish people don't think so, it is also better to remember than to be remembered.—Uncle B.)

WHAT SPOILT THE NEW YEAR.

Faith Phair, St. Paul's Rectory, Redfern, writes: I thought you might like a letter from me to cheer you up at this time. I thought we would have lots of rejoicing this New Year, but instead it all seems very sad about the referendum being put off for such a very long time. I wish those men who stopped it were here to open the door to some of the intoxicated people who come to us for help, especially over the New Year, both men and women. Sometimes the front and side door bells were ringing at the same time. It was dreadful, because they only wanted money for more drink. How lovely if they had not been able to buy it. It is not all their fault, is it? I am having my holidays now. Grandma wanted me to go to Melbourne with her, and my cousins there wanted me too, but I did not go; I stayed here to help mother; she has such a lot to do, so I suppose I will not go anywhere this year, though I would love to go to the beach for a little while and have a few swims. I had a few nice presents for my birthday in November and Christmas from Adelaide, and some more from Melbourne. We hang up our stockings, and this year we hung up one for Grandma, and it was fun when she found it. I sewed her a writing case so that she can keep her letters together when travelling. I also made mother a nice shopping bag. Last year I hung presents and sweets on a fruit tree next door for the children and addressed them from Mrs. Santa Claus. They were wondering if she would come again this year, and she did. They were delighted. And now good-bye, Uncle B., and cheer up. God can do wonderful things. He will help us because He is on our side. Love to all "Grit" cousins and a happy New Year to you and everyone.

(Dear Faith,—Thank you for your remembrance and your interesting letter. There is no doubt that drink spoilt Christmas for tens of thousands, and it has pledged itself to spoil the New Year for tens of thousands more. We will fight on and, as you say, must win—God is leading us on.—Uncle B.)

DAILY INSPIRATION.

By FAIRELIE THORNTON, author of "Love," etc.

SUNDAY.

"So teach us to number our days, that we may apply our hearts unto wisdom."

We should fill the hours with the sweetest things,

If we had but a day;

We should drink alone at the purest springs
In our upward way;

We should love with a lifetime's love in an hour,

If the hours were few;

We should rest, not for dreams, but for fresher power
To be and to do.

We should guide our wayward or wearied wills
By the clearest light;

We should keep our eyes on the heavenly hills,

If they lay in sight;

We should trample the pride and discontent
Beneath our feet;

We should take whatever a good God sent,
With a trust complete.

We should waste no moments in weak regret,
If the day were but one;

If what we remember and what we forget
Went out with the sun;

We should be from our clamorous selves set free,

To work or to pray,

And to be what the Father would have us be,
If we had but a day.

—M. L. Dickinson.

MONDAY.

"To-day if ye will hear His voice, harden not your hearts."—Heb., 3, 6.

What is your life that you should trust in it? Is it not even a vapor that speedily vanisheth away? What security have you that heaven will warn you beforehand, or that heaven will help you to repentance whenever you please? Will the resolution of your mind gather strength as the other faculties of your mind and body decay? Will sin grow weaker by being awhile indulged in? or God grow more friendly by being awhile spurned? or the Gospel more persuasive by being awhile set at naught? I warn you, beware of the thief of time—Procrastination. This day is as convenient as to-morrow. This day is yours, to-morrow is not. This day is a day of mercy, to-morrow may be a day of doom.—E. Davies.

TUESDAY.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov., 20, 1.

Drink not the poison which thou canst not tame,

When once it is within thee, but before
Mayest rule it as thou list, and pour the shame

Which it would pour on thee, upon the floor.

—George Herbert.

When against reason riot shuts the door
And gaiety supplies the place of sense,
Then, foremost at the banquet and the ball,
Death leads the dance.

—Edward Young.

O madness! to think the use of strongest wines
And strongest drinks our chief support of health.

—John Milton.

Late hours and wine, Castiglione—these will ruin thee,

Thou art already altered—thy looks are haggard,

Nothing so wears away the constitution as late hours and wine.

—Edgar Allen Poe.

WEDNESDAY.

"I will lift up mine eyes unto the hills from whence cometh my help."—Ps., 121, 1.

