

Spirit.

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"BLAMELESS—FAULTLESS."

By HELEN GRAHAM.

There's so much to tell, and so little space to tell it in, that only the points of the address given at the Wednesday prayer meeting recently can be touched on.

The "firstly" of the address was based on Paul's letter to the Philippians, chapter 2, verse 15, where he urges them to be "blameless and harmless the sons of God, without rebuke in the midst of a crooked and perverse generation, among whom they should shine as lights in the world." The natural environment of mankind is in "crookedness and perversity." From such the very nutriment of the soul is obtained. Trials and crosses are not to be regarded as occasion for complaint either in individual lives or in the life of the Church itself. Rather should such experiences serve as opportunities for "the sons of God" to shine as lights, luminaries, glow worms, amidst the darkness of the environment. As the star in the darkness of the nightly sky makes it attractive, as the light makes the danger spot safe, so those who are blameless and harmless should shine as "lights in the world," and even become warning beacons to those who are travelling life's highway.

The "secondly" of the address was found in 1 Thessalonians, chapter 5, verse 23, namely: "And the very God of peace sanctify you wholly, and I pray God your whole spirit may be preserved blameless unto the coming of our Lord Jesus Christ."

There is a vital difference between "blameless" and "faultless." A child's badly spelt ill-constructed letter may be faulty in every way. But the parents to whom it is written would consider it blameless because of the wonderful love that culminated in the effort to write. The spirit behind the endeavor makes all the difference. Paul's prayer was that the Thessalonians might be "preserved blameless." Preservation implies protection from corruption. As all are liable to the corroding influences of environment, it is necessary to experience the very best preservatives, which are saturation of God's love, helpfulness of His fellowship, uplifting of the renewal in Him, comfort of His grace, abiding presence of His Spirit. Thus only is it possible for individuals and the Church of God to be "preserved blameless" in the midst of the natural environment in which the children of men live and move and have their being.

The "thirdly" of the address was 24th verse of Jude: "Unto Him Who is able to keep you from falling, and to present you 'faultless' before the presence of His Glory." He, and He only, enables us to live as "blameless"; He only preserves us as blameless; He only will present us as faultless; He covers our faults; He blots them out; He pays our debts; He enriches us with His grace. And when our school days here are ended, our 'testings done,' life's little day finished, He will present us "faultless" before the Presence of His Glory with exceeding joy.

Verily we may be hard to recognise, but He will know us. He will call us by name, He will own us, and our joy will be complete.

"Through illness I have been prevented from attending the wonderful prayer meetings. They are indeed a great help to myself and hundreds of sufferers in mind, body or estate."

"Thank God the woman prayed for a few weeks ago has made a good recovery. She wishes to praise God for His love and help."

"My husband, who is the son of a God-fearing mother, has turned his back on religion, and is most unkind to the children and myself. I greatly desire the prayers of some Christian people on his behalf, that God will work a miracle, and that the lessons he learnt at home and at Sunday school when a boy may yet bear fruit and help him to realise his sin. I sign myself a praying but unhappy wife."

"I desire to return thanks to God for His goodness in restoring my boy to health. He had a nervous breakdown and has now returned to work. Thank God. I too was the subject of prayer, and have been blessed beyond measure. What a wonderful God is ours!"

"Thank God for the great blessings I receive each Wednesday. And thank Him for the return home of a wandering son. God has abundantly answered prayer, and I am encouraged to ask for prayers for my other three sons. I desire spiritual blessings for them. I am an aged widow."

"Please pray that I may be enabled to provide a home for my four motherless children. By God's grace and strength I am doing my best. May He help me."

"Prayer is asked on behalf of a young man that God will take away the awful desire for drink and gambling, and will make him a new creature in Christ Jesus."

"Please pray for an old man of seventy-six who says he does not believe in the teachings of the Gospel."

"Three weeks ago prayer was offered at the Town Hall meeting for my granddaughter, who is disobedient and unkind to her mother. Last week she told her mother how sorry she was, and asked for forgiveness. This is the first time she has ex-

pressed sorrow for her conduct. I am sure God answered our prayer."

"Thank God for the help I receive from these wonderful meetings."

"Praise God that prayer offered here last Wednesday was wonderfully answered. I do indeed thank God for His help."

"Please pray for my mother, who has been ill for such a long time that she is losing heart."

"I thank God for the troubles I have had in my life, for they have drawn me nearer to Him, and I have experienced His comfort and grace every time."

"Six months ago I put in a petition on behalf of a returned soldier who had been gassed, and whose brain was affected, and who could not keep out of trouble. During these months he has been wonderfully helped and has never got into trouble once. Truly, I believe God answers prayer."

"I was left motherless at the age of six. During all these years God has kept myself and my sisters from evil. My daughter sends in a petition that she may pass her exam. I am a widow and she is my only support. Her father died before she was two. She is a fine Christian and a believer in prayer."

