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A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION

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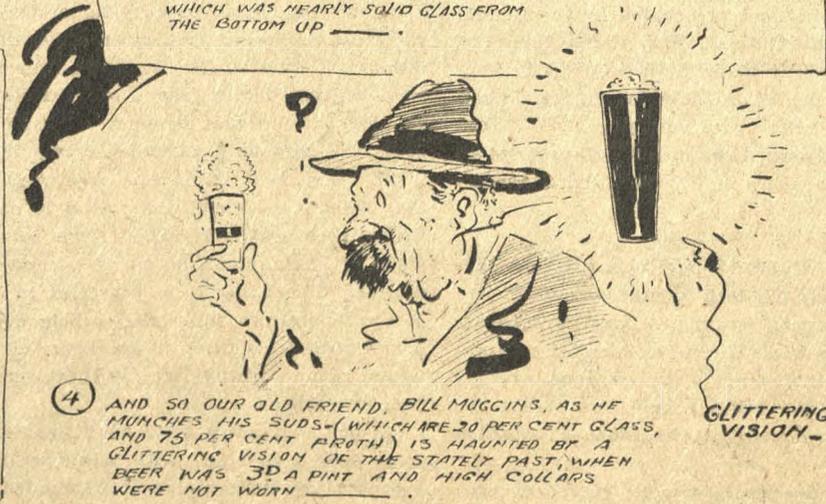
① THE BREWER AND THE PUBLICAN GOT TOGETHER AND DECIDED TO REDUCE THE SIZE OF THE TUMBLER - AT THE SAME TIME INCREASING THE PRICE OF IT -



② NOT SATISFIED WITH THAT - THEY CALLED IN THE GLASS-BLOWER - WHO CREATED A TUMBLER WHICH WAS NEARLY SOLID GLASS FROM THE BOTTOM UP -



③ AND PETER THE BARMAN SEES TO IT - THAT THE COLLAR IS OF THE HIGH STANDING VARIETY -



④ AND SO OUR OLD FRIEND, BILL MUGGINS, AS HE MUNCHES HIS SUDS - (WHICH ARE 20 PER CENT GLASS, AND 75 PER CENT PROTH) IS HAUNTED BY A GLITTERING VISION OF THE STALEY PAST, WHEN BEER WAS 3D A PINT AND HIGH COLLARS WERE NOT WORN -

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WESSUP - FOR GRIT -

GETTING AT THE DRINKER.

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HOW PROHIBITION WORKS.

FROM THE DAILY PRESS.

CAR IN HANDS OF DRUNK "DANGEROUS WEAPON," SAYS JUDGE.

A car driven by a person under the influence of intoxicants is "a dangerous weapon," District Judge C. W. Butts declared in District Court here in imposing a sentence of one year in the State penitentiary upon Frederick Uhlmer, who pleaded guilty to assault with a dangerous weapon. Uhlmer, while intoxicated, it was alleged, drove his auto against the car occupied by James and Edward Duncan, injuring both.—News item, Grand Forks (N. Dak.) "Daily Herald."

FORMER SALOON NOW IS SCHOOL HOUSE.

How an abandoned saloon and gambling house in the slums was transformed into one of the city's best philanthropies was told recently by Dr. J. Lewis McLeish, Director of the American House, in an address at the Chamber of Commerce Forum before a large audience of business men and women.

Dr. McLeish told of the building up of contracts with the 10,000 alien residents of Cincinnati and how, through the holding of schools for the older women of the foreign section, their husbands and sons are interested in the night schools, where they can be given preparation for citizenship.—News item, Cincinnati Enquirer."

POOL HALL OWNERS WARN BOOTLEGGERS.

"Warning! Drink your booze where you buy it! Any person found on these premises with liquor in his possession will be immediately arrested and prosecuted by the Illinois Billiard Association. Our inspectors are watching every place, as we intend to stop this violation of the law in billiard rooms. Keep out of here with your poison!"—Warning placard issued to billiard hall proprietors who are members of Illinois Billiard Association.

COURT PADLOCKS HOTELS AND CAFES.

Four more padlock injunction suits were granted recently by Judge Harry S. McDevitt in Common Pleas Court No. 1, making a total of six establishments to be thus ordered closed by the court within two weeks for repeated violation of the State Prohibition laws.

One of the most valuable pieces of property involved in the court's restraining order is the Eagle Hotel and the El Kadia Cafe. The property owners and the proprietors of the cafe, which is part of the hotel building, made strenuous efforts to prevent the court from granting the padlock, but Judge McDevitt said that it did not make any difference who the owners were if the place was a nuisance it had to be abated.

Although no value was given in the court procedure, the hotel property is estimated to be worth more than 100,000 dollars. If

the attorneys representing the owners cannot get the superior court to set aside the injunction the entire property will be kept idle for one year.—News item, Philadelphia "North American."

SURVEY SHOWS AMERICA'S GAIN UNDER PROHIBITION.

Convincing evidence of the success of Prohibition, gained from a nation-wide, personal study of conditions, both before and after the passage of the Eighteenth Amendment, is presented in a contribution of the December 30 issue of "Adventure" magazine by an expert observer who has just completed a twenty-month survey of the United States. His findings present a graphic picture of the real sum total of achievements of Prohibition, and refute the assertions of those who magnify isolated cases. He points out that:

For every man drinking now, from ten to fifty have stopped drinking.

In whole industries where liquor once held almost 100 per cent. sway, it now has a 5 per cent. hold on its workers.

The price of real estate throughout the cities and the communities of the country has gone up 50 to 100 per cent., because homes are being bought instead of liquor.

No large percentage of people want liquor to come back.

The editor of "Adventure" characterises the author of this contribution as a "trained observer of high intelligence, whose honesty and sincerity are beyond question, as is his independence."

The article goes on to say:

"Prohibition came because liquor was devastating the forces working on arms, ammunition and food stuffs. It was a war measure because liquor was utterly traitorous, sapping the national strength. I have seen countless threshing machine crews in the great wheat belt, Minnesota westward into the Dakotas, ranging from saloon to saloon, while the wheatfields called them to work. Half of their labor hours were spent on drunks. The same ratio prevailed in some of our boozetown industries—whole departments with from three to six days "off" for liquor. I am stating facts as they were before Prohibition.

"In one 'wet' town in which I lived for 15 years until a year ago, with public sentiment against law enforcement, I demanded law enforcement, and got it as far as regards some of the 'blind tigers.' When anyone tells me that the United States Constitution and the American laws cannot be enforced, I know better. I have not only been a public officer but I enforced even game laws where they said they could not be enforced.

"I can take you into any of the wettest places you ever saw in the United States, and there will not be a dozen communities where there is even 20 per cent. as much liquor drunk as formerly.

"Liquor has not made any hypocrites who were not hypocrites before Prohibition.

"Prohibition has driven liquor from 'Main-street,' it has taken it from the best business corners of the country. A few excuse their drinking by saying that Prohibition drove them to it. I do not know a man who drinks now who would not have drunk far more if we did not have Prohibition. I know dozens who have quit drinking.

"All the increase in bootleg production would not make a week's run of the 'license' distilleries, the huge breweries of St. Louis, Milwaukee and New York, the open liquor producers of 1912.

"Just read the old United States Treasury reports on liquor production, the hundreds of millions of gallons consumed by American liquor drinkers. Compare the bulk with the bulk of 'bootleg.' Can you not see that the old whisky railroad tank cars, the beer special trains, the wine shop loads are gone? I doubt if there is 1 per cent. production now that there was before Prohibition."—News item, "Christian Science Monitor."

HOMEMADE LIQUOR HARD ON KIDNEYS, SAYS DOCTOR.

The increasing use of homemade liquors will increase kidney diseases, Dr. William MacNider recently told the Convention of the American Association for the Advancement of Science. Dr. MacNider described how he had tried homemade liquor on a dog with a resulting baneful effect on the animal.—News item, Philadelphia "North American."

BOOTLEGGERS STAMPED AS CROOK IN WARNING TO HOLIDAY DRINKERS.

"The idea of accepting a crook's word as to his product is nonsense. The labels on present alcoholic concoctions are fairy tales. There is no man in the bootlegging game that would not take a chance on murder, considering the high financial gains.

"No man who uses bootleg liquor can have full confidence that he is not going to lose his eyesight or his kidneys. The beverages alleged to contain alcohol are just as dangerous. Wood alcohol, denatured alcohol, synthetic gin and toilet waters are common sources of alcoholic poisoning. The present type of bootleg liquor is poorly fermented through faulty distilling methods, and has a high content of aldehydes, and particularly of acetaldehyde, which causes profound stupor and generally mental deterioration.

"These deaths from alcoholism do not necessarily reflect a parallel change in alcoholic consumption. There is a lower death rate from alcoholism throughout the country since Prohibition, but a higher death rate among those who actually imbibe bootleggers' liquor."—Dr. Eugene Lyman Fisk, Medical Director of the Life Extension Institute, in the Detroit "Free Press."

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THE WORST IN THE WORLD.

ENGLAND'S NEED OF LIQUOR REFORM.

The "Outlook" says "Something Must be Done but we will see no one Does it."

The Bishop of Oxford's Bill to make Local Option possible was defeated by the House of Lords.

"The Outlook," in a special article, says, among other things:

"Our system of regulating the sale of liquor has long been the worst in Europe; since the abolition of the American drinking-saloon it has become the worst in the world. But reform, though overdue, has hitherto been blocked by disagreements between the reformers. There are those who hold that the evil is the drink, and those who hold that the evil is the drinking-place. The ideal of the former is Prohibition; the ideal of the latter is the regular, moderate, and almost universal consumption of alcohol; and, naturally enough, each has paralysed the other's efforts."

BOUND TO COME.

"Nevertheless, drink reform is bound to come, because in the long run the choice lies between abolishing the drinking-shop and abolishing the drink. The victory of Prohibition in America was due in the last resort to the votes of moderate men, whose consciences were affronted by the saloons, and who saw no other means of getting rid of them. The British temperament is more averse to extremes, but it too will decline to tolerate a scandal for ever, and the surest way to Prohibition is to quote with Lord Banbury figures which prove that the country is gradually becoming sober. In fact, the statistics prove that public opinion is now ready to support a direct attack on the principal obstacle to sobriety—our present system of retailing drink."

The trouble with the figures quoted by Lord Banbury is that they do not truly or fully represent the facts.

The British people are spending a million pounds a day, six days a week. The Police Court by no means reveals the extent of public drunkenness, and when all the evidence is in, this evil must be acknowledged to be growing.