What might be called a fit of materialism, like periodic insanity, seems every now and then to take possession of men. Just at present the fit is on. The ruling idea seems to get as near to the earth as possible. Science leads the way, blowing the ancient pipes of Pan, and philosophy, religion, literature, civil and social life follow, dancing their way towards the dust of earth whence they came. I have no fear but that this temporary insanity will pass. The world will come to itself, and perhaps to atone for its temporary madness will rush to the other extreme of mysticism and sentimentalism. For one look into the history of human thought and morals is enough to convince one that the earthly craze is of short duration. We have a spiritual constitution. It always has asserted, it always will assert itself in the end. My only fear is, that during this materialistic lunation some of us may lose our bearings; and while it is certain that the great world will in time swing back to ancient and true order, we, the unfortunate individuals, may never come to ourselves. Or to change the figure, the battle must be fought out—the victory is assured; but unless we are properly armed and instructed, we may be left dead on the field, or bring away wounds for life.—"Great Thoughts for 1887."

THURSDAY.

LOOKING UP.

It is said that in the treatment of insane and idiotic children the great aim is to get them to look up. They put their playthings on the stairs above their reach. As soon as one of them begins to look up they have hope of him. So when men have lost their spiritual sanity, and go grovelling on the earth, saying to a stock, "Thou art my father, and to a stone, "Thou hast brought me forth," the only hope is to endeavor to get them to lift their heads and engage their

thoughts heavenward. There never was, a greater demand than just at present for lifting up the thoughts of men to the great spiritual realities that hold their eternal course of beauty and order above the world.—Ibid.

FRIDAY.

"My voice shalt Thou hear in the morning."

My voice shalt Thou hear in the morning,
For the shades have passed away,
And out from the dark, like a joyous lark,
My heart soars up like the day;
And its burden all is blessing,
And its accents all are song,
For Thou hast refreshed its slumbers,
And Thy strength hath made it strong.

My voice shalt Thou hear this morning,
For the day is all unknown,
And I am afraid, without Thine aid,
To travel its hours alone.
Give me Thy light to lead me,
Give me Thy hand to guide,
Give me Thy living presence,
To journey side by side.

Star of eternal morning,
Sun that can ne'er decline,
Day that is bright with unfading light,
Ever above me shine,
For the night shall all be noontide,
And the clouds shall vanish far,
When my path of life is gilded
By the Bright and Morning Star.

—Dr. Geo. Mathison.

SATURDAY.

We are never more like God than when we are doing good.—Calvin.

We must judge religious movements not by the men who make them, but by the men they make.—Joseph Cook.

If ever we are tempted to think our task heavy, let us not forget that He who set it helps us to do it, and from His throne shares in all our toils, the Lord still as of old, working with us. If ever we feel our strength is nothing, and that we stand solitary among many foes, let us remember that one man with Christ is in the majority.—Dr. A. Maclaren.

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DR. CHERRINGTON IS OPTIMISTIC.

Westerville, November 13.—A wave of increased sentiment in favor of upholding the Constitution and enforcing the law is spreading over America, according to the viewpoint of Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism. Dr. Cherrington declares that the recent Citizenship Conference, in Washington, followed by the White House Conference of Governors with President Coolidge, gives evidence of that fact.

The coming Convention of the Anti-Saloon League of America, to be held in Birmingham, Alabama, December 17-20, will carry the same note which the Citizenship and Gubernatorial Conference carried, Dr. Cherrington says. He declares that one of the principal things that will be emphasised at the Birmingham Convention will be respect for law.

"Eyes of the world are on America as never before," says Dr. Cherrington. "The success of the Prohibition enforcement means more than simply the bringing about of the success of Prohibition itself, for in the disregard of the Prohibition law there is disregard for all laws and the Constitution itself. The people of other countries are not only interested in Prohibition, as such, but also in the attitude of American officials and the American people regarding the fundamental law of the land. It is the supreme test of democracy, and all the world knows it.

"Violations of the Prohibition laws never were as bad as the foes of Prohibition have tried to make out, but they are bad enough. and citizenship and governors' conferences have sounded the warning to those citizens who have been complacently somnolent since Prohibition was put into the Constitution. Such citizens have learned that there is an organised attack on the Constitution of the United States. They have discovered that not only is that true, but that there is behind it the strength of the liquor forces of the entire world.

