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Grit.

A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION.

VOL. XXIII, No. 7.

Twopence.

SYDNEY, APRIL 18, 1929.

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JESSUP FOR GRIT.

**MAROUBRA
SPEEDWAY.
COSTS £2,000
EACH YEAR
AND THE LIFE
OF ONE PERSON.**

I CAN'T
SWALLOW
THIS.
IT IS
TOO
MUTCH!

A LIFE A YEAR FOR £2000!
The resumption of Maroubra Speedway land for a public playground was urged by Mr. Mutch, M.L.A., speaking at Maroubra Junction last night.
"Randwick Council gets £2000 a year rent from the speedway," he said. "At least one man is killed there every year—and it's easily worth £2000 to prevent that."

**AFTER SWALLOWING THE LIQUOR CAMEL
AS OFTEN AS IT WAS PUT BEFORE HIM
WITHOUT COMMENT — MR. T.D. MUTCH —
(ONE TIME MINISTER FOR EDUCATION) STRAINS
AT THE SPEEDWAY GNAT —**

(IT IS MUTCH TOO FUNNY—)

Straining at a Gnat and Swallowing a Camel

ESTABLISHED 1890

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**MACHINE CASE
MAKERS**

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FRUIT OF FREEDOM TO DRINK.

DRINK IS A CONQUERING SCOURGE.

Each day some fruit of the liquor evil comes to maturity. Most people forget the long, slow, costly process by which this fruit has ripened. To-day a charming woman came to see me with two truly beautiful children. I have known her for some years, have known the pathetic story of her husband's drinking. I know the splendid jobs he has lost, the privations she has endured, the handicap the children have had imposed on them. The last straw has been placed on her overburdened shoulders—he is now to be arrested for a crime. Multiply this by 1,000 and even then the tale is not told. Read these incidents, culled from our Press:—

WOMEN MENACED.

That women and children were exposed to grave danger from half-drunken hoodlums and other undesirables who lurked in the shadows of Fotheringham Street was the allegation of Ald. Woolley at Marrickville Council.

He claimed that the street was not sufficiently illuminated, and urged Council to take action before something serious occurred. The place was the meeting ground for hooligans, whose behaviour was disgusting. Wholesale drinking was indulged in, and vile language was used.

"Women have been forced to flee for safety from half-drunken louts," he went on. "Even men walk in the middle of the street to escape danger, and children are too terrified to use the thoroughfare at all."

CLUNG TO RAILS AS TRAIN APPROACHED.

To save a man under the influence of liquor from being cut to pieces by a train at Newtown, his friend had to punch him into unconsciousness, then lift him clear of the rails.

This was the story told Newtown-Marrickville Ambulance when they were called to remove the intoxicated man, who was suffering from severe abrasions occasioned by his fall to the rails.

His friend stated that he was seeing the injured man home, and that when they reached Newtown Station he fell from the platform to the track.

Lying on the rails, he firmly refused to move, and his friend, to his horror, noticed a fast train approaching in the distance.

Leaping to the track, he tried to drag him clear, and when this failed he punched him heavily on the jaw and pushed him clear a few seconds before the train thundered over the spot where the injured man had lain.

When the ambulance officers arrived they found the rescuer sitting on the platform, crying bitterly because of the drastic measures he had used to save his friend.

ASSAULTED BY HUSBAND.

When Louis Hampton Taylor, aged 36, a mechanic, arrived home at 3 a.m. with six other men, he asked his wife where the beer was he had in the house. She told him that she had thrown it away, and after his friends had gone, he accused her of offending his companions and struck her several times in both her eyes, knocking her down.

At the Glebe Court Taylor was sentenced to three months' imprisonment for assaulting his wife.

Mrs. Taylor, who appeared in court with two discoloured eyes and a badly swollen face, said that her nephew intervened and

saved her. She went to a hospital, but while in the hospital grounds her husband demanded that she go home with him, and, as a result, she did not receive attention.

JUDGE WOULD NOT BAR A "SPOT."

That he abstain from strong drink was a condition of the release of William Robert Debnam (34), crane driver, who pleaded guilty at Darlinghurst Quarter Sessions to a charge of breaking and entering with intent to steal.

But Judge Curlewis tempered the decree when Debnam, who was bound over for three years on his own surety, said that "a man, after a hard day's work, likes a glass of drink."

"I would not enforce the order to that extent," said the judge.

WIFE STABS HUSBAND.

When John Mulder (42) arrived at his home in Carlton his wife, Mary (34) demanded a drink, and an altercation ensued. Mulder was stabbed in the groin with a table knife, the wound not being serious. The police subsequently arrested Mary Mulder on a charge of unlawfully wounding.

BOY CONVICTED OF ASSAULT.

In a case at the Maitland Quarter Sessions, in which Michael McDermott (16) was charged with a serious offence against a 14-year-old girl at Hexham, the jury brought in a verdict of guilty of common assault, with a recommendation to mercy on account of the accused's age. A rider was added that if there had been no liquor in the case there would have been no trial.

His Honor sentenced accused to imprisonment for 12 months, but the sentence was suspended on the accused entering into a recognisance to be of good behaviour for 12 months.

ALARMS DANCE PARTY.

John Murray (29), a marine engineer, who said that he had come to Perth for Christmas from the north, where he had been shooting buffaloes for Vesty's meat works, was found not guilty of wounding Ernest Rex (29), an engineer.

Mr. Justice Burnside said that the offence occurred during a drunken orgy, in which a party of young men and women were drinking and dancing.

Accused admitted having fired a revolver through the roof and into the floor, but denied that he had any intention of shooting anyone.

YOUNG MEN FOR TRIAL.

There were some hectic hours during a recent Saturday afternoon at the Darlinghurst Hotel, at the corner of Rose and Ivy Streets, Darlinghurst.

As an outcome of the happenings then and there, two young men in their early twenties—Albert Kellow and John Anthony Johnson (or Sinclair)—were committed from Redfern Police Court for trial at Sydney Quarter Sessions on April 3, on a charge

of having inflicted grievous bodily harm on Leslie Joel, the licensee of the hotel.

Mr. S. Laidlaw, S.M., fixed the bail at £50, with sureties in a like amount for each of the men he sent for trial.

Furthermore, another young man—Raymond James Riley (22)—was fined £5 and ordered to pay 16/6 compensation, in default four months' hard labour, on a charge of having maliciously damaged 40 beer mugs and 16 glasses, the property of Leslie Joel, and valued at £3/4/-.

"DISGRACE TO CANBERRA."

Serious allegations regarding the sale of liquor at Canberra were made at a meeting of the Citizens' Association.

It was stated that scenes of drunkenness enacted at the Commission cafés were a disgrace to Canberra. Drunkenness, it was asserted, was increasing in an alarming manner.

Mr. J. E. Edwards moved: "That this Association expresses its dissatisfaction with the continuance of the degrading temporary system under which liquor is being sold."

The motion was agreed to unanimously, and ordered to be forwarded to the Minister for Home Affairs (Mr. Abbott).

The high prices charged for liquor, compared with those ruling in other capitals, was also severely criticised. It was decided that a deputation should wait upon the Commissioners and urge that prices should be reduced to "a reasonable level."

ADMITTED HE WAS DRUNK.

But Who Drove the Car?

Magistrate is Puzzled.

Peculiar circumstances surrounded the charge of driving a car while under the influence of liquor, preferred against William Sorrell, motor salesman, at the Central Police Court.

Sorrell admitted being drunk at the time of his arrest, but vehemently denied being at the steering-wheel. Constable Ferguson was equally emphatic that he was.

Police alleged that defendant was driving his car along William Street, City. A constable noticed the erratic course made by the machine, and, commandeering a taxicab, gave chase, subsequently overtaking Sorrell's car. When defendant alighted, police stated he was too drunk to stand.

The story for the defence was that Sorrell had had several whiskies about an hour earlier, and, realising he was not in a fit condition to control a car, asked William Tomlinson, a friend of his, to drive him home. Tomlinson consented, and when nearing Dowling Street, remarked that the car appeared to be dragging on one side.

An investigation proved that the rear back tyre was partly flat. Returning to the front of the machine he saw Constable Ferguson motioning Sorrell to get out.

"You have been drinking," said the constable, "and are not in a fit condition to drive."

Tomlinson was emphatic that he explained that he was driving, but the policeman is equally sure that there was no other man anywhere near the car.

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SHALL I LEAVE THE CHURCH?

IMPROVE ON THE CHURCH

Says Ward Adair, editor of "Railroad Men," and he will leave it. But the substitute "must unquestionably be a more potent instrument for righteousness and spiritual conquest than the Church."

After thirty-five years in the Church—thirty-five years in which he had observed the weaknesses of the institution founded on the teachings of Christ—a man of the pew weighs the alternatives as he considers the prospect of leaving the Church. Ward Adair, editor of "Railroad Men," a monthly publication for the employees of the New York Central Lines, writes in "The Homiletic Review" (New York) that he became a member of the Church reluctantly in the first place. "No young man," he says, "ever shunned, resisted, evaded, rebuffed the Church of God more than I did." Brought to bay at last by his own conscience, he could resist no more. His years in the Church have been years of spiritual victory and "the anchor has always held," but now he hears that the Church is a failure, and should be abandoned. Very well, he replies:

"If the modern contention is true, that the Church has outlived her usefulness and that we must look elsewhere for succor, I want to be among the first to volunteer for membership in that better organization which is to succeed her."