Unemployment and the consequent hard times have always had a greater influence on public drunkenness than any other factor where licenses exist; but, in spite of the fact that millions in England have been out of employment, hundreds of thousands living on a dole, and the hours for sale being greatly reduced, yet the evil grows.

THE ROOT OF THE TROUBLE.

"The root of the trouble is that the sale of drink has become almost the monopoly of its manufacturers, with the result that at every street corner in our great cities there is a tied public house, constructed for the purpose of selling drink, to the exclusion not only of other liquids, but also of food. It is this pernicious arrangement which has made the average public house a place

which decent women hesitate to enter, and from which children must needs be excluded. The direct attack on excessive drinking which the Conservative Party is in a position to deliver with the approval of the moderate drinkers, who compose the bulk of the electorate, would abolish the public house altogether, and would substitute for it a place of refreshment to which any man could take his wife and family."

THE WICKED TEETOTALLER.

"The Outlook" concludes by saying:

"Such a scheme of reform can be carried to a successful conclusion only under two conditions. First, there must be an absolute break with the teetotalers. The plain truth is that the reformers and the teetotalers aim, as we have said, at opposite ends, and that in its all too-successful effort to exhibit the public house as an awful example, teetotalism has proved an obstacle to temperance. In the second place, the claim to compensation for cancelled licenses out of public funds must be resisted. The whole object of the license system was to ensure that drink should be sold under favorable conditions—that is to say, along with food, and the publican is legally described as a licensed victualler. The landlord of the old-fashioned country inn still fulfils his proper function, but the breweries which have obtained possession of the tied houses have perverted the license from its original purpose. The tea-shops and unlicensed restaurants which have come into existence by the thousand in our great towns would never have opened their doors if licensed premises had not deliberately sacrificed the catering trade, and to say that the breweries must be compensated for the loss of licenses which they have acquired only to misuse, and that public houses cannot be reformed because of the cost of buying out the many agencies which have made reform essential, is to outrage the whole notion of public morality. Once more, to take the sale of drink out of the hands of the manufacturers of drink, and to combine it on equal terms with the general sale of refreshments both liquid and solid, is the only way to prevent Prohibition, and so it is earnestly to be hoped that the Conservative Party will have the courage and the vision to adopt it."

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FIELD DAY APPOINTMENTS.

SUNDAY, FEBRUARY 22nd.

- 11 a.m.: Woonona Anglican Church.
7.15 p.m.: Bulli Anglican Church.
Mr. C. W. Chandler.
- 11 a.m.: Wollongong Methodist Church.
3 p.m.: Mt. Drummond Methodist Church
7.15 p.m.: Port Kembla Methodist Church.
Mr. H. C. Stitt.
- 7.15 p.m.: Balmain Presbyterian Church.
Hon. Thos. Walker.

SUNDAY, MARCH 1st.

- 11 a.m.: Toronto Anglican Church.
3 p.m.: Blackall's Anglican Church.
7 p.m.: Teralba Anglican Church.
Mr. C. W. Chandler.
- 7 p.m.: Salvation Army, Newtown.
Mr. H. C. Stitt.
- 11 a.m.: Toronto Methodist Church.
Rev. H. Putland.
- 7.15 p.m.: Mortdale Baptist Church.
Mr. Wm. Bain.

HONORABLE THOS. WALKER, M.L.A., Speaker, Legislative Assembly, W.A.,

Who officially visited America on behalf of the Government to investigate the operations of Prohibition, and compiled a most useful and informative report, entitled "Prohibition in U.S.A. and Canada," arrived in this State on February 13th, and will deliver a number of Prohibition addresses. Mr. Walker is widely known as one of the most logical debaters and convincing platform speakers in the Commonwealth. This gifted orator will remain the State for two weeks, during which period he volunteered his services to the Alliance, and will deliver a number of addresses. You will do well to note his appointments, and attend where possible.

SUNDAY, FEBRUARY 22nd.—7.15 p.m.,
Balmain Presbyterian Church.

PUBLIC MEETINGS.

- Dungog—Picture Hall, Monday, February 23.
Taree—Boomerang Theatre, Tuesday, Feb. 24.
Kempsey—Templar's Hall, Wednesday, February 25.
Newcastle—C.M.M. Hall, Thursday, Feb. 26.
Meetings commence at 8 p.m.
The Honorable Thos. Walker intends visiting Queensland before returning to the West.

PARCELS FOR THE POOR.

A railway regulation says: "Left off clothing consigned to charitable institutions will be charged at quarter rate."

Now, if you address parcels to me personally they will charge them full rates; if they are addressed to St. Barnabas' Poor Relief Department, George-street West, Sydney, and marked "Left off clothing," they will come at quarter rates.

Thank you.

ROBERT B. S. HAMMOND.

SUPPORT OUR ADVERTISERS.

ALLIANCE NEWS AND NOTES.

HERE, THERE AND EVERYWHERE.

(H. C. STITT.)

SUNDAY SERVICES.—Another wet week-end considerably interfered with the special Prohibition Sunday services. Nevertheless, Mr. C. E. Still reports enjoyable meetings at Kiama, where he conducted services in the Anglican parish. Mr. C. W. Chandler occupied the pulpits at the Darlington Anglican and the Waverley Congregational Churches, where he was well received. Mr. Chandler also spoke at the Canterbury Church of England children's meeting on Sunday afternoon.

OPEN-AIR MEETINGS.—A well attended open-air demonstration was held on the evening of the 6th inst. at North Shore. The meeting was organised by the committee formed for the purpose of protesting against the removal of an hotel to a site in the immediate vicinity of the Methodist Church. The Rev. J. S. Thomas was in charge of the arrangements, and the speakers included Dr. Richard Arthur and Albert Lane, M's.L.A., and also Mr. Chandler, of the Alliance staff. There is a very pronounced local feeling against the transfer of this license to the proposed site.

LICENSING DEPARTMENT.—We would again remind our friends to communicate with the Alliance promptly when it is known that an application for a new license is proposed. Getting in early with an organised objection is half the battle. The Alliance has appointed Mr. Wm. Bain to help the local committee, and he will gladly render all assistance possible in order to assemble evidence for the objectors.

REORGANISATION.—The Alliance has during the last few months given much consideration to the advisability of reorganising its arrangements. The office detail has assumed such proportions that it is essential to specialise. Several of the Field Staff have, during the year, accepted other appointments, and the recent death of ex-Senator David Watson created difficulties which were an anxiety to the Campaign Committee. However, that Committee wisely determined that, notwithstanding the overcrowding of work on to the reduced staff, no new appointments would be recommended until properly qualified high-grade men were offering. The Alliance has now been successful in securing the services of the Rev. H. Putland, who possesses a very successful record in the Baptist ministry both in Queensland and this State. Mr. Putland, who is a convincing speaker in pulpit and platform, will supervise the Sunday Service Field Day operations. A further appointment has been made by placing Mr. Wm. Bain in charge of the Licensing Department, where he will assist local committees who are opposing licenses. He will also carry out the duties involved in the Victory Pledge Campaign. This latter department will entail a considerable amount of work in view of the State elections. The whole of the Field Service men are accustomed to conducting church services. This will be of considerable advantage. The Alliance feels confident that this specialising in the work and spreading the responsibility of its operations into defined departments will have a beneficial effect, and work out for the advantage of the Prohibition Movement. The State

Superintendent by this arrangement will be relieved of an enormous amount of minor office work for the purpose of directing the larger matters that count in the Prohibition Movement.

HONORABLE THOMAS WALKER, M.L.A.—This distinguished visitor from Western Australia arrived in Sydney on Friday morning, 13th inst., by the Melbourne express. During his stay in Sydney he will be the guest of Alderman R. W. Jackaman, of Bondi. Mr. Walker was met at the Central Station by Rev. R. B. S. Hammond, Alderman Jackaman, Messrs. Jas. Gilmour, H. C. Stitt and C. W. Chandler. The itinerary of addresses appear on this page.

PERSONAL.—The Rev. Hugh U. Rodger, of New Zealand, who is an ardent supporter of Prohibition, called at the Alliance office during his stay in Sydney. We are delighted to know that interstate visitors place the Alliance on their list of calls.

THANKS.—It was the pleasure of the writer to conduct a special Prohibition Card Service in one of the suburban Churches some few weeks since, and the congregation did not leave the cards empty. Notwithstanding this the Church officers supplemented the response by forwarding this week a cheque in appreciation amounting to two guineas. The Alliance is pleased to receive such visible appreciation, and the writer is glad to acknowledge this as a testimony that the promise Card Service was carried out in keeping with the spirit of worship. The present system adopted in the Churches for securing support by the promise cards is meeting with universal approval, and is proclaimed a better method.

THE ALLIANCE INSULTED.—One does not require to be a keen observer to notice that our railway stations are rapidly becoming a hoarding for all manner of grog advertisements. Look where you will they are displayed in multitudes. The Railway Department as a business concern have established an advertising branch, evidently recognising the value of the railways as an advertising medium. There is good revenue in this particular channel. The people might expect that at least there would be no victimisation. This week the Alliance made application to the Railway Department to display a calico sign on the Lindfield railway station as follows:

PUBLIC ADDRESS.

HONORABLE THOMAS WALKER, M.L.A.,
SPEAKER, WEST AUSTRALIA.

METHODIST HALL, LINDFIELD.

TUESDAY, FEBRUARY 17th, 8 p.m.
"TRAVELS IN U.S.A. AND CANADA."

The application was refused. The Alliance is an Alliance of Churches and Temperance Organisations. Are we going to take this insult lying down? Our railway hoardings are plastered from end to end with whisky, brandy and rum advertisements, and we are denied the right to exhibit a sign for four days which contains nothing objectionable or offensive. I trust that every Church in Sydney will expose this iniquity, and that it will culminate in a united demonstration of protest and indignation.

STATE WIDE CONFERENCE.—Owing to the Australian Prohibition Council subsequently deciding to hold their conference in Sydney during May, the N.S.W. State-wide Conference has been abandoned. Our friends will agree with the wisdom of the decision to concentrate on the bigger meeting. They will be glad to learn that the A.P.C. will hold their annual conference this year in Sydney.

PASS "GRIT" ON.

WAGE SLAVERY.

WHAT IS WRONG WITH ECONOMICS?

(Reprinted from "Business Efficiency," February 1, 1925.)