"Prayers are asked on behalf of the Maori Mission Conference to be held at Ruatuhua. There are many old problems to discuss, and we are seeking God's guidance that he may act in accord with His will."

Send along your petitions if you cannot attend these meetings. But whenever possible be present and get a blessing.

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McADOO v. SMITH.

SOME STRAIGHT TALK.

By JACK CREAGH.

The name of McAdoo does not mean much to the political machinery in Australia, but to U.S.A. it means a great deal. Mr. McAdoo is a Democrat, one of the leaders of the party. He is a "dry," and was one of the foremost political fighters to stand for Prohibition before the Eighteenth Amendment became law. During the last years he has fought for a square deal, and he is still fighting.

The year 1928 will see a great political fight, and the liquor interests will do their best to get a "wet" into the White House at Washington.

From a Prohibition standpoint, the latest utterance of Mr. McAdoo is important. He faces squarely both the situation and Al Smith, known as Al-cohol Smith, whom the "wets" are seeking to nominate for the Presidency.

Soon the two political parties, Republicans (in power) and the Democrats, will hold national conventions, and through them will select the men who will be nominated for the fight. That will mean the next President, and the next President will have greater responsibility put on him, both local and international, than perhaps, with the exception of President Wilson, has yet been the lot of a President.

PROHIBITION AND LAW ENFORCEMENT.

That was the title of Mr. McAdoo's address, and I have culled from various press reports certain pointers that have a very important bearing on the question. Richmond, Virginia, was the place of meeting. The Anti-Saloon League, W.C.T.U., and other leading societies arranged the affair. Bishop James Cannon, Junr., of the Southern Methodist Church, was the chairman.

Here, in part, is Mr. McAdoo's statement. Mr. McAdoo contradicted recent statements of Al Smith, Governor of New York State, and declared the liquor interests had captured political power in both New York and Maryland, and argued that to expect Prohibition enforcement from a President hostile to Prohibition was, upon the face of it, an absurdity. He said the issue was one that must be fought to a conclusion in the campaign of 1928. The supreme need is to put "law enforcement in the White House." An attempt is being made to convince the country that, no matter if a "wet" is elected President, the Constitution and laws will be enforced. This is both unsound and untrue; the White House in the hands of the liquor interests would be a veritable Gibraltar of offensive operations, and the doom of the Eighteenth Amendment would be written boldly upon the face of the Constitution.

Mr. McAdoo denied that in enforcing the Eighteenth Amendment the Federal Government was infringing State rights, pointing out

that 46 of the States had themselves ratified the amendment.

REFERENCE TO GOVERNOR AL SMITH.

Mr. McAdoo made a direct reference to Governor Al Smith in recounting that neither New York nor Maryland had a State Prohibition Enforcement Act, and declared that in both States the burden of enforcement had been left upon an insufficient staff of Federal agents. Considerable misunderstanding of the consequences of the repeal of the State Enforcement Act in New York has been created by recent utterances of the Governor of that State.

After giving his approval to the Act repealing the State Prohibition Law, Governor Smith now says:

"There devolves upon the State the sacred duty of sustaining the Eighteenth Amendment and the Volstead law. They are as much a part of the laws of this State as our own statutes and our State Constitution."

He then goes on to imply that even in the absence of a State Enforcement Act the police agencies of the State are available for the enforcement of Prohibition.

Governor Smith's effort is apparently to create the impression that no State Enforcement Statute is necessary, because even in the absence of such a statute the State officials are under an obligation to enforce the Volstead Act. This position is entirely misleading, and has no justification in law.

While it is, of course, true that the Eighteenth Amendment is a part of the laws of every State, the Eighteenth Amendment is not self-executing and requires an enforcement statute to put it into effect.

The Volstead Act is such a statute, but it is not true that the Volstead Act is a part of the laws of the State of New York.

Because the State Courts are thus without jurisdiction to enforce the Volstead Act, the police find themselves paralysed in any efforts they may make to enforce Prohibition in the State Courts.

The sacred duty upon State officials of which the Governor speaks doubtless exists, but the means of performing it were taken

away from them when jurisdiction over Prohibition offences was removed from the State Courts by the repeal of the Enforcement Act.

FEDERAL AID TO STATES.

Mr. McAdoo suggested that the Federal Government give financial aid to the States in Prohibition enforcement, somewhat after the manner of the Federal aid system by which the States are assisted in road building and other enterprises of national concern. No reference was made by the speaker to his own political fortunes, nor to his previous statement that he would "stand aside" in 1928. He made no personal allusions excepting to Governor Smith, although he did link the law enforcement situation in New York with that of Maryland, whose Governor, Albert C. Ritchie, also is in the running for the Democratic nomination.

WESTCHESTER CLERGYMEN.

The activity of Mr. McAdoo, who once was Secretary of the Treasury, was backed up by activities of many societies. The Westchester Council of Churches issued a declaration of faith in the Eighteenth Amendment. This pronouncement was signed by 102 of the clergy of this important district of New York State.