"Frankly, I am disappointed with many things about the Church. I find her programme lacking in grasp and aggressiveness, her methods bungling and unintelligent, her leadership inadequate, and her opportunities bigger than she is able to cope with. It is not an uncommon experience to go to church on a Sunday morning, and come away unblest and unfed. Nor is this primarily the fault of the pew. Given a precious half-hour in which to declare the most vital message to the welfare of the world that the human mind could possibly conceive, the chance is frequently forfeited, while the preacher takes time to discuss extraneous issues, or to demonstrate how poorly he has prepared himself for a priceless opportunity."

It was while reflecting on these conditions that Mr. Adair wrote to a neighbour, asking him to speak at a men's club dinner on "The Church in B. as Seen by a Friendly Outsider." Came the reply: "My old boss used to say that you couldn't criticise the business methods of a man who was making money." To this outsider the Church seemed to be "getting along very nicely," and in its own way "doing a pretty good job," and he added: "Certainly it doesn't miss, in the least, the few men like myself who find themselves unable frankly and honestly to accept her fundamental doctrines and beliefs, but who can not for the life of them present to the world any better organization for doing for humanity what the Church is doing." Here Mr. Adair reaches his thesis:

"When upright and broadminded and

kindly men, of the stamp of my neighbour, are successful in their search, and find a superior organization to supplant the Christian Church of the present day, I will feel it both my duty and my privilege to leave an institution that is marred by imperfections, and give time, effort and allegiance to the newer and better instrument for the welfare of the human family, and for the bringing of the kingdom of God on earth. And if the new organization shall meet these simple specifications, its theology will be a matter of small moment to me. I make but one stipulation—it must unquestionably be a more potent instrument for righteousness, comfort, brotherhood and spiritual conquest than the Church."

"If the brilliant minds in the realm of atheism, agnosticism, indifferentism and simple nonconformity would unite their powers to invent a new and better agency, it would seem altogether possible, with the boundless increase of enlightenment which the centuries have brought, to improve vastly upon the loosely organized and poorly managed organization which twelve ignorant men brought into being nineteen centuries ago. They could not muster a single educated man, while the forces of unfaith to-day can command the enthusiastic support of a goodly number of college-trained men. The original group had no influence; in fact, they had the bitterest opposition from the best people of their day, and were persecuted unto the death. Those who do not adhere to the Church at the present day have nothing whatever to fear from persecution, and they have tremendously powerful influences at their beck and call."

"And yet the creation of the new and preferable institution to take the place of the Church seems far from easy. Long and patient thought, both individual and collective, has been employed at the task for many years without making any perceptible headway. It might not be unjust to say that the visible prospect of success is not one whit more in evidence than it was five hundred years ago."

What of the other ethnic religions? Buddhism has its converts here. "A magazine article informs us that some 14,000 Americans are now allied with the worship of some one of the many Oriental deities." But as Mr. Adair sees it, "weighed in the merciless balance of what it has brought forth, there is no Oriental religion that appears like a good trade for the Christian Church. The deal savours too much of setting the clock back two thousand years, or carrying a lighted candle to walk by when the summer sun is at high noon. 'We are not of the night, but of the day.'" What of

atheism, then? Mr. Adair answers:

"Here again the difficulties presented by the alternatives are sometimes greater than are involved in the Christian status quo. What of notable benefit has unbelief conferred upon the world or upon those who have espoused it? Observation leads one to believe that they have become more sour and uneasy, less useful and attractive, and that the change, instead of being for the better has been for the worse. Clifford, after casting out the last vestige of his faith, declared, 'I have seen the sun shine out of an empty heaven upon a soulless earth, and have felt with utter loneliness that the Great Companion was dead.' In his memorable article, 'Proposed Substitutes for Religion,' Goldwyn Smith concludes: 'The denial of the existence of God and of a future state is, in a word, the dethronement of conscience; and society will pass, to say the least, through a very dangerous period before the social conscience can fill the vacant throne.'"

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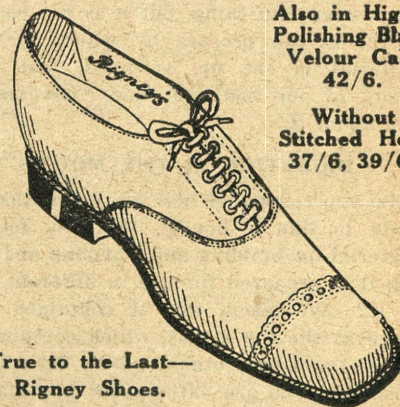
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THE BODY AND TEMPERANCE.

Lesson VI.

FOOD: HOW THE BODY PREPARES IT FOR USE.

Teacher's Note.—This will be found to be an interesting lesson. It has, like the second, great value for the children apart from its temperance aspect. Every effort should be made to give it as simply as possible—to let the broad outlines be quite plain to the class—and, above all, to bring it into close touch with the child's personal life by apt word or illustration. The technical names are of little importance compared with the principles of the digestive functions.

Introduction.—Have you ever heard how some newspapers are printed? A large sheet of paper is put in at one end of the printing machine, and by the time it has got to the other end the paper has been covered with print, folded and cut just ready for the reader. We think this is a very wonderful thing, but it is not so wonderful as the process by which our food material is cut up, softened, and made ready in our body for use. Let me tell you about it.

DIGESTION IN THE MOUTH.

Do you remember how we learnt that our body is like a house; that the food or material for building and warming and moving it is prepared for use in different parts of it? We learnt that it contained three storeys: the top storey, which contains the mouth, and two others. Now let us suppose that you are eating your breakfast of bread and butter and a nice new laid egg. You have just put some egg and a piece of bread and butter in your mouth. What happens to it? First of all it is taken by the tongue and front teeth, moved about by them, and as this is being done the back teeth crush it into a soft pulp. All the time, out of six little taps called glands, a liquid called saliva is poured to moisten it. This saliva has a very wonderful property; it will turn starch (which will not dissolve in water) into sugar. Now there is a great deal of starch in bread, as we learnt in Lesson II., and this must all be turned into sugar before it can be used in our body. So you see how important it is to chew food well before you swallow it. (The teacher should amplify and illustrate this, and make it clear that all food should be well chewed to soften it, but the starchy

food especially so, in order to change the indigestible starch into easily digested sugar. The children may again be asked to notice that a piece of bread tastes sweeter if chewed a little time. It is because the starch has been converted into sugar.)

DIGESTION IN THE STOMACH.

Next, it goes down the gullet, past the middle storey, which, you remember, is called the abdomen. Here it enters into a large bag (shaped like a big pear) called the stomach. [The children may be told that the Highland bagpipe is made from the stomach of a pig: the human stomach is very like this in shape, the size being about 10in. by 5in.] All over the inside of this bag are very many little glands containing a liquid or juice called **gastric juice**. When the bread, butter and egg or other food comes into the stomach, this gastric juice pours out upon it. At the same time the stomach begins to move about in order that the gastric juice may get to each portion of the food and so soften it. For in the gastric juice there is something (called pepsin) which is acid, and which has the power of dissolving [explain what dissolve means] all the building foods, such as lean meat, egg and cheese. So when the bread, and butter and egg comes near this juice, what happens? The butter is not dissolved by it, because the juice cannot change fat or oil. Neither is the starch in the bread, for this has been dissolved by the saliva, but there is something else in bread (called gluten) which is a building food and which the gastric juice quickly

turns into liquid. The egg also is dissolved, and so all the starchy and nitrogenous foods are now turned into liquid. When this process is quite finished a little door called "The Watchman" opens the stomach and lets the food into a long pipe called the intestine. This door will be open when you are in health till the stomach has done its work. What happens to the food in the intestine?

DIGESTION IN THE INTESTINE.

Here the food finds another liquid ready to dissolve it. This liquid comes from the liver and is called bile. Now bile is something like soda: it cannot dissolve starch or building-up foods, but it can dissolve fat and oil. So now the butter is digested, and, therefore, all this food also is quite liquid (just like milk), and is ready to be used in all parts of the body. Let us see how this has been done.

The starchy foods have been digested by the saliva.

The building foods have been digested by the gastric juice.

The fats and oils have been digested by the bile.

So all have now been made ready to build up, or warm, or give force to the body. Stop. I may have made a mistake. I think I remember some children who, when they are in a hurry, don't chew their bread and butter at all, but just send it into the stomach as fast as they can! The starch cannot be changed into sugar then. No; but Nature has provided for this! In the intestine is a fourth juice called by a hard name [pancreatic juice] which mixes with the food when it gets there; if there are any parts not dissolved it can dissolve them. So if any child gulps his food, his careless-

(Continued on page 10.)

BLACKBOARD SUMMARY.

FOOD IS PREPARED for use in the—

- I. MOUTH, by Saliva, which turns the starch to sugar, which will dissolve.
- II. STOMACH, by the Gastric Juice which dissolves the building food.
- III. INTESTINE, by the Bile, which dissolves the fats.

The food is then like milk, and passes into the Blood to be used in—

Building	} To the Body.
Warming	
Giving Force	

A RIGHT DESIRE.

Not to inquire was possible for our forefathers, but it is not possible for us. With our intellectual growth has come an inexpressible anxiety to possess the highest truth attainable by us.

This desire is not sinful, not presumptuous, but really one of the best and purest of our instincts, being nothing else than the sterling honesty of the intellect, seeking the harmony of concordant truth, and utterly disinterested.

P. G. LAMERTON.

NOTHING DENIED TO WORK.

If you have great talents industry will improve them; if you have but moderate abilities industry will supply their deficiency. Nothing is denied to well-directed labour; nothing is to be obtained without it.

JOSHUA REYNOLDS.

THE KEY OF KNOWLEDGE.

Doubt is the key of knowledge. He who never doubts, never examines. He who never examines discovers nothing. He who discovers nothing is blind, and will remain so.

If you find no reason to doubt concerning the opinions of your fathers, keep to them; they will be sufficient for you. If you find any reason to doubt concerning them, seek the truth.