The object of this article is to bring under the notice of the many readers of "Business Efficiency" who are employers of labor the argument of a very remarkable book entitled "Wage Slavery," recently written by Mr. J. K. Heydon, a well-known Sydney lawyer. Although a lawyer, Mr. Heydon has had to control a manufacturing concern, and, being a religious man of high moral sensitiveness, he has been much distressed by the persistent recurrence of the phenomenon of industrial unrest. Not satisfied with the explanations of superficial newspaper writers who invariably attribute industrial trouble to the unreasonableness of the working classes, Mr. Heydon was led to study for himself the deeper causes of discontent and, indeed, resentment which unhappily affect the relations of the employing and working classes. He finds an explanation for this state of affairs in the circumstances that economics has been treated as "a science of reason, instead of what it is, a branch of ethics," so that the notion of justice as a personal virtue which ought always to determine the relations of man with man has been entirely eliminated from the industrial field.

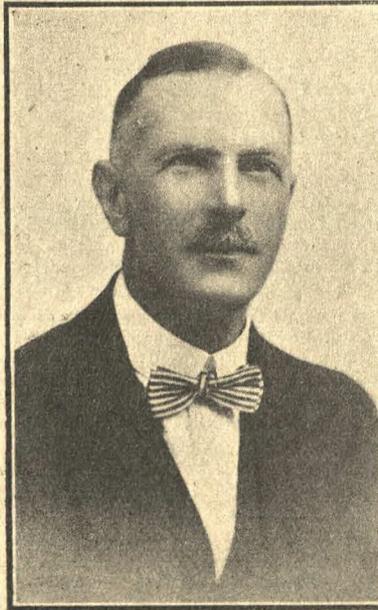
The suggestion that economics is a branch of ethics—that any discussion or potential solution of an economic problem which eliminates the moral factor must necessarily be sterile in its results—will give a genuine shock of surprise to many of our readers who have been long accustomed to look upon economics, with Professor Pigou, the distinguished Cambridge professor, as a "positive science of what is and tends to be, and not a normative science of what ought to be." What in the wide world, they will feel inclined to ask themselves, can economics have to do with ethics? Yet, despite the fixed habits of thought which we have inherited from the classical economists, a little reflection will serve to show that Professor Pigou's own definition implies the moral factor.

Man, as Mr. Heydon points out in his book, has the power to direct tendencies. He also has a code of moral laws. This power and this code, then, are admittedly part of "what is" and, therefore, in the terms of Professor Pigou's definition, must be taken into account in the study of economic problems. "The exclusion of free-will and morality from the relationships of men," says Mr. Heydon, "is impossible. . . . Economics is not a purely natural science; it is a human science, and, therefore, its laws must react so as to become, or suggest, precepts." It must be the function of economics to modify the tendencies of purely scientific laws in accordance with ethical dictates, and this view of the position reinforces the argument so ably stated by Mr. Sinclair Thyne in the last issue of "Business Efficiency" that economics is "the art of employing knowledge to provide the material means of satisfying human desires."

The argument does not need further elaboration. In so far as the workers entertain a sense of injustice, any inquiry as to its cause must necessarily have an ethical aspect, and it becomes manifestly impossible "to rule out all question of the moral rights and duties of man." It is because the economists, as a rule, have done this that their inquiries have proved sterile, serving "only to give an appearance of justification to the dictates of pure selfishness, as though they were of their nature unavoidable."

Now, whether justified or not, the fact is beyond question that "widespread and intense discontent" permeates the best elements of the industrial community at the present time, as it has for years past, and that this discontent cannot be wholly attributed to "the normal restlessness of progress," or, indeed, merely to unreasonableness, but is, in a large measure, the result of "bitter resentment against the social system as the cause of distress and deprivation." Such being the case, it is essential to discover whether any valid

grounds exist for this discontent, for, obviously, if the workers entertain just grievances, all attempts to deal with the industrial problem which ignore or simply deny the existence of such grievances must necessarily fail. An impartial inquiry of this nature does seem to be called for because natural candor compels us to concede the almost complete failure



MR. J. K. HEYDON.

hitherto of all efforts to solve the labor problem, whatever the cause of such failure may be.

It is just here that we find Mr. Heydon's book so stimulating. He has made such an impartial inquiry and, with singular courage and independence, he admits, as an employer of labor, that the workers do not get a fair deal. He finds that they have three genuine grievances—that there are three sources of injustice in the existing economic system which tend permanently to vitiate the relationships subsisting between industrialists and those who work for them. The inequitable nature of the wage-contract, non-participation in "undeserved" profits and capital inflation employed as a device to conceal profit are the three vices condemned by Mr. Heydon, and he attributes their existence to the exclusion of all ethical concepts from the mental attitude of the employer towards the worker. Many employers, he says, fail to realise that they are confronted with a moral

problem at all; pecuniary considerations are allowed to override all moral ones, and the notion, derived from the classical economists, that voluntary payments in excess of the market wage are "uneconomic" and must perforce ruin industry dominates the minds of men. But, says Mr. Heydon, "when Nature made man a responsible moral and social being, she required him to mitigate the ferocity of the lower laws with a code of moral obligations. Some measure of truth, honesty and justice is indispensable to life in civilised communities, yet the economists have excluded these from the study of the labor problem."

Let us now consider what Mr. Heydon has to say with regard to his three just grievances.

THE WAGE-CONTRACT.

No sensible workingman complains because some people are poor and others are rich. He knows that there are poor professional men, so why not poor workers? What he does resent is the fact that the present method of determining the reward of labor is conceived in a spirit which denies to the poor the smallest chance of being anything else but poor. In receipt of a wage calculated, not by the stern and irrelevant factor and nothing more, the worker "like a slave, is deprived of the natural hope that by industry, and with a little good fortune, he may some day benefit by his work, save capital, and gratify those ambitions which act as an incentive to exertion among workmen no less than among employers—to provide for his family, to educate his children, to have a little leisure for thought and reading and recreation, to spend the evening of his life in honorable rest." Why, instead of a mere living wage, should he not be in receipt of a saving wage, calculated, not by the stern and irrelevant factor of supply and demand, but by the real value of the wealth he assists to produce? "There is no economic law," Mr. Heydon roundly declares, "entailing disaster upon payment of wages in excess of the wage fixed by supply and demand. This wage is the purest accident of circumstance and has no relationship whatever to the payment which industry should be expected to make to its workers. Neither has the statutory minimum wage."

We wonder how many readers of "Business Efficiency" have ever realised that the wage-contract in its present form is an immoral contract? The thought that it may be must be profoundly disquieting to any self-respecting employer. Yet, upon reflection, it will not be denied that a wage determined by the blind law of supply and demand bears no necessary relation to four factors which surely ought to weigh, namely, the amount of wealth produced by the worker; the profits made by the employer; the requirements of the worker and his family; and the requirements of the progress of society. The matter goes deeper even than that, for, as Mr. Heydon points out, "the wage-contract, in the making, is an economic contract formed by bargaining, but in its execution it becomes a moral contract on one side only: a moral responsibility descends upon the employee as to the measure of the services he is to give, while the employer remains entirely free from any moral responsibility as to the measure of the payment he is to make. . . . The employee must give of his best irrespective of the value of his wage, whereas the employer gives the lowest wage possible." A fair day's wage is determined purely by supply and demand without reference to merit, but a fair day's work is held to be the best of which a worker is conscientiously capable. If the workers dare to estimate the "fairness" of their pay and only render what they consider a "fair" equivalent in work, there is, as Mr. Heydon says, an uproar at once, and we are

(Continued on page 10.)

POLICEMEN AS DOCTORS.

SLY-GROG CASES ALL OVER THE CITY.

Battle in a Bar.—How Booze Promotes Good-Fellowship.—Don Juan Goes "Pirating."—Why Kaile Belted his Missus.

HEAT IN THE COOLER.

Policemen are in some sense to be classed as doctors. That is to say, they diagnose ailments and administer curative treatment. They may not be as polished and gentle in their bearing towards their patients as is the average Macquarie-street specialist; their treatment may be of the rough and ready type, and their medicines may not contain pleasant flavorings designed to remove the taste of bitter drugs and render them more palatable. None the less, they claim to be expert diagnosticians, and assert that they get quite as high a percentage of cures, or, at any rate, alleviations, as the ordinary medico. Sometimes, of course, unexpected complications arise which seem, for a time, to confuse the prognosis. Thus, it is generally assumed that a few hours in the clink will lower the temperature of an alcoholic patient. But sometimes, not often, the reverse occurs, and the temperature rises. This happened the other day, when two men had been placed in the cooler at Regent-street. Sounds of struggling and the thud of heavy blows in one of the cells attracted the attention of Constables Fisher and Lancaster, who, upon investigation, found that two drunks had become so heated that one of them had laid out the other. Hospital treatment of the orthodox kind had to be administered, but that does not mean to say that the clinical resources of the police themselves were exhausted. They will modify their treatment and extend its scope later.

OF COURSE IT MAY HAVE BEEN,

May have been—what? Why, whisky, to be sure. Perhaps it was. It would be surprising, so to speak, if it were not. Still, presumption (in the ordinary sense) does not constitute proof in a court of law. You may rely upon a lawyer like Mr. E. R. Abigail not overlooking a point like that. Recently the Macquarie Restaurant once again engaged the time and attention of the magisterial bench in connection with an alleged sale of sly-grog. It seems that a bottle containing an amber colored liquid was the bone of contention. The charge was one of selling beer without a license. A detective had to admit to Mr. Abigail that he presumed the bottle contained whisky, but he could not swear to it as he had neither smelt nor tasted it. It proved, in point of fact, to be whisky, because, unable to substantiate a charge of selling beer, the police asked to be allowed to amend the information to one of selling mountain dew. Upon this, Mr. Abigail sought, and was granted, an adjournment as the charge was a fresh one. No doubt the grant of an adjournment was technically justified. But it is extraordinary how technical straws can be grasped at to complicate or delay the administration of justice in cases in which the defendants have no merits. The Macquarie is becoming notorious, and fines seem to have no effect at all. Another man was fined £30 on the same day for selling beer there.

LOOPHOLE IN THE LAW.