"Prohibition is not only a national question, but an international one. It has been brought out pointedly by the Citizenship Conference and by the Governors' Conference that most of the liquor that is available for illegal use comes from outside the United States. The question of the attitude of other nations is, therefore, of prime importance.

"World Prohibition, not only for itself, but for the safeguarding of American Prohibition, is bound to have large consideration at the Birmingham Convention, as it is a settled policy of the Anti-Saloon League. More and more, as this larger aspect of the liquor problem is brought to the attention of the people will they respond and do their part toward not only Prohibition at home, but Prohibition everywhere.

"World Prohibition is of deep concern to the well-being of the Christian churches. It is truly a missionary effort, and if the Prohibition sentiment which now exists in the country is to be conserved and increased, the

moral reform forces of the nation must have before them the ideals of a world completely emancipated from the organised world liquor traffic. Movements toward world Prohibition will be the biggest impetus toward the bringing about of a world court of other friendly organisations among the nations toward the bringing about of the end of misunderstanding and war."

PERSONAL LIBERTY.

The "Interpreter" waxes sarcastic:

The more one thinks over that "Association Against the Prohibition Amendment," with its appeal on behalf of "Personal Liberty," the more unfair it all seems. "Light Wines and Beer Now," says the slogan, but why in the name of Personal Liberty is the brewery to be blessed and the distillery cursed, the vineyard to be favored and the rye field damned? Why is the man who is inclined to Rhine wines and lager beer to be smiled upon, and the man who prefers cognac and "Old Tom" to be looked askance at? Whatever sort of personal liberty is this? Then take that little matter of "now." Now apparently to the composers of the slo-

gan means anon, sometime, when you can, anything except now. The circular, thoughtfully sent to us, offering to let us become founders, contributors, sustainers, or even subscribers, is dated March 12. If March 12 was "now" then, what is "now" now? And what will "now" be six months or a year hence, if "now" was now six months or a year ago? It is really most confusing. However, here is a story which was told to us by one of the very greatest scholars in the whole world, which may throw some light on the subject. I went, once upon a time, he said, to hear a sermon preached by a regius professor in St. Mary's Church, in Oxford. The text was, "Come now, and let us reason together," and the preacher devoted his whole time to the little word now, which the good man manifestly imagined was an adverb of time. Unfortunately, in Hebrew it is a conjunction, and what the text means is, Prithee, let us reason together. Here then was a regius professor demonstrating before the University that he understood neither Hebrew nor Elizabethan English. It must be like that with "The Association Against the Prohibition Amendment." They are a little

(Continued on next page.)



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Pledge to Betrayal—

It is quite a new thought to me that you could find a reason for construing my reference to the world war to mean the controversy about this Bill. I have made this explanation in the hope that you will recall the conversation, and thus remove at least one misunderstanding. However, you may misunderstand my conversations. The fact remains that my correspondence has been consistent in its disapproval of the Bill, which I have without wavering declared to afford a major protection to the Trade and a minimum advantage to the Prohibitionists.

On this it seems we long ago had to agree to differ, which I, of course, would not have done but for the fact that I have always considered you to be something more than a Prohibitionist—a personal friend. I could not fight you as I would have done any Minister hostile to Prohibition and unfriendly to me. My judgment of your views has always been warped by my very deep regard for you personally.—Yours sincerely,

ROBERT B. S. HAMMOND.

An Enemy Hath Done This—

(Continued from page 2.)

The supply of food at the same counter where drink is sold; the advertising of drink in every part of the building; the ease with which it may be obtained even from the luncheon hall; all point to the one thing. The main purpose of this Reformed Public-house is like that of the old public-house—the sale of intoxicating liquors. Writing in the "New Campaigner"—the new quarterly journal of the Temperance Council of the Churches—the Rev. Henry Carter sums up an enquiry into the Reformed Public-house.

"Hence, 'the reformed public-house,' in whose development 'Barclay, Perkins' work hand in hand with that quaintly named body of liquor trade defenders, 'The Fellowship of Freedom and Reform.' But the reformed public-house which the 'Trade' advocates, and the 'Rose' illustrates, is the tied public-house, owned by brewers, and existing primarily to dispense their product—beer. The same incentive to secure the largest possible sale of intoxicants remains, namely, the private interest of the brewers and distillers. Hence the bid for the presence of children and young people. Hence the welcome for the Friendly Society, whose bankers are the brewers.