BOLINGBROKE.

THE REAL TEST.

If labour is judged by actual production, then all labour is vain. The test of work, as it is the test of life itself, is an inner one, the end that underlies it, the spirit in which it is done, the motive that inspires it.

HUGH BLACK.

HUMANITY—RELIGION.

The tendency of the religions of all time has been to care more for religion than for humanity; Christ cared more for humanity than for religion—rather, His care for humanity was the chief expression of His religion. He was not indifferent to observances, but the practices of the people bulked in His thoughts before the practices of the Church.

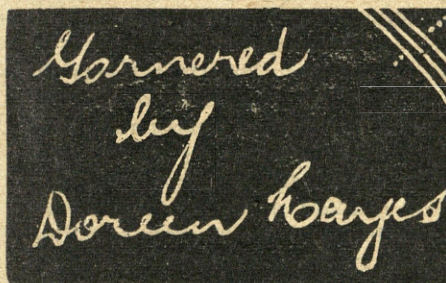
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Grains of Gold Worth Picking Up

**COMPARISONS.**

Deep the stream and silent—
Scarce I hear its flow—
What a noise its current
Made few days ago!

Round the stones it fretted
On its shallow way—
Babbling in vexation
Over each delay.

Came the heavy rainfall,
Swelled the river's might—
Now its stony troubles
Are unheeded quite.

So, when our complaining
Tells of constant strife,
With some moveless hindrance
In our path of life;

What we need is only
Fulness of our own—
If the current deepen,
Never mind the stone;

Let the fuller nature
Flow its mass above,
Cover it with pity,
Cover it with love.

WILLIAM SMITH.

Work is no disgrace, but idleness is.

Success is nought, endeavour's all.

Genius begins great works; labour alone finishes them.

SCIENCE IS NOT IRRELIGIOUS.

So far from science being irreligious, as many think, it is the neglect of science that is irreligious—it is the refusal to study the surrounding creation that is irreligious... Devotion to science is a tacit worship—a tacit recognition of worth in the things studied, and by implication in their Cause. It is not a mere lip-homage, but a homage expressed in actions—not a mere professed respect, but a respect proved by the sacrifice of time, thought and labour.

HERBERT SPENCER.

A TONIC.

There are no more precious and tonic pages in history than the records of men who have faced unpopularity, odium, hatred, ridicule, detraction, in obedience to an inward voice, and never lost courage and good nature.

JOHN BURROUGHS.

IT IS GOOD TO DOUBT.

Doubt is one of the most blessed states a man can be in. It is the purifier of thought.

Until he has doubted and then thought, faith to a man is mere credulity. . . . No man can live in this nineteenth century and not have doubts. . . . All great truths are doubttable. I don't say doubtful, but doubttable.

HENRY DRUMMOND.

NO PURPOSE—NO MAN.

The man without a purpose is like a ship without a rudder; a waif, a nothing, a no-man.

Have a purpose in life . . . and having it, throw all the strength of mind and muscle that you have into it.

THE GUIDE WITHIN.

Instead of being content to be borne along by external forces and controlled by external influences, man must himself direct and carry on the process of his spiritual development; he must take his higher life into his own hands.

For the path of spiritual development no guidance is required except what comes from within—the guidance of Nature, which is given to all of us in proportion as we ask for it, accept it, use it.

FROM THE CREED OF CHRIST.

Inspiration is nothing without work.

Those who bring sunshine to the lives of others cannot keep it from themselves.

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DISCREDITS MEDICINAL VALUE OF ALCOHOL.

Noted Physician and Surgeon of Chicago says Value of Alcohol as Medicine is Far Outweighed by its Injurious Effects—Not Used Except for External Purposes—Declares Ninety Per Cent. of Prescriptions are Dishonest.

(Article continued from last week's issue.)

In regard to the habitual use of alcohol by healthy persons, all authorities agree that it is a luxury, that it is unnecessary for the growth and maintenance of the body and that it neither promotes greater healthfulness, nor in any way retards the onset of disease.

Bad Effects of Abuse of Alcohol.

The bad effects of the abuse of alcohol can be seen in hospitals, prisons and asylums of all countries, especially those where the population is addicted to spirits. A large percentage of crime is admittedly done under the influence of alcohol. Alcohol is responsible for a large part of the poverty and misery of the lower classes of the populations. Many of the admissions to lunatic asylums are due to alcohol. It would not be an exaggeration to say that drink has done more injury to mankind than has been done by such great plagues as cancer and tuberculosis combined. It is responsible for a large portion of the venereal diseases that occur. The facts which I have presented above are not merely my impressions; they are taken from the textbooks of the best authorities on pharmacology, the science of the action of drugs.

Need for Prohibition.

In view of these scientific facts, if a nation could by legislation eliminate the curse of drink, with its resulting misery and death, legislation to that effect should be passed overnight and rigidly enforced. Fortunately, in this country, such legislation has been passed. It has been fairly well enforced; not as effectively as it can be enforced in the future, but it has been sufficiently well enforced to have made a wonderful improvement in the health and well-being of our people as a whole. In some States it has been much more effectively enforced than in others.

Reduction in Beer Consumption.

There has been a great diminution in the amount of alcohol consumed by the people of this country since the passage of prohibition. The consumption of beer has been almost entirely eliminated. Accurate statistics properly accumulated would show probably that less than five or possibly less than three per cent. of the amount of beer is consumed in the United States that was consumed in the old pre-war days. The total amount of alcohol consumed in drink is probably less than ten per cent. of the amount that was consumed in the pre-war days.

The childish chatter of many individuals who are opposed to prohibition that there is more liquor in the country to-day than ever before can easily be shown to be un-

true. The arguments of those who are opposed to prohibition that everybody is drinking and that everybody is making beer and moonshine can easily be controverted by a careful analysis of the facts. The opposition to prohibition has become with some men a fixed idea, an obsession which makes it impossible for them to treat the problem fairly or intelligently.

Survey Needed.

One of the most important things that can be done at this time would be a survey, by the Federal Government, of the actual state of facts in regard to prohibition throughout the country made by a properly qualified governmental body with ample facilities to do the work effectively, as is done by the government in estimating the amount of the wheat crop or cotton crop of the country. The facts in regard to prohibition could probably be quite as accurately estimated as the amount of wheat or cotton raised, and for years such government estimates have been in close keeping with the actual amounts produced.

A Great Success.

Taking into consideration the fact that drink has been an almost universal and century-old habit of the human race, the results secured by prohibition in this country in the last nine years must be accepted as a great success for this movement.

In wiping out a great curse like drink or like slavery, it is to be expected that such an effort would meet with serious opposition and that success can only be secured after years of effort. This was true of slavery, and it will be true of drink.

Fortunately for the United States, the Eighteenth Amendment is now a part of our Constitution. It can not be repealed except by the co-joint action of at least 36 States. No legislation by Congress can so modify the definition of intoxicating liquors as to permit the manufacture, sale and transportation of liquors that are in fact intoxicating.

The question as to whether a liquor is intoxicating or not is not a matter of scientific medical opinion at all, but is a matter of common knowledge and common sense. It is a matter of common knowledge that a man could get drunk on the old beer that was manufactured before prohibition which contained from 3 to 4 per cent. of alcohol, and it is a matter of commonsense that if a man can get drunk on such beer he can get drunk on beer containing 2.75 per cent. of alcohol by drinking a few more glasses or a few more bottles.

Must Be Continued.

We are, therefore, in a position where our experiment with prohibition must be con-

tinued for a number of years. The experiment should be continued in a logical, orderly, scientific way. The Eighteenth Amendment should be thoroughly enforced in all parts of the country by the Federal, State and municipal governments. If this is done, the Eighteenth Amendment will accomplish more for the personal hygiene and public health of the people of this country than any legislation ever passed.

Great Decrease in Drinking.

One of the most important steps that can be taken in this experiment at this time, when there is a great deal of controversy over the success or failure of the Eighteenth Amendment, would be the appointment of the Federal body which I have already referred to, a body appointed for the purpose of obtaining definite and positive knowledge as to the existing state of facts in regard to the amount of liquor consumed in this country as compared with the pre-war days. This will, I believe, show that prohibition is even to-day at least 90 per cent. successful in the sense that it has eliminated 90 per cent. of the alcohol which was formerly consumed per capita. It is to be hoped that Mr. Hoover, who was so overwhelmingly endorsed at the recent election, running on a dry platform, will undertake this complete survey in order that the country may know the true facts of the situation.

The Eighteenth Amendment is a part of our Constitution and should be made as effective as possible. Every man knows and every woman knows, whether they drink or not, that they are better off and that the boys and girls of this country are better off without drink.

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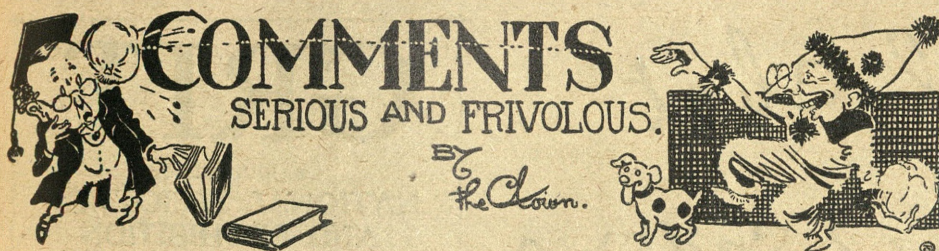
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PASS "GRIT" ON!



A drinking place is the first place the police look for criminals and the last place anyone looks for decency.

Canberra, the city of splendid distances, is a costly experiment in building a capital, and while the Commonwealth Government were toiling uphill they clamped the brakes on by making beer suds available and giving a welcome to the booze that the civilized world is slowly but surely saying good-bye to.