I am sending the declaration to "Grit," and I hope it will be published. The wording of this document should be in the hands of every clergyman of every denomination.

Certainly great activity is seen. Both the "wets" and "drys" have their coats off, and there will be some hard hitting.

Next November will see a new President if Coolidge decides to keep out. Every indication seems to point that a "dry" will be elected. A strong man is needed. If the fight is between Hoover and Smith, as seems likely, it will be a great battle. Hoover is a "dry," Smith a "wet."

One never can tell what will happen at the conventions, but I hope, as everyone should hope, that a square deal be given, and that the peace of the nation, yes, even the world, may be bettered.

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A bad man and a bad cause always have the solid backing of all the righteous people who don't vote.

There are a lot of "don'ters" in the world. When you meet one of these "excellent people," they look and sound so good that you just can't help being encouraged.

Then you feel like the man who puts his foot on the step that is not there. They are always emphatic that something ought to be done, and they always generously offer to "do what they can."

This is where one's troubles begin. Their "can," on investigation, turns out to be no larger than a small thimble, and, alas, it has a big leak. These people talk cream, but live skim milk. Their absent seat in Church three services out of four is a vote against God. Their "widow's mite" was in such sharp contrast to their luxury expenditure in U.S.A. that many Churches and charities found it necessary to attach to their appeals such a statement as this: "To avoid disappointment and misunderstanding the widow's mite has been fixed at two dollars fifty cents (10/-)."

When a man pulls off his 50/- fur gauntlet gloves, as he stands up in his Super Six and dives into his pocket for 2/- and calls it his "widow's mite," that's when the grim-faced devil smiles.

The creed of a "don'ter":

I don't believe you can make the world sober by Act of Parliament.

I don't believe there is any harm in just a glass of beer.

I don't believe things are as bad as the facts indicate.

I don't believe it is my business to right the wrongs.

I don't believe in Hell.

* * *
Viscount Cecil says another great war would break up civilisation. Well, a civilisation that permits another great war deserves to be broken up.

* * *
We are all too apt to save our blushes for the mistakes of others.

* * *
MR. 'ENERY 'AWKINS.

A wonder-man! That is Hawkins—Henry Middleton Hawkins. President of the Real Estate Institute, Treasurer of the War Memorial Hospital, Waverley—these are two

of a score of activities which burn up the just soul of Hawkins. He is a Vice-President of the Prohibition Alliance. From what secret treasury does he draw that energy which he infuses into multifold spheres? Speaker of uncommon clarity, the leading lay-preacher of Methodism, a recognised real estate agent. Add to these the faculty (as an auctioneer) of charming the birds off the tree—and stir gently. Also one of the best debaters outside Parliament.

QUESTION.

What is my advice about marrying a man to reform him? The rites won't right him, and the altar won't alter him—and if you think of marrying him to mend his ways you will find he isn't worth a darn.

THAT PUP.

The Liquor Rights and Citizens' Palate Association is wide—wide awake.

Messrs. Coates, Prentice, J. K. Powell and the one-time Reverend, some time Unitarian for a long time Booze defender, "Windy" Heathcote, B.A., are all busy protecting Booze. Their circular asking for funds is truly pathetic. It asserts that our liberty is being threatened; there is an effort to turn the habitable world into a Sahara; "mob psychology" is to be used; and narrow-minded majorities threaten the "inherent rights" of the stomach brigade.

This Liquor Rights and Citizens' Palate Association states that "it is entirely opposed to Prohibition," and "Prohibition has proved itself a failure." This Association professes to stand for "sane, logical government, developed by consideration, rather than the outcome of hysteria and fanaticism." "It appeals for assistance from all reasoning citizens in various ways."

I am sending them a copy of "Grit" each week. This seems to me to be reasonable, and I hope will be appreciated. I am quite willing to arrange with the Editor to send them the original of the cartoon on the front page of this issue. I have re-read their appeal, and feel if they hadn't said nothin' I wouldn't have known what they meant, but

now I know they couldn't have meant what they did say.

* * *
Wives of great men oft remind us we can make our lives sublime, and departing leave behind us wealthy widows in their prime.

* * *
FEMININE JOURNALISM.

A fire broke out in a small town, and the editor of the local paper not having a reporter available, sent the girl who "did" the society gossip. As a result the following account appeared:

A brilliant fire was held yesterday afternoon at the residence of Mr. and Mrs. Slipps, in Hope-street. A large number of people attended the function. Mrs. Slipps, who recently had her hair shingled, made a charming escape in an exceedingly handsome henna silk blouse, the pattern of which appeared in our women's page last week. The firemen, who presented an attractive appearance, were suitably garbed in blue, the tunics being full cut. The weather was quite delightful for an affair of this kind, as a strong wind blew. It is rumored that the fire was on a larger scale than any previous affair of a similar kind for years. It is rumored that it cost Mr. and Mrs. Slipps about £5000.