"The truth can be stated in a sentence. 'Ask for Barclay's Beer' is the appointed message of the 'Rose' of Camberwell."

We know with certainty that the effect of alcohol is to impair the high qualities of mind, and to shut out the highest reaches of thought. Fellowship of a sort there may be by means of alcoholic liquors, but it is fellowship on a low level, and as such, is a definite hindrance to that true fellowship of heart and life which is so necessary to the nation. This true fellowship will never be cultivated in a drinking bar, even though it be the bar of a reformed public-house.

4. ABSTINENCE IS ANTI-CHRISTIAN.

The question of Christian teaching is not dealt with at any great length in answer to these fifty-five questions; but Col. ii. 16 is quoted, "Let no man judge you therefore in meat or in drink," followed by, "And most decidedly no one, however perverted his creed might be, would venture to maintain (openly at least) that there is anything morally wrong in the taking of an alcoholic beverage in moderation. . . . The question is here dealt with as one between Christians—other than freak Christians." This is quite mild compared with some of the statements uttered by the "enemy" with a view to providing that the drinking of alcoholic beverages is not condemned by Christian teaching, and that moderation is the Christian way of life. As far as the text is concerned, it is to be regretted that trouble was not taken to discover the exact meaning of these words, nor, apparently, to study the Pauline teaching in Romans xiv.

THE CHRISTIAN TEACHING.

On the main question, the answer to this mistaken contention is found in an under-

(Continued from page 10.)

standing of the Christian obligation, personal and social, which may be briefly summed up.

(a) THE PERSONAL OBLIGATION.

The law of life as Jesus reveals it is first of all the law for God—loving Him with all the heart, soul, mind and strength. It means, to use the familiar phrase of St. Paul, that we are not to live unto the flesh, but unto the spirit. One of the fruits of the Spirit, as St. Paul enumerates them, is Temperance, a word that does not mean moderation, but self-control. It referred particularly to self-control in respect of eating, drinking, and matters of sex. It signifies such a control of the self as would exclude all evil and destructive things, and limit the use of things which were harmful if used wrongly.

Here we come face to face with the new knowledge concerning the nature of alcohol and its effects. Alcohol is not necessary, but definitely harmful. Therefore, because he is under obligation to love God with all his strength, the Christian must exclude this harmful thing from his life. Alcohol is the enemy of self-control, and self-control is the very fruit of the Divine Spirit. The Christian, therefore, is under obligation to exclude from his life this drug, which strikes at the centre of his being, and becomes an enemy of the Divine Spirit.

(b) THE SOCIAL OBLIGATION.

The law of social life for the Christian citizen is summed up in the words which were given a new content by Jesus: "Thou shalt love thy neighbor as thyself." Our Lord's strongest condemnation was reserved for those who claimed a false and unsocial liberty. Even the sacrifice of eye or hand is more desirable, said our Lord, than that the least stumbling-block should be placed in the way of those who might fall. Can any doubt the cause of stumbling which is to be found in the common use of alcoholic beverages? The homes made desolate, the little children neglected, the lives ruined—these still abound. The teaching of medical science is enabling us to see that there is the stumbling in mind when no failing in body is obvious. Who can measure the loss to the nation of the lowered mental and moral stature due to drink?

Has the Christian, then, any choice? He who thinks through all that the Christian obligation implies, social as well as personal, must be led to one conclusion. His way is clearly the way of total abstinence. It would be a mistake to ignore the fact that this may mean sacrifice. Undoubtedly, there is pleasure for some in alcoholic beverages, and the plea, "I like it," is peculiarly strong. That consideration cannot alter the decision. He who said, "Follow Me," said also, "Take up thy cross."

The Christian answer to the supporters of the liquor traffic and the misleading advocates of "moderation" is clear and compelling. Hence the appeal in this Third Year of the Campaign for personal Abstinence and for Service in the cause of Temperance Reform.

PROHIBITION DECREASES DRINKING IN COLLEGES.

Answering the question, "Has drinking increased among college students since Federal Prohibition came into effect?" the following results have been tabulated from 274 American colleges and universities, representing 406,162 students, in a poll taken by F. G. Southworth, President of the Meadville (Pa.) Theological School:

	Colleges	Students
Marked decreases . . .	134	181,532
No increase	111	125,960
No drinking before or since	16	8,929

Marked decrease or no increase	261	361,421
Increase	13	44,741

"Over 95 per cent. of the colleges, with over 87 per cent. of the students, thus reported a marked decrease or no increase, and of those reporting an increase, not a single one attributed this exclusively to Prohibition."—"The Voice," October, 1923.