"At a meeting held at the Civic Centre in Canberra, an organisation was formed which will be known as the Federal Capital Territory License League."

Unfurl the proud banner,
The Brewers are calling
The free and enlightened
To march to their aid!
With beer at a tanner
Their loss is appalling,
But firm and unfrightened
They stick to the Trade!

In grand, altruistic,
Persistent endeavour
They study the toilers'
Privations and needs:
Then wax eulogistic,
Belaud them for ever—
The kind barley-spoilers'
Benevolent deeds!

Flock up to the standard!
The foemen are pressing
The ranks of the sodden,
So, brethren, strike
Both frequently and hard
To gain the rich blessing
Which lets the down-trodden
Get drunk when they like!

IGNORANT FISHERMEN.

A breezy characteristic of the "National Guardian," which claims to be "the only Trade paper in Scotland," is its disarming candour. It calls a spade a spade, and is never lost for an expletive, whatever else it may be at a loss for in polemical warfare. This time it is Rev. Hassall Hanmer (the new Secretary of the Scottish Temperance Alliance—more power to his elbow) who has "gone and done it." What he said we are not very clearly told. But we have it on the authority of the "National Guardian" that it is stuff that will not go down in Scotland—"anyway, except in communities where an ignorant mass of fishermen are dominated by their equally ignorant but much more energetic wives." Ignorance is rather a relative term, and since, not long before his death, their great compatriot, Lord Kelvin, pleaded guilty to ignorance, the Scottish fisher-wives may take courage. But we hope that they will not think more highly of themselves than they ought to think at the Victor-Hugo-like tribute paid to their superior energy—coming, as it does, from such a source. But the invective is superb, and is, we presume, aimed at the Scottish fisher communities which, in defence of home and hearth, have outlawed the traffic on which and for which the "National Guardian" lives. The "ignorant fishermen" expression is, however, "a wee bit" unfortunate for its authors. One seems to remember that once before in this world's story a band of "ignorant fishermen" were pioneers of a better

order. The fact was, God had confounded the wise and revealed His wisdom to—such as are sneered at by the "National Guardian"! Nevertheless, they turned the world upside down. If God is on the side of "ignorant fishermen"—and we believe He is in the "dry" fishing areas to-day—then the "National Guardian" may as well hold its peace. God plus "ignorant fishermen" will always be in the majority, whatever odds in the way of wealth, custom and political prestige may be ranged on the other side.

HE PLAYED THE GAME.

What finer epitaph can stand,
Or who can earn a fairer name,
When Time at last has played his hand
Regardless of the mocking roar;
Regardless of the final score,
To fight it out, raw blow for blow,
Until your time has come to go,
Or out beyond all praise or blame
Beyond the sunset's purple glow,
Where fate can write against your name,
This closing line for friend or foe,
HE PLAYED THE GAME?

ALL'S SAFE.

The leaders of the liquor evil are free to take a trip abroad, they have nothing to fear—the complacent government have not only left them alone, but give no promise of embarrassing those responsible for the greatest modern scourge.

Mr. Bavin goes to England and the rest of our highly paid legislators are free to enjoy a six months' holiday and attend to any private business they may have at the expense of the country.

The Government are at no pains to cultivate the prohibitionists, they despise us so thoroughly they only harrow us.

We are not worth a political cent.

We have no leadership.

No money, no organisation; as the coloured man says, we have "no nothing."

Drink goes its merry devilish way, leaving a trail of death, misery, disaster and ruin behind it and no one really minds, we are as used to it as a blind man to his blindness, the dirty man to his dirtiness, or the poor man to his poorness.

IT IS MORE BLESSED TO GIVE THAN TO LEND AND IT COSTS ABOUT THE SAME.

I have before me a card with these words on it:—

"When some people borrow a dollar, they think they own it."

A friend sat in the chair opposite to this to-day and said, "That is all too true. I have many thousands advanced on properties and people who have not, they say because they cannot, paid the interest, and yet are staying at the most expensive hotels, driving in expensive cars and having the time of their life."

The problem of to-day is not the higher cost of living, but the appalling cost of luxury.

The gay crowd who make what is called Society, have two great failings, snobbery and hypocrisy. Many of them are just skim milk, and sour at that, and they parade around with the cream label on them.

NO DEATHS FROM POISON ALCOHOL OVER CHRISTMAS, SAYS DR. DORAN.

In his report, just submitted to Assistant Secretary Lowman of the Treasury, Federal Prohibition Commissioner Doran found cause for encouragement in the fact that no deaths due to poison alcohol had been reported to him during the Christmas holidays.

In this respect, Dr. Doran said, as quoted by the Associated Press, "a great advance had been made over other years, when such deaths had frequently occurred. He stated that there had been a few deaths from acute alcoholism, but laid the lack of deaths from poison alcohol to the education of the public, as well as to the fact that the Government has used a new formula in rendering industrial alcohol unfit for beverage purposes.

The man in the automobile may be opposed to the Eighteenth Amendment, but he will immediately discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who took a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved we are all dry. When the exigency of modern life demands a clear brain and instant decision in order to save thousands of lives and millions of property, we are all dry.—Senator Borah, of Idaho.

Prohibition is coming, not going; it is winning, not losing. The clamour we hear is the clamour of the defeated; it is not the voice of America.—The Chicago "Evening Post."

"Die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow."—Abraham Lincoln.

"If your foot slips, you may recover your balance; but if your mouth slips, you cannot recall your words."—Chinese Proverb.

In the province of Quebec under government sale of liquor, official complaints of bootlegging increased from 2,929 in 1922, to 8,136 in 1927.

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A Personal Chat with my readers

TEN YEARS AFTER.

Is it ten years since Australia tumbled headlong into the war? To some it seems but yesterday, to some it is impossible to remember those days. We do well to recall those days and to pledge ourselves that they shall never come again. Wilson Clough touches a deep note in these lines:—

"Ten years have stalked in slow procession by.

But they and all they spell can not erase
A shivered tree against the saddest sky

That ever shrouded earth; a shell-shot
space

Where broken shapes in khaki blankets lie,
Some moaning in the slanting spears of
rain,

Some peaceful with the peace of those
who die;

Hoarse guns that crack and crash—again
—again;

Lead feet that drag along a dull, wet lane,
Chill streams that from the rusty helmets
flow,

And sodden clothes; and dank winds that
complain

And scourge the flesh, and wring the
heart below.

Ah, comrades! When the wind and sky
are grey,

Ten years ago may be but yesterday."

ANZAC DAY.

We are once again called upon to commemorate the landing at Gallipoli, the day that brought the word "Anzac" into being and demonstrated the initiative and courage of the Australian and New Zealand troops. I can only hope that the commemoration will further emphasise that war is wrong, useless, cruel beyond words, and that it belongs to the dark ages, and civilised peoples ought to be ashamed to adopt a method that never has settled any dispute, and christian people ought, by the very spirit of their lives, make war impossible.

Nameless like the warrior beneath the stone is this tribute in "The Saturday Review" (London), which may apply to all that the Cenotaph commemorates:

"Here are twelve roses. Let me count them
over

Before I lay them on the rock-washed
stone

One for my wounded batman, drowned off
Dover,

Who got me out of No Man's Land alone;
These three for Matthews, and his mad
twin brothers,

Missing at Ypres . . . their names are
on the Gate;

And this for John . . . No, I'll not name
the others,

They only shared the common, gallant
fate.

Let the names go; they let life go so
lightly,

Why drag them down with clumsy words
let fall

By one particular grief? An end so knightly
Bids us keep silence. Unknown warriors
all,

They strove and passed, and these few
scarlet roses

Show that a new faith springs where dead
hope closes."

BEAUTIFYING THE COMMONPLACE.

I have often watched the sun perform its evening miracle. I have seen the dull, grey, gloomy unattractive clouds like a great frown on the face of the sky, and then just as the sun was going to bed, it smiled and the clouds responded with a riot of gold, crimson and pink so delicate as to hold one spellbound. What a transformation; what a miracle! I have seen dull, grey days, commonplace, irksome, uncongenial duties, and the weary monotony of life made beautiful by love, until these things became a pleasure and the lilt of music lingered with them with the persistence of a perfume.

I have seen a dull church, an unattractive bible and a stodgy preacher transformed by the miracle of God's presence.

The following poem tells the same story. It was written by a girl of nineteen who is in domestic service, but who found the Saviour who also became her Friend:—

"Lord of all pots and pans and things, since
I've no time to be

A saint by doing lovely things, or watching
late with Thee,

Or dreaming in the dawnlight, or storming
Heaven's gates,

Make me a saint by getting meals, and
washing up the plates.

"Although I must have Martha's hands, I
have a Mary mind;

And when I black the boots and shoes, Thy
sandals, Lord, I find.

GRIT

A JOURNAL OF
NATIONAL EFFICIENCY
AND PROHIBITION

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

Editor: ROBERT B. S. HAMMOND.

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SYDNEY, APRIL 18, 1929.

I think of how they trod the earth, what
time I scrub the floor;

Accept this meditation, Lord, I haven't
time for more.

"Warm all the kitchen with Thy love, and
light it with Thy peace;

Forgive me all my worrying, and make all
grumbling cease.

Thou who didst love to give men food, in
room, or by the sea,

Accept this service that I do; I do it unto
Thee."

A Hospital Sunday Fund
has been launched and I
hope the clergy will give
some consideration to my

reasons for opposing this movement.