* * *
NEVER SAW ONE.

We're all honest, of course; but was there ever one of us who, returning from a trip abroad, didn't put in the last three days of the voyage to figure out some way of getting a few dutiable trinkets past the Customs inspectors unassessed?

Dr. Matthew Woods, Philadelphia: "Alcohol diminishes the efficiency of the heart muscle. This discovery of science alone ought to banish whisky, brandy, wine, and all other intoxicating drinks from the armamentarium of every up-to-date physician, and the whisky bottle from the medicine chest of every family."

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THE EVOLUTION OF THE COUPON SYSTEM

Cash trading is most desirable, and it will be admitted that any trader has the right to give his customers a discount for cash, and that it is immaterial whether this discount takes the form of CASH or GOODS. As a matter of fact, discounts in cash on very small purchases were found very inconvenient, if not impracticable, so the following procedure became common in many parts of the world:

Grocers gave discounts by means of tickets and redeemed them in groceries; drapers did likewise, redeeming in drapery; butchers also, redeeming in meat. But it was found that their customers preferred to get their discount in goods more attractive and more lasting, so each trader bought a small stock of china and glassware and gave these in exchange for the discount tickets.

From this cumbersome and ineffective method the co-operative coupon system evolved, and a contrast made between the individual method, as described above, and the green coupon system, will show how greatly traders have benefited from the application of co-operation to their former individual method.

There are approximately 2000 traders giving green coupons. Imagine these 2000 traders EACH going to a wholesale firm, buying very small quantities of goods (say, £10 each), receiving these goods, unpacking them, finding some broken or damaged, putting them on their shelves or in showcases (which they would have to buy), then when their customers brought in the coupons or tickets (which the trader had to have printed at his expense) imagine each trader stopping his work of selling goods to check the discount dockets and get the article selected by his customer out of his small stock of free gifts!

Now Contrast This With the Co-operative Method:

The Green Coupon Co. as agent for these 2000 traders, buying not in small lots of £10, but going direct to the manufacturers and buying £20,000 worth of goods at the very lowest price for spot cash, displaying these goods in large and well-appointed showrooms, employing competent assistants to show the customers of the traders the utmost courtesy and attention. The economic superiority of this method will be apparent.

In effect the Coupon Co. says to each trader: "For every pound you are spending in giving a discount for cash to your customer let me act as your agent, entrust me with each £1, and I will give better goods to your customers than you are now giving, and without any additional cost to you print your coupons and coupon books, supply you with advertising matter, paint your shop front and windows, send round lady canvassers to solicit trade for you, post letters to hundreds of people in your district advising them to trade with you for cash, advertise you in the newspapers and on hoardings, and a variety of ways, and, in short,

do everything possible to build up your cash trade."

I reply to the natural question, "How can this be done?" The reply is: "Out of the difference between the wholesale and retail value of the goods," this difference proving the cost of rent of showrooms, wages of employees, advertising, canvassing, printing, etc., and—if the organisation is good—a profit to the Coupon Co.

Now View the Position From the Standpoint of the Public:

Under the individual method the housewife who paid cash and received the traders' individual coupons had to keep the grocer's coupons in one book, the butcher's in another, the draper's in another, and so on with every different trader she dealt with. When she had, after a very long time, collected the necessary number to entitle her to something, she would go to the grocer, and her choice would be restricted to, say, half a dozen articles poorly displayed. She would have to repeat this process with the butcher, fruiterer, draper, etc.

Now for the Co-operative Method of the Green Coupon Co.:

The housewife has now ONE BOOK only for all her coupons, and instead of waiting many months she is enabled to come every month or so to magnificent showrooms filled with an endless variety of goods, is waited on by attentive and trained assistants, and is enabled to gradually furnish her home FREE OF COST.

The advertising of the Green Coupon Co., costing over £10,000 annually, is concentrated on emphasising the wisdom of PAYING CASH. This persistent advice, and the satisfaction of seeing their homes getting brighter and better with the goods they get as their reward for paying cash, encourages housewives to be more and more thrifty and keep out of debt.

The foregoing should demonstrate not only the economic soundness of the system, but the ethical character of it.

Having dealt with the system as a DISCOUNT FOR CASH, let us now consider it as an ADVERTISING PROPOSITION.

We claim that it is superior to any other form of advertising because—

(1) IT IS THE ONLY SYSTEM OF ADVERTISING WHICH RETURNS THE COST TO THE CONSUMER. The public do not get one penny out of the vast amount of money spent in newspaper advertising, but for every pound the trader spends on green coupons the public get goods to the average retail value of £1.

(2) IT IS THE ONLY METHOD OF ADVERTISING WHICH BRINGS IN RESULTS BEFORE PAYMENT OF COST. The trader has already made the sale, and received cash, before he gives the coupons to his customer, and the more coupons he gives the more cash he had in his till.

Selling for cash enables buying for cash, which ensures better buying and the re-

ceiving of discounts from the wholesalers.