The repeated citation of the Macquarie Restaurant before the Court for sly-grog selling seems to reveal a serious flaw in the law for dealing with this offence. The law says that a sly-grog seller, upon a third offence, shall be sent to prison for six months without the option of

a fine. That is alright in the case, say, of a dealer in Glebe, whose business does not permit him to employ a staff which can be changed frequently. But suppose a man with capital runs a restaurant in which he employs several waiters and in which he sells sly-grog systematically for high profit. The police institute proceedings against him and one of his waiters. The evidence shows that the waiter sold beer to a client, but it does not show that the proprietor knew of that sale. The waiter is fined £30. Some time after the same proprietor and another waiter are charged. The waiter is convicted, and is fined £30 again as a first offender. With capacity to change a staff continually, how is a second or third conviction against the same person ever to be obtained? If a first conviction is secured against the proprietor himself, what is to prevent an apparent change in the proprietorship of the restaurant which has the effect of disguising the true ownership? The position to-day is that sly-grog selling can go on with impunity in big restaurants subject only to an occasional £30 fine, and with no real risk of imprisonment at all.

CAVALIER RESTAURANT RAIDED.

Yet another city restaurant—this time the Cavalier in King-street—has been raided by the police, who secured a haul of beer and wine said to be worth no less than £80, so that the next sale of confiscated liquor at the Central Police Station ought to be on a large scale, and should largely assist in re-stocking sly-grog dealers who have suffered from police inquisitiveness. The price there, it will be remembered, is only about sixpence a bottle. The Cavalier raid took place just when the crowds were emerging from the theatres, and large numbers witnessed the proceedings. Two constables in plain clothes went into the restaurant early, and during the evening purchased, with marked money, several bottles of wine and beer. Sergeants C. J. Chuck and Russell, from No. 1 Police Station, with other police, effected entrance to the Cavalier and revealed their identity to the manageress and the waiter. About 25 people were there in all. None of the men and women who were dancing in the restaurant were disturbed by the visit. Everything was carried out very quietly. Following upon the raid, Bertha Tourres (29), restaurant proprietress, and Harry Smithson (36), a waiter, appeared before Mr. Giles Shaw, S.M., at the Central Court yesterday on a charge of illegally selling beer and wine. Mrs. Tourres was fined £30, and Smithson, who had previously been convicted of sly-grog selling, was fined £100.

SECRET CELLARS AT DARLINGHURST.

Several other cases of sly-grog selling have appeared in the papers during the past week and the police are to be congratulated upon the increased activity they are displaying in attempting to cope with this widespread and impudent evasion of the law. One night last week, a posse of police under Sergeants Stuckey and Wright, raided premises at 246 Palmer-street, Darlinghurst, and arrested a man on a charge of selling sly-grog. A woman, apparently the manageress of the place, was also taken in charge. When the police questioned the woman she denied that there was liquor on

the premises, and while at first the police failed to find what they expected, subsequent examinations showed that there were three secret cellars beneath the house. Each cellar was about eight feet deep, and the police found a cleverly concealed trap door in the front room. They descended beneath the floor and discovered 25 dozen bottles of beer packed in sugar bags. This was seized. While the police raid was in progress a large crowd collected outside in Palmer-street and adopted a threatening attitude towards the police. At one period it seemed that a riot would occur, but the onlookers were told that a continuance of their hostility would mean serious consequences. Two women were arrested from amidst the throng, and were later charged with using indecent language.

POLICE KEPT BUSY.

The police really have a gigantic task to perform in their effort to combat the sly-grog evil. The stuff is being sold all over the city—there are hundreds, perhaps thousands, in the game, which is highly profitable and entails, unfortunately, little risk of detection so long as reasonable discretion is employed. Those people who are attempting to show that Prohibition is a failure in America because sly-grog is obtainable there, ought to ask themselves why it is that so much sly-grog is obtainable under license in New South Wales. Some days ago William Clarence Tootell (27), a laborer, was fined £30, in default three months' imprisonment, when he pleaded guilty to a charge of having sold beer at 18 Collins-street without holding a license. Sergeant O'Brien said that between 8 and 9 p.m. on Saturday the defendant sold more than 15 bottles to men for 1/6 per bottle. At the Paddington Police Court Charles Holland, aged 38 years, dealer, was fined £100, in default six months' imprisonment, with hard labor, for selling beer without a license. The defendant had been convicted last May of the same offence, and fined £30. Sydney Strudwick, the holder of a wine and spirit license, was fined £30 for having committed a breach of the Liquor Act by selling six bottles of beer to a constable. Mary Elizabeth Bassich, aged 38 years, was fined, at the Central Police Court, £100, in default nine months' hard labor, when she pleaded guilty to a charge of having sold liquor at 55 Yurong-street without a license on January 21. Sergeant O'Brien stated defendant sold two bottles of beer to Constable Kirton for 10/-. She had been at the place for some months, but had not carried on a very extensive business. She had been previously convicted.

BATTLE IN A BAR.

There are some propositions which are accepted "as gospel," so to speak, just because they are repeated frequently enough to have a familiar sound for all ears. You know, if you tell a lie often enough, you will at last forget that it is a lie and believe it is true. That is what has happened in relation to the belief that drinking breeds good-fellowship. Everybody, or nearly everybody, believes that. Yet, there are some facts which seem to contradict the supposition. Why, for instance, is it that you never make lasting friendships in a pub? Ask any experienced boozer and he will tell you that he cannot pick one friend he can rely on out of all the people he habitually drinks with in pubs. When he has no money, where are they—these good fellows he has been drinking with? Again, why is it that fights and disturbances so frequently occur in pubs, if drinking breeds a kindly feeling? The other day at Lidcombe three policemen had to engage in a wild fight with a drunken mob in a hotel bar, as a result of which one of them had his right ear nearly bitten off, his head cut

(Continued on next page.)

Policemen as Doctors—

open and his face cut about, whilst another had his hands cut, and a sergeant was badly knocked about. In the end, the police overpowered their assailants and lodged them in the lock-up, but if this is indicative of the good-fellowship promoted by booze, we hope to be spared experience of it.

* * *

DETAILS OF THE GAME.

The details of the game, as the sporting writers say, throw still further light upon the nature of boozing good-fellowship, as practised at Lidcombe. The melee described in the preceding paragraph occurred late one afternoon in the bar of the Railway Hotel. Constables O'Day and Woodehouse had, it appears, arrested a man, who, it is alleged, had been causing disorder, when another man crept up behind O'Day and struck him viciously on the jaw. It was a cowardly blow, and the constable, badly shaken, staggered back. Then another man rushed forward and hit Woodehouse, who was having a strenuous time trying to hold the arrested man. A wild fight started, and the plucky policemen, step by step, made their way to the wall of the bar and held the men at bay. Things were looking serious for them, however, when Sergeant Sheridan, of Parramatta, who was passing on a motor cycle, came to their assistance. A strongly-built man, he made many of the mob sorry they had joined in the melee. Then Sergeant Tindale was called from the Lidcombe station, and, though greatly outnumbered, the police gained the upper hand. Closing with two men who had started the fight, they managed to get to the door of the bar. O'Day had held on to the man first arrested, and the three were taken to the lockup.

* * *

MORE GOOD-FELLOWSHIP.

Here is another illustration of the softening influence of booze, and of its power to promote that fellow-feeling which, according to the poet, "makes us wondrous kind." During the altercation at the rooms of the Victoria Park Racing Club, Castlereagh-street, on a recent afternoon, Bernard John Keys, proprietor of the Grand Hotel, York-street, was stabbed three times. According to press reports his assailant used a pocket knife, with which he inflicted wounds in a finger, in the left ear, and across the face. Keys was taken to Sydney Hospital, and after his injuries had been treated he was allowed to leave. So much for the good-fellowship which springs from booze, for it is obvious that booze played a part in this murderous assault. When people talk of the good-fellowship which springs from booze, show them this copy of "Grit," and ask them to read the newspapers regularly. Additional evidence of good-fellowship of the sort under discussion may be found in the papers any day.

* * *

MIDNIGHT BRAWL IN PARK.

It would seem that this booze, which is reputed to make men so happy, is no more potent to banish feelings of anger and resentment at midnight than at any other hour of the day. That, perhaps, is not for nothing. At "the witching hour of midnight, when graveyards yawn, and Hell itself breathes out contagion to the world," it is nothing to wonder at if

booze proves more potent than ever to cause mischief. Prince Alfred Park is a favorite rendezvous of boozers late at night, and last week at the hour named, or thereabouts, a man was taken thence in an unconscious condition to the Sydney Hospital by the Night Patrol. In a statement to the police, subsequently, the injured man said he had been drinking with three men in the park about midnight. A dispute arose as to who should go to a sly grog shop to get more liquor. He refused to go, and was violently attacked by the other three, who beat him brutally and kicked him about the head. He managed to crawl on to the roadway, and to attract the attention of another man, who was going to work. The Civil Ambulance took the victim of the assault to Sydney Hospital, where he was admitted suffering from severe concussion. His name is Milton Howell, 124 Commonwealth-street, City, and he is now out of danger, but refuses to disclose the names of his attackers.

* * *

MOTORING AND DRINK.

The usual crop of week-end motoring accidents, more or less serious, does not seem to diminish in volume. Last week the papers reported a case in which a man and a woman (not his wife) narrowly escaped with their lives at 2 a.m., when the car which the man was driving backed over a cliff at Tom Ugly's, and fell a distance of 30 feet. Both occupants sustained severe injuries. The details of the affair as reported in the newspapers suggest confusion. The car was travelling to the punt, and when near the Seabreeze Hotel it suddenly stopped. The driver was about to alight when the vehicle suddenly began to run backwards. He made desperate endeavors to pull it up, but was too late. The car reached the edge of the steep cliff, and, balancing for a moment on the rocks, plunged to the bottom of the embankment. The St. George Ambulance was called, and a waggon made a quick trip to the spot. The whole story is a suspicious one. Drink is not actually mentioned, but, well, when a man is promenading a woman who is not his wife at two o'clock in the morning, and an accident of that sort happens, it is safe to say that something was wrong. At any rate, we have it, on the authority of a most reliable and experienced professional driver, that 95 per cent. of week-end motor smashes and collisions are due to booze.

* * *

STRANGE WAY OF REASONING.

There is no accounting for the mental process. It takes the most curious twists and turns, and one and the same set of facts will lead different minds to diametrically opposed conclusions. The other day Duncan James McGeachie, aged 30 years, a motor car salesman and demonstrator, was fined £10 and had his license suspended for three months by Mr. Gale, S.M., for having driven a car in King-street whilst under the influence of liquor. Counsel for the defendant pleaded with the magistrate and urged that as McGeachie was a motor-car demonstrator he would suffer monetary loss through the suspension of his license. Mr. Gale said he had taken that into consideration when he refrained from cancelling the license for the full term. But why such leniency? By what process of reasoning is

a motor-car demonstrator to be let off more lightly than other folk? We should have thought it would be the other way about. This man is an expert; he should be expected to have a full knowledge of the extreme danger of driving a car when under the influence of liquor, more especially in so busy and crowded a thoroughfare as King-street. The offence, in his case, therefore, should be held to be a particularly grave one, yet he is to be allowed to resume driving and demonstrating in three months' time. People of that sort are apt in time to demonstrate how to kill children.