Firstly, it is a duplicate appeal. The church-going people are appealed to when the general public are appealed to and are most responsive to this general appeal, and there seems to me no justification for double-banking in their case; no other section of the community is treated in this way. Secondly, the Church people have a definite responsibility for their own hospitals, such as St. Luke's (Anglican), Memorial Hospital, Waverley (Methodist), and St. Vincent's (Roman Catholic), as well as being the most substantial givers to other hospitals, and there is no justification for appealing to them specifically as a unit for such other hospitals. Thirdly, every Church is definitely responsible for children's homes and other specific charities, and, consequently, are already carrying charitable burdens beyond those carried by any other section of the community. Fourthly, such

(Continued on page 10.)

PROOF POSITIVE.

WHAT HOOVER HAS DELIVERED U.S.A. FROM.

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

When the "Prohibitionist" President-elect, Mr. Hoover, gave Governor of New York State, "Alcohol" Smith, a 5 to 1 beating for the Presidential Honour, the "dry" Hoover simultaneously informed an element, whom clever statisticians aver: Gargle—individually—their tonsils with over one million miles of spaghetti annually, when not otherwise engaged leaning upon the "peg-legs" of barrel organs they continually crank, or dragging money-begging monkeys around, that Uncle Sam and his red-blooded Americans intended to control the destiny of U.S.A. An approximate majority of 7,000,000 personal votes to Mr. Hoover: "forty" States to the "dry" Mr. Hoover, and "eight" to the "wet" Smith, and "four hundred and forty-four" Electoral votes, to the "dry" Mr. Hoover, to "eighty-seven" for the "wet" "Alcohol" Smith, is significant of the above fact, and Proof Positive About Prohibition Being A Success.

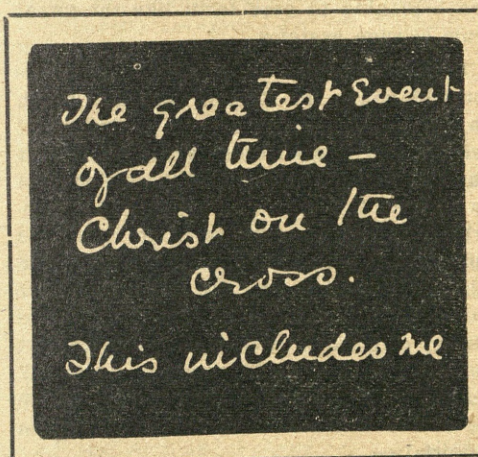
The defeat of the "wets" was a rout—a massacre—a slaughter—a debacle—in fact, Smith didn't even carry his own Ward, let alone his own State, and when his own Ward and own State rebelled with nausea at him, what was the reason? "His own Ward and State knew him, and those who have to live with this man, know him best." The "eight" states of the "forty-eight" in the Union of U.S.A. that supported him were "six" in the South that openly boast that they'll vote for a "nigger" in preference to a Republican, and Massachusetts and Rhode Island in the North which voted the straight Catholic ticket, because they were told to vote for "Alcohol" Smith by the priests.

Every state in the Union had a "Roman Catholic Church-Al Smith Fund." Were it not for the Protestant "wets" and the Catholic vote, he wouldn't have gained 10,000 votes in his own "home State" of New York. That "Alcohol" Smith's defeat was a landslide—an avalanche—a catastrophe—is a fact beyond all doubt that "wet" Aussie Propaganda would suggest were the truth not so infallible. I refer my reader to America's greatest Political Expert, Mr. Chester Rowell, who writes:—

"Everywhere, however, Democratic and Republican comments alike join in hoping that, under Governor Smith's leadership, or some other, the Democratic party may survive. In Democratic circles the situation is accepted as critical, with full realisation that it is by no means certain that there will be any Democratic party four or eight years from now. In Republican circles this prospect is greeted not with glee, but regret. No Republican politician wants the Democratic party to die, or to become so weak as to be negligible. Republicans realise only too vividly how dependent their own party

is on the stability of its opposition. They wish it just enough success to keep it going. The present danger is that it may lack even that.

"At least the Democrats did not fail for lack of spending money. With the biggest campaign fund on record, they spent a million and a half beyond even that. By putting a 'business man' at the head they made a business as well as a political failure, and now they are bankrupt in both money and votes. But they had full opportunity to 'make their case.' If they did not make it, it was because, in the popular judgment, there was none to make.



"Parties have survived worse defeats. Besides, the Democratic party this year got the greatest vote in its history. There are plenty of Democrats. Hoover merely overwhelmed it with a greater vote. What has happened to the Democratic party is worse than defeat. It is disruption.

"My one regret is: There will never be another 'wet' drive, and there is no more 'wet' party to provide me with a target in America, so thoroughly have we demoralised and paralysed the liquor interests here." Harry Carr says:—

DEMOCRATIC FUTURES.

"Had Governor Smith been able to carry his own State, his voice in the councils of his party would obviously have been heard with greater respect. As matters stand, he is still the nominal party leader and will be for the next four years, but that he can gain actual leadership or win even a possibility of being considered for the Presidency in 1932, seems unlikely. Had his 'wet' views been emphasised before his nomination to the extent that they were afterward, he would undoubtedly have faced a fight at Houston that probably would have prevented his selection by the party. In view of the result in Virginia, Florida, North Carolina and Texas and the smallness of the Democratic majority in the other Southern States, the South, which acquiesced but doubtfully

in the Houston proceedings, would insist upon a veto another time.

"The only certainties in the situation, so far as it can be diagnosed at present, are that in 1932 the Democratic nominee will not be a Tammany man or a 'wet.'"

Governor "Alcohol" Smith never once—in his campaign—gave any intimation of what his principles were outside Prohibition, which he attacked from every angle and threatened to destroy. Chester Rowell again comments:—

"It will take two generations to clean up the dirt," said Will Rogers, whose own 'anti-bunk' platform was not taken as seriously as it deserved. Doubtless two generations is an over estimate. The American people forget quicker than that. But that there is plenty of debris to clean up, and that it will take a long time to do it, is undeniable.

"Full-page advertisements directly appealing to religious prejudice were printed in the cities where there was a large Catholic vote, over the signatures of the Democratic committees. With the best of efforts, on the Republican side, to keep this issue out of recognised politics—nobody could keep it out of the dark corners—it was the Democrats who constantly dragged it back into the centre of the campaign. That they did it, consciously, to use religion as a means of getting votes, was clear. In addition, literature attacking Mr. Hoover's citizenship, attacking his religion, and vilifying his war career, were circulated at least semi-officially."

As Mr. Rowell said in his first excerpt herein: "They spent a million and a half beyond, etc." It can be concluded that they threw all the "Roman Catholic and Foreign Liquor Subsidy" around like drunken sailors would their pay off. "Alcohol" Smith promised more "good jobs" than all the world's confidence men promised all the mugs that ever got their gills entangled in the meshes of the nets spread throughout "Suckerdom." New York's "Flapper Mayor," James Walker, was to be Postmaster-General. "Jakie" Raskob was to be Secretary of the Treasury. "Hinky Dink" Kenna was to be Secretary of War. "Riordan" of the Livestock World was to be Secretary of Commerce. Mr. Kenny, Kildea, O'Shea, Olvany and O'Day, of Tammany, were to fill the five expected Supreme Court vacancies. The "water-bottle dries" (wet inside and dry out), Daniels, Glass, Moody, Shepherd and Pat Harrison were to get Treasury jobs. Ex-saloon man, Jerry Kilduff was to be in charge of Prohibition. Jim Reed was to be Secretary of the Interior. Mac. Adoo was to be Secretary of Works. The Farmers' Relief was to be consummated by Commissions, of which Jerry Mahoney was to be Commissioner of Pig Stys. Rafaelo Tolano was to be Commissioner of Fowl Houses, and the Commissionerships of Manure Heaps, Stables, Cow Yards, Highways, Fences, Gates, Rat Traps, Dog Houses, Cow

(Continued on page 10.)

Personal Chat—

(Continued from page 8.)

a move would result in duplicating organisations, as the Churches would claim and seek the gifts now obtained by the Saturday Fund, and deplete that fund to swell their own Sunday gifts. Fifthly, there is a growing feeling that the hospital is no longer exclusively serving the purpose that once gave it an irresistible appeal to the humane and the generous. It is common knowledge that many who are comfortably off now use hospitals once exclusively devoted to those unable to afford medical care.

The first business of the hospital is to put pressure on the patients who can afford to pay, and not to permit them to be the object of charity.

If one-third of the hospital was available to paying patients, and the other wards were free to those without means, such an appeal as is now contemplated would be unnecessary.

I know, as do all the clergy, the splendid work the hospitals are doing, but we also know how often they are imposed upon. I do not believe we are helping them by falling in with this proposal.

The Editor

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Proof Positive—

(Continued from page 9.)

Bails, Silos, Grain Elevators, Mouse Poison, were a few choice jobs for the relief of the Farmer, that were to fall to Jack Johnson, Tom Sharkey, Sam Langford, Izzy Jacobstein, "Pollock Joe" Kowalski, "Dago Frank" Lombardo, Ignatiz Blobatz, Mike Kilpatrick, Dennis O'Fallon, Patrick O'Dooley and Guiseppe Romano. "Alcohol" Smith's Presidency was to become a disease. His Cabinet was to be bacteria, and "Smith"—as "Bob" Shuler termed him—was to be the principal "germ."

What I said in an article, written and compiled in Camden, New Jersey: "The 'wets' will yell that religious hatred and intolerance defeated them," I have proven again to be right. The cowardly underhanded tactics of "Alcohol" Smith's sponsors are beginning to ooze forth like the sweat from sewage systems.