Furthermore, when money is paid for advertising in newspapers, all the trader gets is the insertion of the advertisement paid for and nothing more.

Whereas the Green Coupon Co., in addition to acting as agent for the buying of goods and distributing them to the public, and as advertising agents generally, act as business advisers, collecting and passing on to its clients all useful information which it is considered will be beneficial to their business, and in times of special competition, such as the opening of a multiple shop near a grocer giving green coupons, an extensive organisation is at once used, free of expense to the trader, to help him to meet the new and formidable competition.

ALL THE ADVANTAGES ENUMERATED make the system so attractive to the public, and so beneficial to the trader, that it accounts for, but does not justify, the hostility and jealousy.

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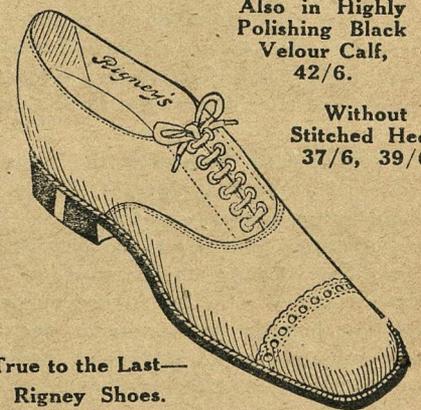
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ARTICLE XII.—MILK AND SOFT DRINK CONSUMPTION.

In the previous article it was shown that the consumption of near-beer in the United States in 1926 only amounted to 7 per cent. of the pre-Prohibition consumption of beer. What other drinks, then, have taken the place of beer?

For the purpose of answering this question, Professor Feldman made an inquiry into the consumption of milk and the numerous types of soft drinks consumed in pre-Prohibition days. It is, of course, extremely difficult to determine what part Prohibition alone has played in the increased consumption of such beverages, because this factor cannot be isolated from the effects of increased spending power, greater expenditure on publicity, and so forth. But the following general conclusions emerge from his survey:

1. Milk has become one of the principal substitutes for beer in the workingman's lunch;
2. Root-beer, coca-cola, ginger ale and other carbonated beverages have been very favorably affected;
3. Some pure fruit drinks, notably orange, have probably benefited;
4. Grape juice has not been affected;
5. Tea consumption shows no evidence of increase; and,
6. Coffee consumption perhaps does.

But, Professor Feldman adds, "it is significant that, summarising it all, we by no means account for any large proportion of the total formerly spent in saloons." In this connection, however, it is to be noted that Professor Feldman finds it impossible to make any accurate comparison. The factory price of alcoholic drinks produced in the United States in 1914, according to the census of manufactures, was 665,000,000 dollars, to which must be added an indeterminate amount for cereal beverages then produced and at least 75,000,000 dollars for carbonated beverages and fruit drinks. But these figures are not an index of retail prices. In 1925, again according to the census, the value of bottled carbonated beverages, fruit beverages and miscellaneous products was less than 170,000,000 dollars, and the production of near-beer brings this figure up to 236,037,000 dollars. To this figure must be added an indeterminate amount for increased consumption of milk and perhaps also of coffee.

THE CONSUMPTION OF MILK.

The most remarkable evidence adduced by Professor Feldman is that relating to the consumption of milk. "There has been a huge increase," he writes, "in the quantity of milk consumed in this country during the past few years. As estimated by the United

States Department of Agriculture, milk for beverage purposes produced in 1917 amounted to 36,500,000 pounds, while by 1924 it had risen to 52,772,000,000 pounds, or almost 45 per cent. more, an increase far exceeding that in the population. Prosperity and increased advertising of the food values of milk partly explain this marked increase, but, in the opinion of those in official positions, do not account for all of it. That Prohibition has been an important factor in promoting the popularity of milk is a view supported by every study and survey of the milk question made and by every authority with whom the writer has corresponded. Those well informed in this field are not merely confident, but emphatic on the matter."

A nation-wide survey made by the Illinois Agricultural Association discloses the remarkable extent to which milk has taken the place of beer in the workingman's lunch, and this is confirmed by Professor Feldman's own investigations. "Over 120 firms," he writes, "recorded their observation that Prohibition had had a marked or noticeably favorable effect in popularising milk among their employees. Many of these employers were against the Eighteenth Amendment individually. As an example, there was one builder employing 600 men, who in filling out his questionnaire checked all items "no change" except milk, which he notes to be very favorably affected by Prohibition. Among the firms supplying statistics is a large soap company in Cincinnati, which compares the per capita consumption of milk in the employees' lunchroom in 1919, with the years since Prohibition, and finds that the latter period has involved an increase to over two and one-half the figure for 1919."

The workingman is not alone in substituting milk for beer at meals. In "Hotel Management," a trade periodical, for February, 1925, an article by J. O. Dahl, service manager of the company publishing this magazine, compares eating habits to-day with that of former years and states: "Twenty-five per cent. of all the orders for beverages in eating houses covered by my investigation called for milk. In all but a very few instances this milk was served in bottles and pasteurised." Thus there is indication that the change to milk as a substitute for beer is to be found in all classes of society.