* * *

DON JUAN GOES "PIRATING."

It may be supposed that most readers of "Grit" know what "pirating" is. Perhaps, however, some of them do not, so we may explain that we have made inquiries and have ascertained from a reliable authority that "pirating" is the art of linking up acquaintance with young ladies to whom you have not been formally introduced. This definition is, we think, incomplete. It implies that all "pirates" are males. But there are female pirates as well, and they are a very dangerous type indeed. They go "scalp-hunting" and play much havoc amongst unsuspecting young men. However, this concerns a male pirate, and the moral of his story is that you should not go pirating when you have had a few drinks, as your caution and judgment may be at fault, with unpleasant results, which is quite contrary to the rules of the game. Also middle-aged men should not attempt to play the game; they are not successes at it. Recently William Henry Kemp, 37 years of age, a woodbender, had to pay £1 for pirating on the order of Mr. Gates, S.M. It appears that he sat beside a young thing in the tramway waiting shed in George-street, and endeavored to engage her in conversation. However, she was not to be pirated, and moved away. Believing that "faint heart never won fair lady," Kemp tried his luck again, this time with another lady. However, he was again knocked back. But "Nil desperandum" was his family motto. So he sat down by a third lady, and this time, more venturesome than ever, caught hold of her arm. His amorous activities, however, had been closely studied by a police constable, who, after his last effort, promptly arrested him. "Yes, he had been drinking," said the constable.

* * *

BELTED HIS MISSIS.

At 67 years of age, Thomas Kaile, describing himself as "an old dealer," really ought to have known better. It seems, however, that he visited his wife's house at Pyrmont on January 24 in a bellicose mood and gave his Old Dutch a good belting. It is true that according to him there was provocation. "She threw the iron at me, and I lost my block," he told Mr. Giles Shaw, C.S.M., at the Central when asked to explain. He not only gave his wife a thrashing, but he also damaged a door to the tune of £5 with a piece of iron, and was gully of using threatening language. All this cost him a good lot of money. He was fined £1 for damaging the property, and ordered to pay £2 to have the door made shipshape again. As a result of using threatening language to his wife, he was bound over in £40 to keep the peace for six months, in default three months' imprisonment, and to pay £1/6/9 costs. It looks very much as though Kaile had been drinking.

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A personal chat with my readers

NIGHT. It is curious how some folk fear the night; some think of it only as a time for sleep, and some, owl-like, riot through the hours of darkness, making them hideous with every kind of crookedness and perversity.

Yet, the night is a blessed God-provided boon.

In "The Wisdom of a Vagabond," by Michael Sawtell, are these choice lines:

I lay down to rest on the great naked heart of Australia.

The curlews shrieked and the dingoes howled.

Gradually the noises of the day ceased. The night became more silent—a deep silence—silent.

I lay and watched the stars come and go. The awe and majesty of the silence grew on me.

The silence impressed my whole being. When all was still, Mother Earth whispered to me,

"Out of the darkness comes light." Then it was that I knew the night and silence is the womb of all good.

When we know what we call a "dark hour," we do well to remember that it, like the natural darkness, is the servant of the Most High. Such "dark hours" are not the dusk of a dying day—but rather are they the herald of the coming dawn.

It is not a calamity to have a sleepless night if only we use it to watch the stars, and meditate in the silence. Those who never rejoice to be alone will never know some of the things best worth knowing.

Let us go out to the open spaces,
Out where the boisterous winds and wild
Blow from the far-off, silent places,
Freighted with fragrance and undefiled.

Fearless and free through the world they wander,

Melodic minstrels of joy a-wing,
Born in the breath of their inspiration,
Purer songs from our hearts upspring.

Let us go out to the open spaces,
Out where horizons are wide and far,
Lest our souls grow cramped and our vision narrow,
And we miss the shinning of Love's own star.

Under the blue where the sunbeams golden
Broiler with beauty of white cloud's rim—
Floating fringes of Love's fair garments—
Haply our spirits may meet with Him.

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braved every conceivable danger and privation. Millions of people for thousands of years, in hundreds of languages, have found in this wonder Book a soul-transforming message. Is this Book an undiscovered fortune for you?

The Bible Society, 120 years old, belongs to no one church; it serves and co-operates with all alike. Its task is to publish the Bible everywhere. During the past year eight new languages have been added to the list, and the Society's total is now 566. Of the latest new additions three are African languages; two are European; one is for the aboriginals of China; one for Florida Island in the South Seas; and one for South American Indians.

In over 130 languages the whole Bible has been issued, the New Testament in 130 more, while in the remainder various portions have so far been published. No fewer than 60 different scripts, or forms of writing, are used, many of them of a strange and mystifying character. More than 300 of these languages had not even an alphabet until one was written down in order that some part of the Bible might be given to the people in their own tongue. So that the first book these people had in their own language was a portion of the Bible, in many cases their only book.

The Bible Society's work, therefore, has a great educational and civilising value. It has been extended practically all over the world. The Society has large depots in over 100 chief cities, and a staff of nearly 1000 native Bible sellers. There is scarcely a country in the world to which one can go without finding its work going on. Last year more than 8,500,000 Bibles were issued, while in the 120 years of its history the Society has distributed over 344,000,000 copies. No other book in the world has even approached a record like this.

What do you do with your copy? What have you done to see that those who have no copy possess one?

HOME INFLUENCE.

The Canadian "Congregationalist" reports that "a certain church made a survey of one hundred homes where there were one hundred and fifty children, and these facts were revealed: In the homes where both parents were Christians and members of the church, 65 per cent. of the children became Christians; where one parent was a Christian and a member of the church, 33 per cent. of the children became Christians; where neither of

GRIT

A JOURNAL OF
NATIONAL EFFICIENCY
AND PROHIBITION

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

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

SYDNEY, THURSDAY, FEB. 19, 1925.

the parents was a Christian, only 10 per cent. of the children became Christians.

A godless percentage guarantees a future defiance of God.

I recall the incident of a worldly mother urging her young son, aged four, to say his prayers. The mother was eager to go to the theatre, and commanded her wee son to hurry up and say his prayers and get into bed. He refused to do so. She threatened and coaxed. Finally, the small boy said, "Well, if I do, when will I be big enough to give up saying them like you and daddy?"

Many a child is just beginning where the parents are leaving off, and he has a running start towards ungodliness and disaster.

USE THE CHILDREN. Children are very usable, and we fail greatly if we do not find them suitable opportunities to serve.

The plebiscite on Prohibition in Ontario, Canada, taken last October 23, spurred the Presbyterian Synod of Ontario to action in the matter of reaching the voting parents through their children. Seventy-one thousand Presbyterian Sunday school children were shown lantern slides and received literature making the matter of supreme importance in the Sunday school until the vote was taken. The following resolution was passed: "That in view of the prospective injury to the youth of our province that would result from any reversal of the present Prohibition legislation, and believing that the Ontario Temperance Act, adequately enforced, will lead to improved conditions, we respectfully call upon ministers, Sunday school leaders and parents to put forth every effort to insure the continuance of the Ontario Temperance Act in the coming plebiscite."

Ontario remained "dry" largely through this wise use of the children.

The Editor

"CHILDREN'S YEAR, 1925."

"Give us the Young and we will create a New Mind and a New Earth in a Single Generation."

The Council of Religious Education comprises representatives of the Young People's Departments of the following Churches: Church of England, Presbyterian, Methodist, Congregational, Baptist and Church of Christ.

In launching the Children's Year Campaign the Council confidently invites the practical co-operation of all interested in the welfare of the Young People.

After lengthy and careful preparation, Children's Year opens on January 1.

An effort which asks the community to seize its present opportunity of building a better morrow through the youth of to-day must have its beginning and inspiration in the churches and church schools.

A CALL TO ACTION.

"It cannot be denied that much of the energy of the Christian Church has been mis-directed and wasted. If we attempted to estimate the proportion of the time of its members that is devoted to spiritual work of any kind, we should be humiliated; and if we could ascertain the proportion spent in labor for the young, we should be dismayed. We have become confused in our fundamental conceptions of the Christian life. We talk too much and do too little. We lift up the Cross in our discourses, but we are not crucified with Him. We admit it is more blessed to give than to receive, but we give words and threepenny bits, while He lays down His life.

"Oh, that the Church, which is the Body of Christ, had His Heart of infinite compassion throbbing within her breast for even one year.

"We talk platitudes about the child—while he droops and dies by our side; we remember him sometimes in our public prayers—while he prays to us, unanswered, for sympathy and help. We pat the Sunday school teacher on the back—and, while he labors, we fold our arms in complacent sleep. We praise God with our own voices, and serve Him by proxy.

"We look after our own children, perhaps, but leave to the care of others, or to no care at all, the multitude of little ones through whom the Children's Friend pleads with us for love and succour."

THE PRESENT NEED.

Official statistics show that there are in this State 700,000 young people between the ages of 5 and 19. Only 200,000 are reached by the Protestant Sunday schools. The task of caring for this 200,000 under present conditions is no light one—involving as it does the devotion and sacrifice of 20,000 voluntary workers. The Roman Catholic quota is included in the remaining 500,000, and we can speak only approximately when we consider the great number of children who are outside the Church's influences.

They, too, have immortal possibilities. Their minds are just as plastic, their hearts equally susceptible to religious impulses. We

need more schools to reach these; better schools to hold and help them, so that they will go on into life with well-established Christian characters to serve in the Kingdom of God.

"This supreme opportunity is being neglected. Workers are needed everywhere, but are not forthcoming. Church members abound, but they will not work for their Master. The young are being lost, the race is being lost, the war of the spirit is being lost—because we will not do our duty. Everywhere in the Christian world Christ is calling for laborers for Himself among the young,

The liquor evil hurts, hinders and handicaps the child more than all other evil agencies combined.—R. B. S. Hammond.

but we who bear His name do not respond. Once more the rejected Christ comes unto His own, but His own receive Him not."

THE DAWN OF A BETTER DAY.

Children's Year asks us to change all this—to mobilise the Church's forces to call and win and hold the child. We know that it can be done because in some places it is.

An appeal is now made to everyone, who, in any way, however small, is able to render service, either through an organisation or directly to an individual child. The movement thus seeks to combine all available resources in a supreme effort to protect, guide and ennoble the young life of the State.