Prohibition—like all the other great reform blessings the Roman Catholic Church enjoys in America to-day—is a Protestant reform, and like all other great reforms, it has had to wade through all the viciousness as well as the mire and murk and mediocrity of the Liquor interests, to reach the "pinnacle," where Common Decency, the Rising Generation, and the Generations yet to be born, demanded of God the right to victory of Herbert Hoover over the greatest curse that Hell could produce—"Alcohol" Smith. I quote the "dripping-wet" Catholic owned William Randolph Hearst in an editorial:—

"It was Governor Smith who injected the liquor issue and the religious issue into the campaign; and it was on these issues that the campaign was waged by the Democratic candidates; and it was on these issues that the Democratic party was so overwhelmingly defeated.

"The Democratic party did not want the liquor issue. The dry states of the South and West kept that issue out of the platform; but Governor Smith, after he had received the nomination, and when the convention had adjourned, and when he had no right to add an issue to the platform, took upon himself the full responsibility of making the liquor question the leading issue of the campaign.

"Nor did the Democratic party want the religious issue. The blatant, bigoted Senator from Alabama, Tom Heflin, had been thoroughly suppressed, the religious issue had been thrown headlong out of the convention, and Governor Smith had been nominated without thought of his religion and without mention of his religion.

"Neither did the Republican party want the religious issue. No mention of it was even made in the Republican convention. No candidate, big or little, State or Federal, even referred to it in the whole campaign from beginning to end.

"Governor Smith injected it into the campaign in his Oklahoma speech; and thereafter every candidate in the whole Democratic party talked about little else, to the disgust of all intelligent and patriotic people, no matter what their doctrinal convictions might be."

Band of Hope Lessons—

(Continued from page 4.)

ness will be remedied by the juice which does the work that the saliva may have left undone. But if we don't chew our food, we give the juice in the intestine too much to do, and besides, the food must hurt the stomach as it passes through it in lumps. This often causes great pain, which might be avoided if we would eat slowly. Why then, some child may say, does a dog gulp his food? Because he is a flesh-eating animal, and flesh is digested or made soft in the stomach, not in the mouth. So when Carlo or Fido swallows a piece of meat whole, he is only doing what Nature teaches him.

HOW THE FOOD IS USED.

When all the food has been turned into milky liquid in this way, what happens? That part of it which has not passed into the blood already, goes into the long pipe called the **small intestine**, and there it is squeezed through the walls of the intestine into a multitude of little pipes, which in their turn carry it into the blood. Indeed, blood is made of food and is changed into a red colour by air which comes to it in the lungs. It is the same thing as the food which we put into our mouths, only it has been prepared for building up or warming or moving the body by the clever machinery, of which we have been learning in this lesson.

A GOOD LEAD! WHO WILL FOLLOW?

The General Secretary of the Band of Hope Union, Mr. E. Trafford, was recently giving a lecture on "The Mystery of the Brain," at Lithgow. At the close of the meeting a gentleman in the audience rose, and, after proposing a vote of thanks, offered two prizes, one of 5/- and another of 2/6, to any boy or girl who would take first and second place in an Essay Competition, the subject to be that of the lecture, "The Mystery of the Brain."

Temperance sympathisers could help the cause among the young by following this lead given in Lithgow. If children could be persuaded and encouraged to write essays on the lectures given by Mr. Trafford, the writing of the essay would help to consolidate the foundation laid by the lecture. The sum of seven shillings and sixpence would provide prizes for one lecture. Mr. Trafford is addressing on an average of eight meetings a week.

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LOCUSTS.

I read in a paper the other day what seemed to me a most interesting statement about locusts. The writer quotes from Arthur Mee's "Children's Newspaper," and says: "The locust plague in South Africa has led to the establishment of a new and flourishing industry. A factory has been started in Johannesburg, and there the insects are prepared in various ways and made up into cattle food, as well as poultry food, while for the use of human beings a locust-meal biscuit is manufactured, resembling a ginger-nut in colour, shape and size. It is nourishing and appetising, and is finding favour with white people as well as with black. . . . The locusts are also made into fertilisers for the land—a striking irony, the very creatures that have devastated the land being used to make it once more bring forth food in abundance." The article points out that the locust has been for centuries an article of diet in the East. It is permitted by the Law of Moses, and formed part of the food of John the Baptist. And here is perhaps the most interesting passage of all: "It might be thought that even locust swarms would not supply sufficient material for an industry of this kind, but few people outside a locust-stricken country have any idea how big a swarm really is. One that has passed over the Red Sea was two thousand square miles in extent, and was estimated to weigh 42,850 million tons." I am sure this will interest all my Ne's and Ni's. I would be glad if you would send me things that interest you—maybe I will be able to pass them on and that is always a nice and worthwhile thing to do.

—Uncle B.

BLOW OUT THE CANDLE.

Place a lighted candle on a small table at the end of the room. The person is blindfolded, and conducted to the table, and told to take four steps backwards then four steps forward and then attempt to blow out the candle. This game causes great fun.

OUR LETTER BAG.

A TRUE KNIGHT.

Annie Roberts, Kokako Native School, Waikaremoana, Hawke's Bay, New Zealand, writes: I have written to you before, but I have not yet seen my letter in the paper. I have been reading the "Sunday At Home," and I read a story which I think my cousins would like to read. Here it is:—

"A True Knight.

"One cold, wet morning a little girl stood crying outside a hall where a crowd of children stood waiting for breakfast which

was served free there. One little boy asked her what she was crying for. She said: 'Because my feet are so cold.' He then said, pulling off his cap, 'Here, stand on that.' Don't you think he was a gentleman?

(Dear Annie,—I am puzzled over your letter. It has only just reached me, but it is dated 28/6/28—more than eight months ago. I am sorry if a previous letter went astray. Your story is not only interesting, it is good. Thank you for telling it to us.—Uncle B.)

Victor Tunnickliff, Kokako Native School, Waikaremoana, Hawke's Bay, New Zealand, writes: I have not written to you before, and I would like to become one of your Ne's. Miss Harlow gave me a "Grit" to read, and I saw that you want children to distribute "Grits." I would also like to join the band of "go getters." Would you please send me some papers and I would try to help you? I have signed the Temperance Pledge. I have often said to myself: "I will never touch a drop of strong drink." I hope you will win what you have been trying to win for fifteen years.

The mill has closed down now and some of the people are going away. My father is the manager of the sawmill, and my brothers have a picture show. I often help them on Saturday nights.

(Dear Victor,—I am glad to have you as one of my Ne's and helpers. I am also delighted to hear you have signed the pledge—that is a most sensible and right thing to do. We all have an uphill road to travel and when we take a drink we clamp the brakes on and nothing could be more stupid than putting the brakes on while going up hill.—Uncle B.)

A GOOD STORY.

Aubrey Dawson, Kokako Native School, Waikaremoana, Wairoa, writes: I was very glad to see my letter in "Grit." I have a good story to tell you, told by Sister Jessie at Bible Class this morning. It is called "Fear and Faith." The story is about a man called Blondin, who was a tight rope walker. One day he went to the Niagara Falls to try to cross on his tight rope. Thousands of people flocked to see him cross the falls. He stretched a rope across and then walked across, balancing himself with a stick. He then wheeled a wheelbarrow across on the rope. One day he saw a man looking very interested. He asked the man if he would climb on his back while he walked across. But the man said, "I am sure you can do it, but I won't go with you." Then Blondin turned to a little boy who was standing beside him, and said, "Do you think I can do it?" "Yes," said the boy. "Well hop on my back." The boy at once

obeyed and they reached the other side in safety. The boy had faith in Blondin, but he also trusted him.

I received a very welcome letter from one of your Ne's called Arnold Ford. I haven't answered his letter yet, but I intend to do so. I haven't much leisure now, because after school I work in the local store until nine o'clock at night. My brother and I have each a bicycle which we ride to school. We live not very far from the big Waikaremoana Power House. It supplies a good many places in the North Island with power.

(Dear Aubrey,—Thank you for that splendid story. I have often told it to big audiences. It is the best and clearest illustration of faith I know. So many people believe the Lord Jesus can save them, but they don't trust Him to do so. Thank you again, and we will look forward to another story from you.—Uncle B.)

AN AWKWARD QUESTION.

Winnie Wai Wai, Kokako Native School, Hawkes Bay, New Zealand, writes: I have not written to you before, but I hope you will have me for one of your nieces. I am a Maori girl, and I am in Standard V. I am eleven years old. I like school very much. At dinner-time we have a good game at rounders. Did you like going to Sunday School when you were a boy? Well, I like Sunday School and day school. I had a little card given to me for learning the 23rd Psalm and the Books of the Bible. And now I'm learning the 103rd Psalm. Now, would you like a story? Well I'll tell you one about a Maori woman at Rotorua. Once there was an eruption at Rotorua. The people were scattering in all directions. There were flying stones and mud everywhere. Some of the houses were smashed to pieces. Well, there was a woman who had some children. She didn't like to leave her children alone. So she bent over them all night. The children were shivering with fear. The poor mother was stiff and tired. During the night the roof of the house fell on the mother's back. She held it up, and saved the children. Next morning she was found stiff and cold, but the children were safe under her. Wasn't she a brave mother? She gave her life for her children just as Jesus gave his life for us.

(Dear Winnie,—I am very pleased to have you as a Ni, and I was very interested in your letter. You ask me a very awkward question. The fact is I was not at all a good boy and they turned me out of the only Sunday School I ever went to. But thank God I found out how foolish and wrong I was, and have been enjoying Sunday Schools ever since.—Uncle B.)

ANOTHER STORY.

Hazel Dawson, Kokako Native School, Tuai P.O., Waikaremoana, writes: I haven't written to you for a long time, so I suppose you will think me a scallywag. But I hope you will forgive me. I am getting on well with my sums. A boy named Arnold Ford who writes to you wrote to my brother, Aubrey Dawson, and he said: "I think it is just lovely to belong to Uncle B's family." I think so too. I think I will tell you a story, it is called "The Beautiful Hands." Once three girls were trying to guess who had the most beautiful hands. The first

(Continued on page 12.)