SOLD OUT.

The big Bernheimer and Schwartz Pilsener Company of New York City has abandoned all hope of a restoration of beer, and has sold its plant to a refrigerator company. The company called in Prohibition agents and had them empty the contents of the vats into the sewers. The plant was sold at between four and five million dollars.

SAVINGS INCREASED.

Savings and time deposits in all banks of the United States reporting on June 20, wet year, showed a total on deposit of 10,526,924,627.97 dollars. On June 30, 1922, dry year, the deposits totalled 15,570,160,000 dollars. These figures are taken from annual reports to the Comptroller of the Treasury.

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Minister's Wife: "Wake up! There are burglars in the house, John."

Minister: "Well, what of it? Let them find out their mistake themselves."

* * *

"How's collections at your church, Brudder Jackson?"

"Well, we ain't nebber had to stop in de middle of a collection to go an' empty de box."

* * *

Minister: "The roof of our little church is leaking very badly, Mrs. McNevin."

Wealthy Mrs. McNevin: "Ah, thank you for tellin' me, Mr. McPherson. I'll bring my umbrella with me."

* * *

WHERE IGNORANCE IS PAINFUL.

Old Lady: "I believe in post-mortems. It is awful not to know what you have died of!"

* * *

WAITING.

First Englishman: "Charley, did you hear that joke about the Egyptian guide who showed some tourists two skulls of Cleopatra—one as a girl and one as a woman?"

Second Ditto: "No; let's hear it."

* * *

"You dispersed the mob?"

"Yes," said the sheriff, nonchalantly.

"When the boys swarmed around the jail I stepped out with a couple of guns in my hands and spoke sorter soothing to 'em."

"What did you say?"

"I just reminded 'em that my brother was runnin' the only undertakin' shop in town, and everybody that knowed me knowed I was a strong family man who'd do anything in reason to boost the business of a relative."

* * *

DAMAGED, BUT REPARABLE.

Joe Hass tells about a tin roof of a Kansas store that was torn off and rolled into a compact bundle by a cyclone. Having a sense of humor, the owner wrapt a few strands of baling wire around the ruin and shipped it to Henry Ford. In due time came a communication saying:

"It will cost you 48.50 dollars to have your car repaired. For heavens sake, tell us what hit you!"

* * *

DEFINITE ARRANGEMENT.

A tailor had called to collect his bill frequently, but without success. Finally in desperation he said vehemently:

"Mr. Jones, I must insist that you make some definite arrangement with me."

"Why, surely," replied Mr. Jones, agreeably. "Let's see. Well, suppose you call every Thursday morning."

A TEST.

It's a case of genuine love if he keeps his eye on the girl and not on the taxi-meter.

* * *

GOOD REASON.

Teacher of Hygiene: "Why must we always be careful to keep our homes clean and neat?"

Little Girl: "Because company may walk in at any moment."

* * *

WHEN DREAMS COME TRUE.

"Have any of your childhood ambitions been realised?"

"Yes, when my mother used to cut my hair, I always wished I hadn't any."

* * *

EFFECTIVE SERMON.

"What was the text of the sermon to-day?"

"He giveth His beloved sleep."

"Who was there?"

"All the beloved, apparently."

* * *

ALL ARRANGED.

"It's such a bother deciding about holidays."

"It doesn't bother me. The boss tells me when to go and the wife tells me where."

* * *

THE LIMIT.

"You want a good cigar, sir—try this brand—you can't get better."

"Oh! yes—I had one of that brand last week—and you're quite right—I'm not better yet!"

* * *

THE UNNECESSARY SEX.

Mother (leaving Egyptian room in Museum): "What did you think of it, dear?"

Dorothy: "Well, it was all right, but I don't see why there were so many mummies and no daddies."

* * *

TEACHING THE YOUNG IDEA.

"Mother, dear, I want a fiver. Will you ask pater for it?"

"No! you must ask him yourself. You'll have a husband yourself one day, so you might as well start getting in some practice!"