THE AIM.

The object of this movement is to bring to bear upon our children and young people every influence that will tend to promote their physical, mental and spiritual welfare, to inspire them with the highest ideals of character and duty, and through them to create a New Mind and a New Earth.

No new machinery is being introduced for the attainment of this object, and no public appeal for money is being made. Most of the principal religious bodies, and numerous voluntary bodies which are seeking to promote the health, education and religious training of the young and to equip them for worthy citizenship are giving the effort their enthusiastic support. It is unsectarian and non-political; the Premier, the Minister for Education, the Minister for Justice, the State Treasurer, the Metropolitan Health Officer, the heads of Churches, the General Secretary of the Y.M.C.A., and many others commend the movement, and express their profound

conviction of the vital importance of making right use of this solemn time for the upbuilding of the new generation upon which the destiny of the nation depends.

THE YEAR IN OUTLINE.

The effort will be continuous throughout the year, and within it special campaigns will be conducted: (1) Efficiency—setting the schools in order; (2) recruiting—seeking every child; (3) need of religion in the home; (4) appeal in State schools through a course of eight lessons setting forth Christ as Lord and Master; (5) decision month; (6) united city exhibition demonstration and pageant; (7) United Children's Year meetings in suburbs and country, where possible addressed by council members; (8) training courses, conferences and summer schools for workers.

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Wage Slavery—

(Continued from page 5.)

warned of the disastrous consequences bound to ensue from a "go-slow" policy. Nevertheless, the worker is aware that he will not receive any more in wages if he does not go slow, and therefore the logical inference which every employer of labor must face squarely is this: that a contract which implies a moral obligation on one side must imply a moral obligation on both sides. "If the employer omits to consider the interest of the employee, why should the latter continue to consider the interest of the employer?" Mr. Heydon sums up the issue in the following pregnant sentences:

"Whether the matter be regarded from the point of view of the personal relationship of employer and employee, or from that of the welfare of the community, the injustice which tends to arise from this source is one of quite singular offensiveness to the most ordinary sense of what is right and proper. From the personal standpoint, it is nothing short of humiliating to an employer to think that he should be enriching himself by demanding and receiving from poor men the benefit of moral obligations, while he accepts no moral obligation to them in return. And, from the standpoint of the country's welfare, it is simply an unsound foundation for society that the stronger class of citizens should be basing its conduct upon the non-moral principle of taking as much and giving as little as possible, while nothing stands between that principle and the chaos of universal ca'canny save the fact that the weaker class is basing its conduct on the higher principle of doing its best."

These words call for deep reflection. The employer is not a callous or a heartless man. He has just the same generous impulses, just the same altruistic ideas as other people. Here and there he has sought to mitigate the patent injustices of the present system by schemes of profit-sharing, of which more than two hundred are in operation in England to-day. But great as may be their theoretical desire to deal justly with their employees, the majority of employers are still completely under the sway of the non-ethical economic idea that any departure from the traditional system of determining wages must involve them in disaster. If they can only be induced to re-examine the foundations of their faith in this respect, if they can only be brought to realise that the moral factor enters into every economic problem affecting the relations of employers and workers, and that there is no reason to justify the fear that simple justice implies industrial disaster, it may be that we shall come speedily to the dawn of a better day in which resentment will be converted into mutual respect and confidence, and in which hearty co-operation for the common good will give such an impetus to true progress as never hitherto influenced the fortunes of men.

UNDESERVED PROFITS AND CAPITAL INFLATION.

We have devoted considerable space to Mr. Heydon's analysis of the first of his three injustices, because we are convinced that the inequitable character of the wage-contract as at present conceived is at the root of nine-tenths of the industrial turmoil of the present day. To his proposed remedies we shall advert presently, but before doing so it is necessary to consider somewhat more briefly his other two grievances—non-participation in "undeserved" profits and capital inflation—for the remedy of these is involved in the remedy of the other.

The deserved profits of an industrial enterprise, says Mr. Heydon, are of two types—

fair recompense for initiative, originality and enterprise; and fair interest on capital according to risk run. Undeserved profits may ensue from protective tariffs, exceptional buoyancy of trade, accidental monopoly, the introduction of improved methods, and so forth. The deserved profit will be "the normal reward of the employer analogous to the 'adjusted' wages of men." Now, undeserved profits, like deserved profits, are "the fruit of industry fertilised beyond normality by favorable or accidental circumstance," but, in so far as they are undeserved, the workers, being wealth-producing agents, have a right to a share of them if the employer has any right to them. The right, in this instance, is not based upon any conscientious obligation on the employer's side corresponding to conscientious service on the part of the employee, because, ex hypothesi, the undeserved profits are the fruit not of conscientious application but of luck. Nevertheless, as Mr. Heydon remarks, "if a share of such profits will assist the worker, who is an intelligent, educated being with political power, to help in promoting the welfare of society as a whole . . . it is a simple injustice on the part of the employer to withhold it and convert it to his own use." The point, of course, is that in so far as any moral right to these profits inures to either party, it inures to both.

So much for deserved and undeserved profits. Inflation of capital, according to Mr. Heydon, is a device commonly resorted to for the purpose of removing profits as much as possible out of sight and out of reach, and thus disguising the extent of the injustice arising from the present form of the wage-contract and the exclusive appropriation by the employer of unearned profits. The capital involved in any enterprise, says Mr. Heydon, consists, firstly, of "Enterprise Capital," that is, the capital genuinely risked in the establishment of an undertaking; and, secondly, of "Investment Capital," which is not intimately connected with the establishing of the undertaking or associated with any form of activity or special merit in the business. The former is unsecured: it disappears in plant, raw material, and so on, and nothing can bring it back but success; the latter is essentially a secured loan. Enterprise capital, therefore, is justly entitled to a generous share of undeserved profits on account of the risk voluntarily taken. Investment capital is not entitled to anything more than the market rate of interest: "To give it a share of undeserved profits is to elevate a mere commodity to rank as a human wealth-producing agent, and to accord to it the reward which is justly due to labor; labor which is a wealth-producing agent, being simultaneously depressed to the status of a mere commodity so as to make room for the interloper."

From an equitable standpoint, it is obvious that Investment Capital cannot sustain a counter-claim against the demands of the workers, beyond receiving, as already suggested, the ordinary market rate of interest. Nevertheless, in all industries its interposition is commonly brought about by the device of capitalising reserves into ordinary shares. Ultimately the sale of these new shares to investors converts undeserved into deserved profits and robs labor finally of its just share of undeserved profits. But that is

not the whole burden of the injustice. Hard times and lean years come, and then over-capitalisation brings about inability to pay the current rates of wages. The workers are told that the industry will have to close down unless they are willing to accept a temporary reduction in wages: "The men refuse and the business shuts down; the newspapers trot out the widows and poor clergymen who are invariably the holders of shares that go wrong, and who owe their position, as likely as not, to the lure of an unexpected bonus issue: the great unthinking public expresses its disapproval of the callous unreason of the men; no dole is paid by the Government, and the men are glad to slink back at a reduction, on the magnanimous promise of the employers that there will be no victimisation." Will any of our readers, in all candor, venture to assert that the picture is overdrawn?

THE REMEDIES.

A sense of these three injustices, so acutely diagnosed and ably analysed by Mr. Heydon, lurks in the sub-conscious minds of most of us, and the value of his book resides in the fact that the somewhat indefinite and incoherent sense that Labor has real grievances is rendered by it real and definite. The popular and superficial theory of newspaper economists that the men have no reasonable ground of complaint at all must be discarded; equally may we discard the dangerous revolutionary doctrine of extremists that the only remedy is a complete reconstruction of society "de fond encomble." Mr. Heydon's own analysis clearly indicates that there is a "via media."

In general terms, he tells us what ought to be done. Watering stock, he says, is the work of sharks, not of moral beings. Reserves should not be capitalised until their destination has been decided upon the following basis: A portion, required for equalisation of dividends, sinking fund, bad debts, losses, and so on, should remain uncapitalised; a portion, required for "genuine" new enterprise, should be capitalised, a fair proportion of the new shares going to the workmen as their share of undeserved profits; a portion, representing Investment Capital, if wanted as such, should be invested or converted into debentures carrying the market rate of interest. The employer's deserved reward consists of interest on his Enterprise Capital and interest on the fair capitalised value of his initiative and ideas. With regard to the division of undeserved profits, the basis of comparison is not as between wages and capital, but as between the wages of labor and the wages of capital. No rule of thumb in this connection can be laid down; the division must be determined by a fair sense of what is just and equitable. As to the wage-contract, "the employer must do his conscientious best to see that if any man is reasonably to be regarded as a good bargain to him, that is to say, as yielding by his intrinsic excellence a surplus product in excess of his proper quota of deserved profit, then the bargain of the wage-contract must be equalised by an increased wage." The order of priority of claims is: Bargained wages, deserved profit, deserved wage increments, and, lastly, the division of undeserved profits.

(Continued on page 15.)

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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.

DON'T TICKLE ME.

The expression "tickled to death" is a Britishism, not an Americanism, for away back in 1634, when characterising the vices of the times, Bishop Hall wrote: "The flatterers' art is nothing but a delightful cozenage, whose rules are smoothing, and guarded with perjurie; whose scope is to make men fools, in teaching them to over-value themselves, and to tickle his friends to death."

Beware of those who exaggerate your good points and flatter you to win your appreciation for themselves.

Appreciation is not necessarily flattery.

Appreciation is a most valuable factor in helping us to do our best, but flattery, pure blarney, insincere compliments, may truly "tickle you to death."

So just take all kind appreciation with a grain of salt. When expressing encouraging appreciation be quite sincere, and you will be doing a good and useful thing.

UNCLE B.

OUR LETTER BAG.

A NE STARTS WELL.

Chris, Rigney, "Walenore," Clanville-road, Roseville, writes: I thought I had better start the New Year by getting my name off the black list. I started school last Monday, and was promoted into sixth class. I will be sitting for the qualifying examination at the end of this year. I am glad to hear the Great Fair was a success. I hope you enjoyed your Christmas, and I wish you the best of luck in the New Year.

(Dear Chris.—Glad you made a good start in 1925; hope you will keep it up. It takes an effort, but it is worth while.—Uncle B.)

LOTS OF FUN.