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Seven to Seventeen—

(Continued from page 11.)

dipped hers in water then held them up to make them white. The second one put strawberry juice on hers to make them pink. The third girl gathered violets to make them smell nicely. Just then a haggard old woman came along and asked them to give her something. Not one of the girls would give her anything, but another girl who was near gave her a little parcel.

Suddenly the old woman turned into a beautiful angel. Then she asked the girls what they were talking about. They told her. She said: "The one who has the most beautiful hands is the one who helps the poor."

Uncle B, I hope you will like this story. I must close now.

(Dear Hazel,—I think it is lovely the way my nephews and nieces in New Zealand write stories to me.

I hope some day they will make up some beautiful stories of their own.

Did you ever read "Brer Rabbit"? Did you think of making up stories of Mr. Frog or Miss Butterfly? You have a try—they are most interesting animals and have as much fun and as many adventures as the humans do.—Uncle B.)

I WAS LAZY.

Major Ruawai, Kokako Native School, Hawke Bay, New Zealand, writes: I am a Maori boy; my name is Major Ruawai. I go to school where some of your nephews go, too. I was going to write before, but I was lazy. There's a saying: "Better late than never." Aubrey Dawson didn't come to school to-day, because he was sick. Tio Karaihe was very ill, but now he is better again. He was sick for four months. I think I will tell you a story. There was a Maori man named Henare. For about two weeks his cows kept going into another man's paddock, so this man went to Henare's home, and said: "If you don't look after your cows, I'll shoot them all."

"All right," said Henare, "if you keep your bees from coming into my paddock, I'll see that my cows stay out of your paddock."

Don't you think that Henare gave a smart answer?

(Dear Major,—So you own up to being lazy? Well, most people are, only they are not honest enough to confess it. It is a very dangerous disease being lazy. It keeps one from learning, from being healthy and succeeding. The five foolish Virgins were shut out of heaven just because they were lazy. You will want to watch out and, and you may well be afraid of a disease that is so nice and easy as laziness.—Uncle B.)

THE EMPHATIC DOCTOR.

Speaking in the Adelaide, S.A., Town Hall, last week, Dr. C. Duguid said the words "good health" might well have been added to the resolution where it stated that the closing of liquor bars at 1 o'clock on Saturdays was "in the interest of public order and good citizenship." Alcohol was never meant to be used as a beverage. He used quite a lot of it in his profession, but always on the outside of the body. The general opinion among members of the medical profession was that the use of alcohol was harmful, even if taken only in moderate quantities. (Applause.)

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We are never too old to learn. The man who thinks otherwise is missing opportunities to acquire knowledge and to assist others.

It is a well-established fact that the prevention of industrial accidents is more closely associated with the processes of education than with any other factor. Laws and rules can govern all operations, but if they are not observed, and if there is failure to apply intelligence in their application, then disaster is liable to occur. Experience shows that often someone else is injured when a man gives a wrong order or neglects to work in a safe manner.

**WHEN THE LIQUOR TRAFFIC HAD ITS
DAY IN BELOIT.**

In an open letter to the Chicago "Tribune" recently, President Maurer, of Beloit College, denies that the use of intoxicating liquors by students has increased since the passage of the Eighteenth Amendment. President Maurer was a student at Beloit when the city had the open saloon, and has been for several years the president of the College. He knows whereof he speaks, when he says: "In Beloit the use of intoxicating liquors as compared with the days when the city of Beloit had twenty-five open saloons, has greatly decreased, and while we are not scatheless, the College family is perfectly happy over the changed conditions since the Eighteenth Amendment. In fact, one wonders, with youth's increased tolerance, which has come about through the change in the world conditions since the war, if the situation would not be rather serious if the Colleges faced in the immediate community twenty-five or thirty open saloons."

**AUSTRALIAN BAND OF HOPE
NOTES.****SOUTH AUSTRALIA.**

A party of Band of Hope lads from Victoria visited Adelaide during Easter. A welcome was extended by the South Australian Band of Hope Union. Various functions, including a cricket match, were carried through.

On Easter Monday the visitors were motored to Mt. Barker, where the local Band of Hope entertained them.

The cricket match resulted in a win for the South Australian team, the scores being 75 Victoria and 88 South Australia.

The Mt. Barker Band of Hope has 375 members and claims to be the largest Band of Hope in the Commonwealth.

The arrangements were in the capable hands of Mr. Albert Keeling, State Secretary of the South Australian Band of Hope Union.

During the trip the lads responded at the various functions, thus being trained for service in this direction.

NEW SCHOOL LECTURER IN VICTORIA.

Mr. Geo. Gleddow has commenced duty as School Lecturer for the Victorian Band of Hope Union. Mr. Gleddow has been a teacher in the Tasmanian Education Department and is a temperance enthusiast.

**EXPRESSION WORK IN THE BAND OF
HOPE.**

A Band of Hope lad in Launceston drew attention to the fact that the step of a local public-house was painted red. This, he said, stood for danger. Quite right. "Don't step there" is good advice, is it not?

This would make an excellent blackboard illustration for your meeting. Better still, you could get the young folk to do the drawing themselves, not forgetting to make the step red.



HOW TO SPELL "CHOOK"!

A Sunday School teacher sends this delicious little tit-bit: "I was teaching my nephew to make letters. I said: 'This is the way to make N.' He answered: 'Do that spell chook?' I could not understand his question, till he said: 'You know. Dem fings what chickens have for muvvers!'"

Jock met his friend Sandy in the street. "Sandy," he said, "I wonder if you could oblige me wi' a cigarette?"

"But I thoct you said you'd stoppit smokin'?" said Sandy, reluctantly.

"Aweel," replied Jock, "I've reached the first stage. I've stoppit buyin'."

NATURALLY!

Five-year-old Freddie was spending the day with his aunt, and the child began to grow restless.

"Auntie," he said finally, "does God know everything?"

"Yes, dear, every little thing."

"Well, then," he said in a tone of conviction, "God knows I am hungry."

FORESIGHT.

"I told you not to go swimming."

"But the other boys p-pushed me in!"

"Then 'ow is it that your clothes aren't wet?"

"Well, when they said they were goin' to push me in, I took 'em off!"

A lady writer asks: "Does a woman prefer a husband who gives way to her, or the other sort?" What other sort?

ONCE THERE WAS A DODO.

Back in the days when skirts swept the ground, it wasn't unusual to see a daughter sweep a room.

HAUNTING MEMORY.

A certain golfer who is so completely absorbed in his pastime that mere domestic matters have long ceased to trouble him has a small son named William.

One evening, upon returning from the country club, his wife remarked, "William tells me he was caddying for you all afternoon."

"Is that so?" exclaimed the astonished man. "Well, now that you mention it, I thought I had seen that boy before."

ON TO THE LINGO.

A mountain school teacher corrected a boy who had said, "I ain't gwine thar."

"That's no way to talk. Listen:

"I am not going there; thou art not going there; he is not going there; we are not going there; you are not going there; they are not going there. Do you get the idea?"

"Yessur. They ain't nobody gwine!"

FASHIONABLE ALIBI.

He: "I should think your many activities would cause you to neglect the children."

She: "Oh, no—I employ a governess to do that."

EXTRA BAGGAGE.

Conductor (after stumbling over obstacle in the aisle): "Madam, you must not leave your valise in the aisle."

Coloured Lady: "Fo' de lan' sakes, dat ain't no valise; dat's mah foot."

SIX-CYLINDER SHOOTER.

He: "Billy the Kid, the famous Arizona desperado, killed nineteen men before he was twenty-one."

She: "What kind of a car did he drive?"

Love at first sight is possible, but it is always well to wipe off your spectacles and take a second look.

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"Grit" subscriptions received to 11/4/29, and where not mentioned, the amount is 11/-:—Miss L. M. Burlace, 6/-, 24/9/29; Mrs. Fisher, 6/-, 30/6/29; Mrs. H. Penberthy, 20/-, 20/10/29; Mrs. E. F. Rodda, 16/2/30; Mrs. G. Whalan, 9/-, 13/4/29; Mrs. A. Burrell, 28/2/30; T. S. Summerhayes, 14/2/30; A. R. Graham, 5/6, 11/7/29; Mrs. Weeks, 21/-, 30/11/29; Miss Ida Southwood, 7/- sales.

The following are paid to 30/12/29:—J. Bicket, Rev. C. C. Dunstan, Mrs. Holliday, W. W. Morris, W. E. Greenwood, M.H.R., 24/4; W. S. Gentle, Mrs. Arthur Hulme, 22/-; Holbrook School of Arts, 22/-; H. F. Jeskie; Mrs. I. Lupton, 20/-; Mrs. McCoy, 30/-; W. G. Manners, £3/13/-; Miss I. Noble, Miss M. Pritchard, Rev. J. K. Robertson, D. E. Weir, Rev. A. Graham, Mrs. Robb, Mrs. A. L. Wilson.

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DAILY INSPIRATION.

Selections by FAIRELIE THORNTON.
(Author of "Heart Cheer," etc.)

SUNDAY.

"Our Saviour Jesus Christ Who hath abolished death, and brought life and immortality to light through the Gospel."—2 Tim. 1: 10.

There is no death! The stars go down
To rise upon a farther shore;
And bright in heaven's jewelled crown
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer
showers
To golden grain or mellowed fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
And flowers may fade and pass away,
They only wait, through wintry hours,
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them dead.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there is no dead.

—Lytton.

MONDAY.

"A new heart also will I give you."—Ezek. 18: 21.