* * *

POOR COMPANY.

"Yes, your Honor, he neglected me shamefully. Why, he never was at home."

"And I suppose you had to spend your evenings all by yourself."

"W-w-well, I had two goldfish."

* * *

Father: "Tommy, stop pulling that cat's tail."

Tommy: "I'm only holding the tail; the cat's pulling it."

BUSY AS SOME BEES.

"What sort of a chap is Flubdub?"

"Oh, he's a busy bee."

"I never knew him to work."

"He goes around stinging anybody he can."

* * *

THE FUTURIST.

"When is that painter coming to do your house?"

"Always to-morrow. I guess he's one of those Futurists we hear about."

* * *

OBJECTIONABLE MAN.

Father: "Look here, my dear, I don't mind you sitting up late with that young man of yours, but I do object to him taking my morning papers when he goes."

DELAYS ARE DANGEROUS.

Guest: "I wish I had come here a week ago."

Hotel Proprietress: "Ah! You are flattering to my establishment."

Guest: "What I mean is that I should have preferred to eat this fish then instead of now."

* * *

A young couple from the suburbs went to town the other day to see a theatre show. Being early they visited a tea-room, and had the place all to themselves. The attending waitress had omitted, in serving them, to supply the implement necessary to assist effectually in the proper and palatable admixture of the tea, milk, and sugar. "Can we have a spoon?" inquired the swain. "Certainly," replied the observant attendant; "I just want to tidy up and then you can have the whole room to yourselves."

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SUNDAY.

"So teach us to number our days, that we may apply our hearts unto wisdom."

We should fill the hours with the sweetest things,

If we had but a day;

We should drink alone at the purest springs
In our upward way;

We should love with a lifetime's love in an hour,

If the hours were few;

We should rest, not for dreams, but for fresher power

To be and to do.

We should guide our wayward or wearied wills

By the clearest light;

We should keep our eyes on the heavenly hills,

If they lay in sight;

We should trample the pride and discontent
Beneath our feet;

We should take whatever a good God sent,
With a trust complete.

We should waste no moments in weak regret,
If the day were but one;

If what we remember and what we forget
Went out with the sun;

We should be from our clamorous selves set free,

To work or to pray,

And to be what the Father would have us be,
If we had but a day.

—M. L. Dickinson.

MONDAY.

"To-day if ye will hear His voice, harden not your hearts."—Heb., 3, 6.

What is your life that you should trust in it? Is it not even a vapor that speedily vanisheth away? What security have you that heaven will warn you beforehand, or that heaven will help you to repentance whenever you please? Will the resolution of your mind gather strength as the other faculties of your mind and body decay? Will sin grow weaker by being awhile indulged in? or God grow more friendly by being awhile spurned? or the Gospel more persuasive by being awhile set at naught? I warn you, beware of the thief of time—Procrastination. This day is as convenient as to-morrow. This day is yours, to-morrow is not. This day is a day of mercy, to-morrow may be a day of doom.—E. Davies.

TUESDAY.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov., 20, 1.

Drink not the poison which thou canst not tame,

When once it is within thee, but before
Mayest rule it as thou list, and pour the shame

Which it would pour on thee, upon the floor.

—George Herbert.

When against reason riot shuts the door
And gaiety supplies the place of sense,
Then, foremost at the banquet and the ball,
Death leads the dance.

—Edward Young.

O madness! to think the use of strongest wines
And strongest drinks our chief support of health.

—John Milton.

Late hours and wine, Castiglione—these will ruin thee,

Thou art already altered—thy looks are haggard,

Nothing so wears away the constitution as late hours and wine.

—Edgar Allen Poe.

WEDNESDAY.

"I will lift up mine eyes unto the hills from whence cometh my help."—Ps., 121, 1.

What might be called a fit of materialism, like periodic insanity, seems every now and then to take possession of men. Just at present the fit is on. The ruling idea seems to get as near to the earth as possible. Science leads the way, blowing the ancient pipes of Pan, and philosophy, religion, literature, civil and social life follow, dancing their way towards the dust of earth whence they came. I have no fear but that this temporary insanity will pass. The world will come to itself, and perhaps to atone for its temporary madness will rush to the other extreme of mysticism and sentimentalism. For one look into the history of human thought and morals is enough to convince one that the earthly craze is of short duration. We have a spiritual constitution. It always has asserted, it always will assert itself in the end. My only fear is, that during this materialistic lunation some of us may lose our bearings; and while it is certain that the great world will in time swing back to ancient and true order, we, the unfortunate individuals, may never come to ourselves. Or to change the figure, the battle must be fought out—the victory is assured; but unless we are properly armed and instructed, we may be left dead on the field, or bring away wounds for life.—"Great Thoughts for 1887."