Isa Robson, Cronulla, Glenalban, writes: I saw my letter in "Grit." This week we had a floral fete, which was a great success. We cleared £100. I was selling button-holes and made 8/9. There were competitions. First you had to drive a nail in a piece of wood. The one whose nail goes in first wins. In our lot I came second. The second one was men hanging out clothes. It was the funniest of all. The man who won took one minute and 40 secs., and eight pegs for five articles, and that was very good. Then the second night they

had driving nails in again. They had lighting candles too. I lit eleven candles with one match. They had for ladies sawing wood. The lady who won took five seconds to cut it through. Well, I think I must close now. With love to all Ne's and Nf's.

(Dear Isa,—I was very interested in your letter, especially the part about hanging the clothes on the line. That was a new game to me. I will try it. I believe I could win. I have often done it in the old days when I used to wash and mend my own clothes, and iron the shirts with a bottle filled with hot water.—Uncle B.)

HOW DID THEY CATCH THEM?

Elsie V. Rogers, Main-street, Young, writes: Just thought I'd write and ask you how you are, and tell you how pleased I am to hear of the stall's success. I trust you received my small contribution. I was very sorry I could not do more, but my time is well taken up. Yesterday morning my brother and sister and two of my young cousins, as well as myself, thought we would go crayfishing, as it was a holiday. When we gained our destination we found we had to wade through a paddock of thistles. My word, they pricked us badly, too. After baiting our lines we sat down and waited for a bite. But we waited in vain. We could not even get one bite. The dam might have been empty as far as crayfish were concerned. So we packed up our belongings and waded through the thistles again, climbed a fence, walked across the road, and climbed another fence. We then walked down to another dam, and tried again. This time we met with no better success, so we gave it up and ate our lunch. The cattle in the paddock began to arrive on the scene, and they walked about eyeing us very curiously. One of the bunch, a white and red steer, decided to brave us, and boldly walked round the outside shallow side of the dam, and trod all our lines down. Upon this, we decided we had had enough, and we walked home chewing an apple each. We weren't very pleased with ourselves, though, when we saw about two or perhaps three hours later some boys come down past our place with a can of crayfish, and we thought ruefully of our own empty cans. Well, I must close now, trusting I have not taken up too much room in "Our Page." With love to all "Grit" cousins and yourself.

(Dear Elsie,—What I want to know is how did those boys catch the crayfish? A boy is a great chap while he is mostly appetite and mischief, yet he knows some things worth knowing, and can do some worth-while things. We all hope you learn the secret and get a good haul next time.—Uncle B.)

OPHIR.

Eunice Crawford, 89 March-street, Orange, writes: I always like to get "Grit" so that I may read the letters which the little girls and boys write. They are very interesting to read. Christmas has come since I last wrote to you, and I got lots of presents, including a bicycle from father and mother. During the holidays we had some of our cousins from Alstonville staying with us, and while they were here we went to Ophir, where the first payable gold was found in Australia. There is a monument there telling all about the finding of the gold. We went into an old gold mine, which is dug in the side of a mountain, for a distance of 135 yards. On Boxing Day we went to the Borenore Caves, which are made of marble, and went right inside. We had to use candles because it was so very dark. The walls of the caves are covered with names of people who have visited there before, so we wrote our names there, too. On New Year's Day we went right to the top of Canobolas Mountain. It was a very long way to walk, and when we came back we were very tired. Another day we went to Byng. We saw a very old little church, with a small steeple. We climbed Bethelrock. It is called Bethelrock because it is where the first sermon was preached west of the Blue Mountains, and it was preached by a man named Mr. Tom. On Anniversary Day our Sunday school picnic is to be held at Bloomfield Park. On Tuesday school starts, and I will not have so much time to write to you then.

(Dear Eunice,—Your letter is deeply interesting. I expect many of your cousins did not know about Ophir, nor did they know about the first sermon. I wonder what Mr. Tom's text was. When you find out any more about these most interesting events, please tell us.—Uncle B.)

MOTHERS' DAY

SATURDAY, MAY 9th.

COMMEMORATION
PAGEANT AND DEMONSTRATION
AT SYDNEY.

Grow and Wear a White Carnation
for Mother.

Watch for further news.

Write for leaflet and nominate a
QUEEN of Mother's Day.

Further information from D. H. Hardy,
General Secretary, Young People's
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**Mild Alcoholic Drink is Held Detriment
to the Human Body.**

**DR. WALTER R. MILES, AUTHORITY IN EXPERIMENTAL PHYSIOLOGY, SEES
CHECK TO EFFICIENT FUNCTIONING IN BEVERAGE OF 2.75 PER
CENT. STRENGTH.**

MILD ALCOHOLIC DRINK IS HELD DETRIMENT TO THE HUMAN BODY.

Alcoholic beverages, even when imbibed in such dilute voltagages as the supposedly 2.75 per cent. variety, are unquestionably detrimental to the efficient functioning of the human body, both mentally and physically.

Dr. Walter R. Miles, widely known authority on experimental psychology and physiology, is the author of this information, and his conclusions have been reached only after the completion of a series of carefully executed experiments with human subjects at the Nutrition Laboratory of the Carnegie Institution of Washington.

EXPERIMENTS BEGAN IN 1915.

These experiments were begun in 1915 by studying the influence of moderate quantities of 14 to 22 per cent. beverages on the speed and quality of work in typewriting, and further experiments, in which the very dilute alcoholic drinks were used, followed, the entire series of tests covering much of the period when the wets and dries were at odds regarding the potential possibilities of 2.75 per cent. beer.

Although Dr. Miles' experiments were not completed until after the Supreme Court had declared such varieties of drinks "intoxicating," the results he obtained are accepted as forever settling that much mooted question. Half a dozen young men, expert typists, used to moderate drinking, and all in excellent physical condition, were employed for the tests.

MISTAKES REACH 50 PER CENT.

After extensive, well checked experiments, it was found that when the beverages contained the coveted spirits the men made about 50 per cent. more mistakes than

normally, and that they did not write quite so rapidly. Furthermore, impartial examination disclosed that the added errors were not trivial ones, such as spacing, capitalisation, or striking a character somewhat out of line. They constitute clumsy groups of mistakes that made the copy quite illegible in spots.

The whole picture, Dr. Miles found, was one of diminished human efficiency. As the mistakes increased, the capacity of the subject for work decreased; pulses grew more rapid, skin temperatures rose, reflex actions were slower, the vision less keen and mental and motor control less prompt and accurate.

RESULT OF OBSERVATION.

Although it was found that the effect of the alcohol was much less noticeable if it had been imbibed either during or shortly after a meal, Dr. Miles did not discover any condition when the alcohol did not produce a reaction, even when it was administered to a subject while he slept, blissfully unconscious of its presence in his system.—"Evening Star," Washington, 25/8/24.

**"THE DAWNING OF THAT
DAY."**

Everybody should read "The Dawning of That Day"—an inspiring and arresting book, dealing with the world's fast approaching and most stupendous crisis. Send 1/7 to your bookseller for a copy, or to the author, Rev. H. G. J. Howe, Rectory, Gladesville, N.S.W.

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ADVANTAGES OF BEING LITTLE

Lord Meath's "Memories of the Twentieth Century" is a mine of anecdote. Of the Irish stories this is one of the best:

A London tradesman of diminutive stature, having heard of the number of Irish estates which were in the market, and the ridiculous sums which were being asked for them by their owners, thought it an excellent time to purchase, and to become a real owner of the soil, and thus to acquire a social position to which formerly he could never have aspired. So he bought an estate, and eventually crossed over to Ireland to visit his newly acquired property. Having heard that their new landlord was to arrive by a certain train, a crowd of his tenants went to the station to meet him and see what manner of man he might be. They formed up into two lines. In due time the little tradesman arrived, and found himself being anxiously inspected as he walked down this lengthy avenue of tenants. There was a dead silence as he passed between the lines, until a voice was heard saying, "Bedad! This fellow will be as hard to shoot as a jacksnipe."

TO PARENTS.

For some time past we have inserted a paragraph in this paper asking if you have realised the importance of sex instruction for your children in a clean wholesome manner. The response has been to a certain extent satisfactory, but we feel we have a sacred duty to try and reach thousands of other parents for the sake of the rising generation. You can by sending 1/- in stamps or P.N. obtain a 24 page instructive Report for 1923/24 and eight more booklets to help parents, boys, girls, youths and maidens.

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IDENTIFIED.

"Do you think that Professor Kidder meant anything by it?"

"What?"

"He advertised a lecture on 'Fools.' I bought a ticket and it said 'Admit One.'"

BACK TO THE OLD WAYS.

Rafferty: "The new boss of the factory'll be an old-fashioned man, I'm thinkin'."

O'Hara: "He's so old-fashioned he will be takin' the belts from the drive wheels and replacin' them with suspenders."

THE WINNING COLOR.

A wealthy girl from America was attending a social function at a country house in England.

"You American girls have not such healthy complexions as we have," said an English duchess to the girl. "I always wonder why our noblemen take such a fancy to your white faces."

"It isn't our white faces that attract them," responded the American girl; "it's our green-backs."

AGREED.

A bank takes on a number of young men during the summer. On their salary receipts is printed a legend something like this:

"Your salary is your personal business—a confidential matter—and should not be disclosed to anybody else."

One of the new boys in signing this receipt added:

"I won't mention it to anybody. I'm just as much ashamed of it as you are."

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A class of small boys was asked to describe the meaning of Soviet. One small boy wrote: "A word used in middle-class households to describe napkins."

Visitor (to butler who is showing him through the picture gallery): That's a fine portrait! Is it an old master? Butler: No, that's the old missus.

SOMETHING LEFT OUT.

Vulgar Customer (disgustedly): "Hi, waiter, what d'you call this stuff?"

Waiter: "That ver' good soup, Creme Reine."

Vulgar Customer: "I can taste the rain all right, but the cook's forgot the cream."

THE MAJORITY MODEL.

"Yes, my friends," said the theological lecturer, "some admire Moses, who instituted the old law; some, Paul, who spread the new. But after all, which character in the Bible has had the largest following?" As he paused, a voice from the back bench shouted: "Ananias!"

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DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

SUNDAY.

"I have called you friends, for all things that I have heard of My Father I have made known unto you."—John, 15, 15.