TEA AND COFFEE SCARCELY AFFECTED.

One of the surprising results of Professor Feldman's inquiry is the fact that the con-

sumption of tea and coffee has scarcely been affected by Prohibition.

This is not in accordance with the anticipations of dealers in these commodities in pre-Prohibition days, who thought there would be a great increase in the number of coffee saloons. One tea firm expressed the confident opinion that "there was no reason why the consumption of tea should not be doubled." Reason or no reason, however, it appears to have declined.

The following figures in this connection are supplied by Professor Feldman:

PER CAPITA CONSUMPTION OF COFFEE AND TEA IN THE UNITED STATES, 1896-1925.

Year.	Pounds per Capita.	
	Coffee.	Tea.
1896-1900	10.07	1.17
1901-1905	11.65	1.18
1906-1910	10.69	1.05
1911-1915	9.65	.99
1916-1920	11.20	1.04
1921-1925	11.71	.83

Professor Feldman finds it difficult to interpret this table. He directs attention to

(Continued on page 12.)

"I see you have a sign in your store, 'We Aim to Please,'" remarked the irritated customer.

"Certainly, sir, that is our motto."

"Well," retorted the customer, "you ought to take some time off for target practice."

"King of Kings" - Filmed

8.—The Blind Ruling the Cripples!

BY REV. SYDNEY HERBERT COX.

CECIL DE MILLE presents in graphic fashion the same sort of crowds you see in Sydney. Every type of face and style—crude and clever, soft and cynical, harsh and hushed—and nearly all—*uncertain!* The modern mob is almost as blind as the ancient multitude. What is the Australian's highest ideal? What does he know of his leaders?

Thus Jesus looked at his countrymen, and pitied them in their foolish vices, their poverty and ignorance. Never was He harsh to them. He reserved His terrific anger for the false priests and corrupt leaders. He called them "blind leaders of the blind!" Like all bad men—they hated the truth! Unwilling to learn a better civilisation, they set out to destroy Him.

De Mille shows you in every street, every gathering, the inevitable groups, the paid spies—and, those people in every crowd always ready to assist the criminal, those who are also spies and blindly deny it!

These blind opponents of the Christ had never noticed all their life, that scourge of Oriental life—"glaucoma"—destroying the eyesight of the young! They did not know that His gospel would destroy dirt and so increase healthy eyes.

No wonder little Mark had to push his girl friend to the front to be cured. Who cared? She was "only a kid, and a girl at that!"

Watch the "blind" faces curiously watching the hunted countenance of "the woman caught in adultery," as she is dragged into the Temple. See the superstitious leering looks among those present at the resurrection of Lazarus. Study the dull brute persons crowded into Pilate's Hall while Jesus is on trial.

What do all these see? Almost nothing. Dull, dead minds regarding Jesus as a "wonder-worker"—like an Indian fakir—but unable to see His goodness and feel His object.

As blind as some of the "sharps" who infest a Paddy's Market in Sydney!

GRAINS OF GOLD WORTH PICKING UP!

Live one day at a time—you weren't born twins.

* * *

Looking for faults, like charity, should begin at home.

* * *

Don't tell people your troubles. They've got enough of their own.

* * *

It's better to be able to say, "I'm glad I did" than to say, "I wish I had."

* * *

When you make a mistake, think it over; then you won't be apt to do it over.

* * *

The best place to drown your sorrows is in the sea of other people's troubles.

* * *

To see how little you can do is to exist; to see how much you can do is to live.

* * *

Only the man who has done something worth while has the right to criticise his neighbor—and he won't.

* * *

Those who smile are worth more than all the doctors, pills and concoctions ever invented for the ills of mankind.

* * *

Don't let yesterday's blunders darken today's sunlit opportunities. Start your life anew with the starting of every hour.

* * *

Perseverance is the great element of success. If you knock long enough and loud enough you are sure to wake up somebody.

* * *

Anybody can snap at a challenge and fight it out to the bitter end. It takes a real person to tactfully and honorably avoid a quarrel.

* * *

Adverse forces always present their strongest front in the beginning. Be game. Stand your ground, and you will outwit and outweigh them.

* * *

Let your charity begin at home, but do not let it stop there. Do good to your family and connections, and if you please to your party; but after this look abroad.

* * *

By love's delightful influence the attack of ill-humor is resisted, the violence of our passions abated, the bitter cup of affliction sweetened, all the injuries of the world alleviated, and the sweetest flowers plentifully strewed along the most thorny paths of life.

Your Friendships Advance Your Personality.

The things which your friends do with and for you form a portion of your life, for they strengthen and advance your personality. But the things which your enemies devise against you do not form part of your life; you only experience them, reject them and guard yourself against them as against frost, storms, rain or any other external inconvenience which may be encountered.