THURSDAY.

LOOKING UP.

It is said that in the treatment of insane and idiotic children the great aim is to get them to look up. They put their playthings on the stairs above their reach. As soon as one of them begins to look up they have hope of him. So when men have lost their spiritual sanity, and go grovelling on the earth, saying to a stock, "Thou art my father, and to a stone, "Thou hast brought me forth," the only hope is to endeavor to get them to lift their heads and engage their

thoughts heavenward. There never was a greater demand than just at present for lifting up the thoughts of men to the great spiritual realities that hold their eternal course of beauty and order above the world.—Ibid.

FRIDAY.

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For the shades have passed away,
And out from the dark, like a joyous lark,
My heart soars up like the day;
And its burden all is blessing,
And its accents all are song,
For Thou hast refreshed its slumbers,
And Thy strength hath made it strong.

My voice shalt Thou hear this morning,
For the day is all unknown,
And I am afraid, without Thine aid,
To travel its hours alone.
Give me Thy light to lead me,
Give me Thy hand to guide,
Give me Thy living presence,
To journey side by side.

Star of eternal morning,
Sun that can ne'er decline,
Day that is bright with unfading light,
Ever above me shine,
For the night shall all be noontide,
And the clouds shall vanish far,
When my path of life is gilded
By the Bright and Morning Star.

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SATURDAY.

We are never more like God than when we are doing good.—Calvin.

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If ever we are tempted to think our task heavy, let us not forget that He who set it helps us to do it, and from His throne shares in all our toils, the Lord still as of old, working with us. If ever we feel our strength is nothing, and that we stand solitary among many foes, let us remember that one man with Christ is in the majority.—Dr. A. Maclaren.

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DR. CHERRINGTON IS OPTIMISTIC.

Westerville, November 13.—A wave of increased sentiment in favor of upholding the Constitution and enforcing the law is spreading over America, according to the viewpoint of Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism. Dr. Cherrington declares that the recent Citizenship Conference, in Washington, followed by the White House Conference of Governors with President Coolidge, gives evidence of that fact.

The coming Convention of the Anti-Saloon League of America, to be held in Birmingham, Alabama, December 17-20, will carry the same note which the Citizenship and Gubernatorial Conference carried, Dr. Cherrington says. He declares that one of the principal things that will be emphasised at the Birmingham Convention will be respect for law.

"Eyes of the world are on America as never before," says Dr. Cherrington. "The success of the Prohibition enforcement means more than simply the bringing about of the success of Prohibition itself, for in the disregard of the Prohibition law there is disregard for all laws and the Constitution itself. The people of other countries are not only interested in Prohibition, as such, but also in the attitude of American officials and the American people regarding the fundamental law of the land. It is the supreme test of democracy, and all the world knows it.

"Violations of the Prohibition laws never were as bad as the foes of Prohibition have tried to make out, but they are bad enough. and citizenship and governors' conferences have sounded the warning to those citizens who have been complacently somnolent since Prohibition was put into the Constitution. Such citizens have learned that there is an organised attack on the Constitution of the United States. They have discovered that not only is that true, but that there is behind it the strength of the liquor forces of the entire world.

"Prohibition is not only a national question, but an international one. It has been brought out pointedly by the Citizenship Conference and by the Governors' Conference that most of the liquor that is available for illegal use comes from outside the United States. The question of the attitude of other nations is, therefore, of prime importance.

"World Prohibition, not only for itself, but for the safeguarding of American Prohibition, is bound to have large consideration at the Birmingham Convention, as it is a settled policy of the Anti-Saloon League. More and more, as this larger aspect of the liquor problem is brought to the attention of the people will they respond and do their part toward not only Prohibition at home, but Prohibition everywhere.