It is a great privilege to be called a servant of God; but Jesus says to His disciples, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends." He admits them into a closer relationship than the old prophets who were called servants of the Most High. A friend is far more than a servant; he is treated as an equal, taken into one's confidence, shares one's joys and sorrows, and is more than the mere passing acquaintance of a day. A friend is admitted to our home, treated not as a stranger, but as an honored inmate who is always welcome, and never comes too often, nor stays too long. Such the Master wishes to be to each one of His disciples. Yes, and more. He would be our constant companion. A friend may not be always able to be with us; other duties make demands upon his time and attention, and the best of friends may not always feel inclined for a visit, but Jesus is a friend who is always close at hand, ready for every emergency. A friend who knows us at our very worst, and yet loves us, who understands us more thoroughly than we understand ourselves and yet cares for us, whose patience never wavers whatever our mood, whose loving tenderness never faileth, who never forgets us though we may sometimes forget Him. He makes known to us all His purposes, yet how little time we spend listening to His voice. Many a time has He called on you of an evening, waiting patiently to have a word with you, but you have been so busy with other concerns, you have let Him wait in vain. To enjoy His friendship, you must spare some time for Him, some thought. Could an earthly friend bear the treatment and neglect you give him? "Whosoever will be a friend of the world is the enemy of God."

MONDAY.

"Ye are My friends if ye do whatsoever I command you."—John, 15, 14.

Thank God for friends! They meet us on life's journey

And help to shorten many a weary mile.
At every turn in life we meet a comrade,
But some may only walk with us awhile.

And some will give us just a passing greeting,

And hasten on—too slow for theirs our pace.

Ah! Many a comrade who with us life started

Has long since far outstripped us in life's race.

And some whom we had thought would be companions

E'en to the end, have turned another way.
They found fresh comrades, and they left our pathway;

A brief farewell—for us they would not stay.

But there is One will tread with us life's journey,

Will guide us onward, all our wants will tend;

Each step He knows, and He will be our comrade,

If we will let Him, to the very end.

TUESDAY.

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—Jas., 4, 4.

If your most special friend has an enemy, you cannot be friends with that enemy and be loyal to your friend at the same time. "No man can serve two masters." "Ye cannot serve God and mammon." We all know what is meant by "a worldly person"; one who is taken up with the fashions and the pleasures of the world. There are some who just live to dress, their whole thoughts are taken up with the adornment of their poor bodies which will soon wax old and perish. "Wherewithal shall we be clothed is the sole subject of thought and conversation. There are a few who live to eat. Their god is their appetite, and they are always eager for the next meal. There are others who live for pleasure. They cannot rest in their homes, which should be the place of rest, but are ever eager to hear or see some new thing, like the Athenians of old. They live in a world of sensation, feeding on ashes, their souls crave no higher food. None such can be the friends of God. In order to be a friend to anyone we must have the same tastes, we must also seek to please them, and avoid doing anything to which they have a strong objection. It will be our object to gain their approval, and live up to their estimation of us. If you are the friend of God, you will be much in His company, you will often read His love letters to you, you will love His friends, and ever be seeking to get others in some way or other to know Him too. You will love His house, His day, His word, all that will help you to know more of His character. Worldly things will lose their fascination, and the new love will expel the old. Instead of groping with the muck rake amongst the dust of earth, you will have your eye on the golden crown which the angel holds above your head, and you will be longing and hasting to the day when you shall see Him face to face, when you will say to all, "This is MY Beloved, and this is MY FRIEND." He who was your friend here will be your friend for evermore.

WEDNESDAY.

"If thou hast run with the footmen and they have wearied thee . . . then how wilt thou do in the swelling of Jordan."—Jer., 12, 5.

If your heart were burning now with the love of Jesus,

Would you not by actions show all His love so precious?

Surely you would cease from sin, and from deeds unholy,

You would then be truly clean, truly meek and lowly.

If your faith were mighty now, brave to meet all danger,

To that strength which fears no foe, you would be no stranger.

All things you would gladly do which your King commanded,

And the armies you pursue soon would be disbanded.

Why, then, all these doubtings now? Why these sins besetting?

Why this breaking of each vow, constantly regretting?

Ah, you linger and hang back from all God would give you,

Therefore you these blessings lack though He doth receive you.

And too oft you look within. There you know you never

Will see aught but wrong and sin though you look for ever.

Every virtue such as these cometh from Him solely,

Thine the fulness which is His, looking to Him wholly.

THURSDAY.

"Herein is My Father glorified that ye bear much fruit."—John, 15, 8.

A friend of mine said, "Work is not fruit."—She is one who cannot bear any contradiction of her statements; but it started the question, "Are works fruit?" Jesus said, "Every tree that bringeth forth not good fruit is hewn down and cast into the fire. Wherefore, by your fruits ye shall know them." Not everyone that saith unto Me Lord, Lord, shall enter into the kingdom of heaven, but he THAT DOETH the will of My Father which is in heaven. She has got that idea fixed in her mind, of being not doing good, which is very good as an idea, but it does not work out. No one can be very good without attempting to do good. The sheep and goats were judged according to what they did or did not do. In one verse we are told what are the fruits of the Spirit—"Love, joy, peace, etc." Love is never content with feeling love, it wants to show itself in giving, in doing, in rendering service in every possible way to the one beloved. "He that doeth the will of My Father." What is the will of God? Is it not that we should be fruitful in every good work? What is God's will for you? It is that you should use that talent or those talents to glorify Him. Seek first the anointing of the Spirit, and that Spirit will lead you to do more than you ever dreamed of. Consecrate all your powers to Him who gave them, and numberless opportunities for serving Him will open up. "He that heareth these sayings of Mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and every one that heareth these sayings of Mine and doeth them not shall be likened unto a foolish man which built his house upon the sand."

FRIDAY.

"They say and do not."—Matt., 23, 3.
'Tis by deeds, not words, that the soul aspires,

And to higher attainments mounts.
It isn't the things that the heart desires,
But the deeds we do which counts.

It isn't in dreaming of by and by
That our conquests will be won.
Each day we are sowing what cannot die
In the smallest task well done.

Just faithfully giving our love to all
Whom we pass on life's highway,
Denying ourselves at each duty's call,
Just doing our best each day.

Just living for others, and heeding not
The briars which pierce our feet.
Oh, life is worth living, whatever our lot,
If we make it for others more sweet.

By doing, not dreaming, when this life is past,

We shall welcome our great reward,
And shall hear the gladdening words at the last,

"Enter into the joy of your Lord."

SATURDAY.

"Their righteousness is of Me, saith the Lord."—Isa., 54, 11.

"In the Lord have I righteousness and strength."—Isa., 54, 17.

"All our righteousness is as filthy rags."—Isa., 64, 6.

"He leadeth me in the paths of righteousness for His name's sake."—Ps., 23, 4.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Heb., 12, 1.

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Wage Slavery—

(Continued from page 10.)

Under this system the minimum wage to be paid ceases to be determined by a market rate dependent on supply and demand and is based upon the equitable value of productivity.

It will readily be conceded that this programme, much as it departs from ordinarily accepted ideas, does not involve a violent reconstruction of society or the collapse of civilisation. All it does call for is a clear recognition of the fact that the moral factor is an essential element in any satisfactory solution of an economic problem, and that it cannot be evaded, let alone ignored. In so far as they have considered justice at all, the economists have treated it as a social virtue instead of what it is—a personal virtue which ought always to determine the relations of man with man. "Social justice," says Mr. Heydon, "in point of fact does not exist in any real sense: it is merely an analogue of justice when that vague concept, the Social Organism, is treated as analogous to the individual. The same half-analogy gives us the phrase the Public Conscience: it does not exist otherwise than as the sum total of individual consciences; neither does Social Justice except as a sum of individual justices." It follows from this that the evils under review are not remediable by legislation. The most that legislation can do is to mitigate them in their grosser forms. Legislation cannot advance much in front of public opinion, and a personal sense of justice in each individual is the necessary prerequisite of just legislation. The Socialists have rendered a disservice to the cause they seek to serve by pinning their faith to legislation and thus, by imposing on the State the duty of ensuring that justice shall be done, leave no scope for that personal justice whereon any State action must necessarily be based. As Mr. Heydon remarks, "the Gilbertian position arises of the citizens in private deciding that justice is no affair of theirs, and referring it to themselves as rulers; whereupon they, as rulers, take the opinion of themselves as private citizens and, finding it adverse, decide that the time is not ripe for action." The desire for prosperity is the greatest incentive to human effort, and the world to-day is more prosperous than in any preceding age. But prosperity may be a blessing, or it may be a curse, involving the ultimate decay and death of a civilisation, according to the use we make of it. History is eloquent with examples in attestation of this truth. Self-sacrifice is life-giving; self-indulgence sooner or later breeds degeneration. "The substitution of the State for God," says Mr. Heydon, "exalts it to a position of quite artificial importance, and correspondingly depresses the units that compose it to the position of negligible beings that will perish soon. . . . Insignificant cogs in a vast meaningless machine. In this process the workers suffer most; they lose individuality altogether and become Labor, a commodity of certain wealth-producing value to the Moloch-State, to be kept in a state of efficiency like well-oiled machines. Yet each workman is a human being, created intensely individualistic by his Maker, seeking his own happiness with such singleness of purpose that natural morality is barely sufficient to restrain him, and he requires restraint by the most powerful agent ever devised by Divine Wisdom—supernatural hope and fear. And this our would-be guides have tried to laugh out of court."

We earnestly commend the careful study of Mr. Heydon's very remarkable book to every reader of "Business Efficiency" who really desires to see the promotion of justice in human affairs and the avoidance by our civilisation of those now well-charted rocks whereon earlier civilisations have foundered. (I will gladly supply copies.—Ed., "Grit.")



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FAMINE IN IRELAND.

Reports received in Sydney recently have indicated that a state of famine exists in Ireland owing to the failure of the potato crop on the west coast. Yesterday the local executive of the Save the Children Fund received advice by cable that Miss Eglantyne Jebb, Hon. Secretary of the British Save the Children Fund, of which she shared with the late Lord Weardale the honor of founding, accompanied by Miss Cecilia John, formerly of Melbourne, was going to Ireland to investigate the famine conditions which are reported to equal, if not exceed, those of 1879. The British Save the Children Fund, true to the policy of immediately going to the relief of children of any country, already has opened an appeal and will administer funds committed to it.

Sydney citizens who wish to help in this relief work are invited to send donations, specially designated, to the Hon. Treasurer of the Save the Children Fund, 38a Pitt-street, Sydney. Such money will be cabled promptly.

"GRIT" SUBSCRIPTIONS.

Received to 13/2/25, and where not mentioned the amount received is 10/-: D. Bowman, 14/2/26; Miss H. Doust, 28/2/26; Rev. L. H. Jagers, 15s., 30/6/25; W. A. Clark, £1 11s., 10/9/25; E. W. Bolus, 15/1/26; Mrs. W. Wallace, 15s., 30/6/25.

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