The Bridge You'll Never Cross.

GRENVILLE KLEISER.

It's what you think that makes the world
Seem dull or bright to you;
Your mind may color all things gray
Or make them radiant hue.
Be glad to-day, be true and wise,
Seek gold amid the dross;
Waste neither time nor thought about
The bridge you'll never cross.

There's useful work for you to do
With hand and brain and heart;
There's urgent human service, too,
In which to take your part.
Make every opportunity
A gain and not a loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Just face it with a will;
You do not have to work alone
Since God is with you still.
Press on with courage toward the goal,
With Truth your shield emboss;
Be strong, look up and just ignore
The bridge you'll never cross.

Thoughts Tend to Externalise Themselves.

If a man thinks everyone is against him he will treat them so that they will be. If he thinks everyone is a friend he will treat them nice and they will be friends. If a man is suspicious of everyone they will be suspicious of him. You get just what is coming to you, good or bad—that's sure. If you keep on fighting you'll get licked some time, good and plenty.

Grateful acknowledgments are given to "Forbes," "The Silent Partner," "Unity," "Christian Business," "Science of Thought Review," and "Trotty Veck Messenger."

To save time is to lengthen life.

* * *

Nobody knows what they can do until they try.

* * *

Difficulties are things that show what men are.

* * *

The pathway to success is in serving humanity.

* * *

A laugh is worth a thousand groans in any market.

* * *

Worry breaks up more men than work breaks down.

* * *

Your to-morrow is going to be what your to-day makes it.

* * *

The only man who never makes a mistake is the man who never does anything.

* * *

The easiest and best way to expand the chest is to have a large heart in it.

* * *

Wise men make mistakes; fools continue to make mistakes.

* * *

Courtesy and composure are mighty weapons in life.

* * *

Hate is the worst waste that can possibly enter a human soul.

* * *

Some people gossip on such slight excuse that they are almost criminals.

* * *

It's a wise man who can keep his temper, for any fool can lose it.

* * *

When you think an unkind thing about someone, think several times before you say it.

* * *

Think always; then the unkind and cutting words that so often pass your lips will never be uttered.

* * *

Be at war with your vices, at peace with your neighbors, and let every year find you a better person.

* * *

One of the best signs of a well-balanced mind is that of cheeriness. It means a healthful outlook on life.

* * *

The measure of your success and happiness will always be in proportion to your ability to laugh at and defeat FEAR.

The Editor will be glad to hear from readers as to what they think of this page, and will also be glad to publish "Grains of Gold" sent in from time to time.

A Personal Chat with my readers

PERHAPS NOT SO CURIOUS AFTER ALL.

Many people rightly wonder at the unusual leniency displayed by the press, the politician, the policeman, and the magistrate towards the liquor gang.

No razor ever damaged or defaced a victim with the completeness that liquor has. No body of traders can show even 10 per cent. of law violation compared with liquor-sellers.

There are 530 publicans' licenses in the metropolitan area, and for the last year there were 195 convictions against publicans. These fines aggregated £674/18/-.

There are 165 wine licenses, and there were 40 convictions registered against these, totalling £111/10/-.

The liquor trade must take responsibility for most of the ghastly loss of life and destruction of property associated with the automobile.

But why enumerate the evil doings of this parasite on all trades? No one denies them. The surprising thing is that the press, which denounces all the social evils, apologises for the liquor trade.

The politician that listens with ill-concealed impatience to the disinterested requests of the anti-alcohol bodies grants the liquor gang's requests before they ask them.

To save a few thousand pounds the Chief Secretary, one-time Prohibition leader, promises to alter the law that demands that the voter signs a declaration when he votes.

Who will this help? The gang whose policy has ever been "Our trade our politics," and whose slogan has ever been "Vote early and vote often," ought to be grateful for such relief.

The policeman is, of course, entirely responsible for the 195 convictions registered against the 502 pubs in the metropolitan area; and, granted that it is difficult to catch this kind of lawlessness, yet it might reasonably have been 1950 convictions.

Now we have a case at Bathurst where the magistrate (Mr. Scobie) asks the sub-inspector of police if he will consent to the mark against the hotel being rescinded. The sub-inspector refused, and the magistrate criticised him for being unrelenting.

Why should he relent? His business is to protect the public, not the publican.

Liquor-protecting people must not complain if they come under suspicion of, subjecting public duty to personal preference, and at times even graver suspicion.

I have made many mistakes by my anxiety to show consideration to people, and my willingness at any cost to help them in the way they request. I have slowly but surely arrived at the conclusion that it is reasonable for me to assume that my judgment is as good, if not better, than that of the needy one. If the one who pays has a right to call the tune, then the one who gives the assistance has the right to dictate the terms of the gift.

A drowning man often fights his rescuers, and both would sink to death if the life-saver did not deal a blow that makes the drowning man unconscious.