"World Prohibition is of deep concern to the well-being of the Christian churches. It is truly a missionary effort, and if the Prohibition sentiment which now exists in the country is to be conserved and increased, the

moral reform forces of the nation must have before them the ideals of a world completely emancipated from the organised world liquor traffic. Movements toward world Prohibition will be the biggest impetus toward the bringing about of a world court of other friendly organisations among the nations toward the bringing about of the end of misunderstanding and war."

PERSONAL LIBERTY.

The "Interpreter" waxes sarcastic:

The more one thinks over that "Association Against the Prohibition Amendment," with its appeal on behalf of "Personal Liberty," the more unfair it all seems. "Light Wines and Beer Now," says the slogan, but why in the name of Personal Liberty is the brewery to be blessed and the distillery cursed, the vineyard to be favored and the rye field damned? Why is the man who is inclined to Rhine wines and lager beer to be smiled upon, and the man who prefers cognac and "Old Tom" to be looked askance at? Whatever sort of personal liberty is this? Then take that little matter of "now." Now apparently to the composers of the slo-

gan means anon, sometime, when you can, anything except now. The circular, thoughtfully sent to us, offering to let us become founders, contributors, sustainers, or even subscribers, is dated March 12. If March 12 was "now" then, what is "now" now? And what will "now" be six months or a year hence, if "now" was now six months or a year ago? It is really most confusing. However, here is a story which was told to us by one of the very greatest scholars in the whole world, which may throw some light on the subject. I went, once upon a time, he said, to hear a sermon preached by a regius professor in St. Mary's Church, in Oxford. The text was, "Come now, and let us reason together," and the preacher devoted his whole time to the little word now, which the good man manifestly imagined was an adverb of time. Unfortunately, in Hebrew it is a conjunction, and what the text means is, Prithee, let us reason together. Here then was a regius professor demonstrating before the University that he understood neither Hebrew nor Elizabethan English. It must be like that with "The Association Against the Prohibition Amendment." They are a little

(Continued on next page.)



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out with regard to the dictionary in 1923. Or is it that they mean "Light Wines and Beer, Prithee"? We think it must be that.

The place in which really to enjoy personal liberty is, however, obviously Ireland. There were four and a half millions of people in Ireland at the last census, and their little drink bill is £50,000,000, to say nothing of the "potheen" distilled in the innumerable illicit stills throughout the country. To prevent undue interference with their personal liberty these four and a half millions are accommodated with a minimum of 17,000 public houses, or about one public house to every 265 people, and this omitting the illicit still. No wonder that, as the "Spectator" points out, one after another of the lenten pastorals of the Roman Catholic bishops denounces this "degrading vice." The expression is that of the Archbishop of Dublin. But what are you to do with a people whose humor is so incorrigible that a priest who, the other day, expressed to one of his flock the hope that there had been no drunkenness at a recent marriage, received the half-astonished and entirely amused reply, "Sure, your riverence, it's not to a wedding ye'd be going to find a sober man?" Now if you could only get personal liberty like that in New York, why, as the walrus said to the carpenter, or was it the carpenter to the walrus?—one has to be particular in these minor matters: "It would be grand."

LESS DEATHS.

Deaths attributed to alcoholism in 1922 in 19 of the largest cities of the United States decreased 57 per cent. from the number in 1916. In the three years under Prohibition the average total for the 19 cities was 551, while for three years preceding Prohibition the average was 1530. The year 1919 is not put into either class, because it was a period of transition. Deaths from cirrhosis of the liver, a disease to which alcoholism contributes, also strikingly decreased under Prohibition. Taking 1917 as a sample of wet years, deaths from alcoholism in the 19 cities totalled 1817. In 1922 they totalled 828. Deaths from cirrhosis of the liver in the 19 cities in 1917 totalled 2761. In 1922 they totalled 1485. There was a small increase in deaths from alcoholism between 1921 and 1922 in these 19 cities, but it should be noticed, first, that there was a substantial post-war increase in population in the year—due to migration into the cities, and, second, that the increases came in the largest of the 19 cities, notably New York, which is on the seaboard, Boston, also on the Atlantic, Philadelphia, close to New York, Baltimore, also nearby, and in Chicago and Detroit, close to the Canadian border, all these supplied by bootleggers from outside the border.

The rate of increase in the registration of motor vehicles in the United States since 1916 was maintained during the first three months of 1923, according to the announcement of the Bureau of Public Roads.

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