There is an originality of natural genius, but there is also an originality of a very plain understanding which has gained insight into God's Word through the teaching of His Spirit; and frequently, the plainer the understanding, the more original is the product, as the teaching of God's Spirit is uncoloured and undiluted—achromatic, as opticians term it. We meet it in the humblest natures. It is the originality of the heart as distinguished from the mind. "A new heart also will I give you."—Dr. Ker.

"When He the Spirit of truth shall come, He shall guide you into all truth."—John 16: 13.

"Who teacheth like Him?"—Job 36: 22.

"If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him."—James 1: 5.

TUESDAY.

"The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which was spiritual, but that which was natural, and afterward that which was spiritual."—1 Cor. 15: 5, 6.

'Tis first the good, and then the beautiful;
Not first the beautiful, and then the good,
First the rough seed sown in the rougher
bed,

Then the flower-blossom or the branching
wood.

Not first the bright, and after that the dark;
But first the dark, and after that the
light.

First the thick cloud, and then the rainbow
arc,

First the dark grave, then resurrection
light.

—Dr. H. Bonar.

WEDNESDAY.

"The flesh lusteth ginst the spirit and the spirit against the flesh."—Gal. 3: 17.

An old Indian asked a white man to give him some tobacco for his pipe. The man

gave him a loose handful from his pocket. The next day he came back and asked for the white man, "For," said he, "I found a quarter of a dollar among the tobacco." "Why don't you keep it?" asked a bystander. "I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'It is not yours, give it back to the owner.' The bad man say, 'Never mind, you got it, and it is your own.' The good man say, 'No, no, you must not keep it.' So I don't know what to do, and I think to go to sleep, but the good man and bad man keep talking all night, and trouble me, and now I bring the money back I feel good." Like the Indian, we have all a good man and a bad man within. The bad man is Temptation, the good man is Conscience.

—Anon.

THURSDAY.

"With what measure ye mete, it shall be measured to you again."—Matt. 7: 6.

There are loyal hearts, there are spirits
brave,

There are souls that are pure and true.
Then give to the world the best that you
have,

And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need.

Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave,

'Tis just what you are and do;

Then give to the world the best that you
have,

And the best will come back to you.

—Madeline Bridge.

FRIDAY.

"Ye will not come to me that ye might have life."—John 10: 10.

If a man is lost he has only himself to blame. It is told of some poor heathen, that to please their god, they put themselves to death thus: They took a little boat, went out into the deep water; then took a little vessel in their hands, put it over the boat, and then put the water into the boat. So they went on and on—the boat kept filling and filling; presently it began to tremble, and then sank, and thus they died. This is just what the sinner

does; he goes on in sin for a month. What is he doing? He is putting water in the boat. He goes on for a year; he goes on yet longer. Take care! The boat is filling, and the sinner is filling it. Stop! or it may sink for ever, and then the sinner will be guilty of self-murder.—T. Jones.

SATURDAY.

"Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost."—Titus 3: 5.

I am far from expecting heaven by my good works. By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such rewards. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth.—Segneri.

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A MESSAGE ON "SPIRITUAL POWER."

REV. R. GOODMAN.

By HELEN GRAHAM.

The wind blew gustily, the rain pattered with a vigor and persistency, that left the roadway splashy, the air was dank, the whole surround comfortless, yet, outside Sydney's Civic Hall, the signboard braved the elements and told its message that "sin enslaves, but Jesus saves." And in the basement, there foregathered a goodly company, drawn to that "room" by a power irresistible, magnetic, even the obsessing desire to be where "prayer is wont to be made."

Speaking on "Spiritual Power," the Rev. R. Goodman took as his text, verses 26 to 29 of 1st Corinthians, 1st chapter. He impressed the following truths on those privileged to hear. There is nothing more eagerly sought after in all its various aspects than power—whether physical power, reinforced by science and medicine, or intellectual power, buttressed by the schools and university, or financial power, behind which is the laborious efforts of millions of humans. Then there is impersonal power, the force of gravitation.

But when power is vested in a person, it possesses a totally different quality. It may be disastrous, as in the case of Lucifer, or glorified, radiant, as expressed in the most beautiful personality the world ever beheld—even the Lord Jesus Christ.

He said: "All power is given unto Me," and "ye shall receive power after the Holy Ghost is come upon you." God wills it, desires it, that every child of His should be a child of power. Verily there is a great need for "Spiritual Power." Of the sixteen hundred millions on the earth, twelve hundred millions have yet to be led into the knowledge of the Christ of God. Such power is needed to persuade the Mohammedan to give up his belief in fatalism, and become a responsible human being, to persuade the Orientals to give up their idols, and kneel before the Lord Jesus Christ, to utterly destroy the idolatrous systems, and all forms of unrighteousness of our so-called "civilisation," and persuade men and women to turn to the living God.

Exemplary power will fail to accomplish this end, educational power will fail, but the power of the Almighty God, that swept over Ireland seventy years ago in the Father Matthew Crusade, that captured America through the consecrated personality of Jonathan Edwards, that led Wales to the foot of the Cross through Evans—that, and that alone, will win all along the line.

If such spiritual power swept over Australia, the churches would be crowded, the gaols closed, the people would sing the new song. Surely such a manifestation is needed more than even the business life of a city.

This power cannot be bought with money as Simon thought. It is God's gift. He

takes hold of us, we are His servants. We do not take hold of God, and compel Him to do our will. Neither is His power manifested always in the strongest physically, the keenest intellectually. Murray McCheyne, David Brainard and Paul were "weak" bodily.

The two ways of expressing power are by "witnessing" and by "winning." A witness means a "martyr." The martyrs' blood has ever meant the rebirth of souls, for souls are ever won by true witnessing.

To attain this wonderful spiritual power, it is necessary to prepare to receive God in an unrestricted manner, to purge out all that hinders, to get rid of every known sin. There is no stereotyped way of receiving this gift. Sometimes it is by the laying on of hands, sometimes by direct appeal. It may be lost. The gift that brings salvation is abiding, but the power that renders services effective may go, as God's spirit is grieved. It is imperative to be submissive to God's will, to keep in constant touch with Him, to abide in Him, and not account ourselves wiser than Him, for "the foolishness of God is wiser than men, and the weakness of God is stronger than men, and God hath chosen the foolish things of the world to confound the mighty that no flesh should glory in His presence."

The following testimonies are amongst the many handed in at the meeting. If you are troubled in mind, body or estate, and cannot attend, send your requests to the Editor, and they will be faithfully dealt with. "It is seven years since I began to serve the Lord. He has been a wonderful friend to me all the time. Thank God for relief from a pressing financial burden. Praise God, my friend has come successfully through an operation. Thank God for the comforting message sent by Mr. Bradley at the time of our bereavement. Render

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thanks to God for healing a Christian who was suffering from sciatica. Four years ago I prayed for work at one of these meetings. God heard that prayer, and I render thanks unto Him. Thank God, one who was ill in hospital is home again. Just a note of thanksgiving for all God's goodness. Thank God my sister has given her heart to the Lord."

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EUROPE DRY IN TEN YEARS SAYS FORMER BREWER.

"Prohibition? All Europe will have it in ten years," said Ernest F. Distler, former brewer of Brooklyn, New York, in an interview published in the "Brooklyn Eagle" of June 20th. Mr. Distler gave this reason for his opinion:

"They see the good effects of the savings bank deposits in this country and they will follow . . . During my fifty-seven years in this country I have travelled back to Germany nine times, and I have had an opportunity to observe conditions. While I don't favour prohibition, myself, I believe it is here to stay, and that Germany and the rest of Europe, seeing the desirability of putting grain into bread instead of beer, will come around to it. Forty per cent. of Germany's food now comes in from other countries. Certainly, they will soon come to the conclusion they can't use any of this for beer."

THE PANAMA CANAL BUILT BY ABSTAINERS.

The engineer who built the Suez Canal set out to build the Panama Canal, but after two attempts he failed, lost seventy million pounds, and died of a broken heart. What was the chief cause of his failure? Mosquitoes and whisky. Under the mistaken notion that whisky staved off yellow fever, which followed the mosquito bites, the drink appetite was fostered so much that hundreds of men "died like flies," while others could not continue their work, and the project failed. In 1904 the Americans took the job in hand. The first thing they did was to declare Panama a Prohibition Area. No one was allowed to make, sell, or buy intoxicants of any kind there. Then they cleared out the mosquitoes, and in ten years the Canal was opened.

HOTELS WORTH WHILE.

National prohibition in the American Republic is begetting results of which it need not be ashamed, and they are in direct contrast to the prophecies of the wets. One of them is that prohibition is proving to be a financial boost to hotel-keeping. The American press has been picturing "the tallest, largest and most luxurious hotel in the world." The property on which it is to stand in Chicago has been secured at a three million dollar figure. It is to be fifty stories high, and is to be erected at an expenditure of 25,000,000 dollars.

Chicago, at least, is now prepared to pay for luxuriant eats and sleeps without being helped out by drinks.

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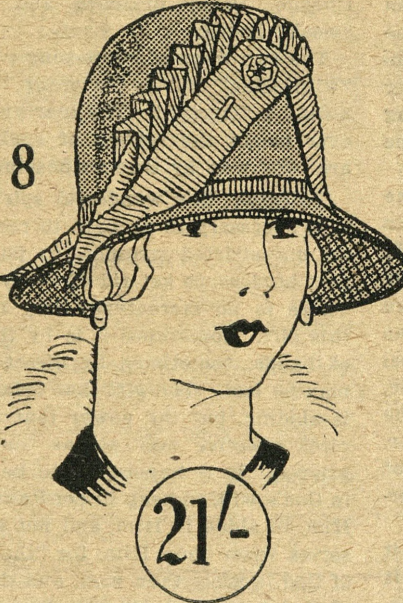
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