No person wishing to live would resent such a kindness in disguise.

It is often necessary for parents to figuratively deal such a blow to their children. But the time will come when the children will realise, like the drowning man, that it was necessary to rescue them, and will be as grateful.

Young and wilful daughters often imagine that they are misunderstood.

They are sure that they know best, and heartily resent any "obedience" which, after all, is merely "parental life-saving."

"I didn't ask to be born," they say defiantly, forgetting the years of constant care and sacrifice that mothers might have avoided, too.

If you saw even a stranger about to step into the path of danger, would you shout a word of warning?

You not only would, but you have many times grabbed someone back from an oncoming car they did not see.

It always saves time and trouble to ask directions from one who knows the road best!

But the trouble with some foolish young persons is that they will neither be directed to the right road by parents who love them best, nor warned by others who have taken the wrong road and admit their mistakes.

* * *

While the papers have spoken with horror of a "crime wave" in U.S.A., and attributed it to Prohibition, all well-informed persons know that in U.S.A. it has been a receding wave ever since Prohibition.

Unfortunately in New South Wales the continuously startling efforts of razor gangs, outrages on women and children, coupled with other brutalities, have at last challenged the attention of the authorities.

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.

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SYDNEY, THURSDAY, MARCH 29, 1928.

The criminal statistics for the whole State show:

CONVICTIONS.

1924	98,101
1925	102,377
1926	116,675

The figures for 1927 have not yet been made available.

The Government propose employing 200 more police and using the lash.

The "Labor Daily," in an editorial, asserts that the police need to be directed to leave alone "unfortunate cafekeepers of quite decent cafes whom the police harass for serving a little beer."

It seems strange that neither the papers nor the Church have emphasised the fact that the problem is not to be solved by more police or instructing them to wink at the lawlessness of the stomach brigade, but rather by a campaign for law observance based upon a sense of moral obligation.

This, of course, is only possible when we experience a revival of true religion.

The Editor

Higher Thinking Overcomes Habits

Infinite toil will not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with your moral improvement; you wrestle fiercely with a vicious habit, which could have no hold upon you if you ascended into a higher moral atmosphere.

THE WONDERFUL JEW.

THE MOTOR ARGUES FOR PROHIBITION.

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

I write this in Minneapolis, Minnesota, which, with its neighbor St. Paul, comprise the twin cities that have a population of one million. They are largely Swedish. This morning I went out to Lake Minnetonka. Twenty years ago I made the same trip. The country I traversed then was nothing but prairie and weeds; now it is farm land and Swedes.

I am in receipt of a letter from one of Australia's prominent Prohibitionists. He apologises for the Executive of a should-be large organisation being a poor correspondent. This gent seeks consolation by saying "W. M. Hughes was a notoriously bad correspondent." I replied by saying, "That probably accounts for W. M. Hughes being as passi as the moa; it also was a 'big thing' in its day."

Two other letters from Aussie "put me on the pan" for eulogising the Hebrew race and denouncing the Ku-Klux-Klan.

To these last two moronic correspondents I say: "I will give credit where credit is due. God did not give this world to any one race or creed. There is no great, no small, in right and wrong. Whatever is wrong, if done to a thousand men is wrong if done to one; and whatever is wrong when carried to its ultimate end is no less wrong in its inception. There is no injustice in respecting the rights of the few, though it displeases the many; but to please the many at the expense of the few is a great injustice to the few; and an exhibition of tyranny towards a few, rightly considered, is a menace to all. It is better to be beaten in right than to succeed in wrong. I have principles of right by which I live and then live by them. I will do what I feel is right though the heavens fall. It wouldn't be a bad idea if you followed my example."

Henry Ford recently made an attack upon the wonderful Jewish race, and my friend Nathan Sapiro, of the Fruit-growers' Co-operative Marketing System, went after Henry and made him apologise to the Jews. The Gentiles of America offered Nathan Sapiro one million dollars to push the Jews' case, and when Ford saw that the great lawyer—once a poor little immigrant boy leading his feeble and aged grandparents up the gang-plank from the immigration depot at Ellis Island—had him cornered, Henry Ford did what a man should do, he apologised like a man.

In fairness to the Jews I will say more than 50 per cent. of America's pay envelopes are filled by Jewish employers on Saturday. Julius Rosenberg gives Young Men's Christian Associations to us Gentiles. Nathan Strauss gives all America's poor babies all the pasteurised milk they can consume. Barney Cohen walks the streets of New York in the middle of winter—at all hours—with a bundle

of overcoats on his arm for broken down men. Mr. Fleishmann ran the bread line on the Bowery before Prohibition did away with it. On the next corner, at Washington and Marquette streets, in the same block, in which—at the Ritz—I write this the Federation Hall stands. Its bottom floor before Prohibition was the California Wine Store. It is now the California Clothing Store, run by Jews. This hotel—the Ritz—stands where seven "rat holes" stood before Prohibition. It is run by Jews.

Henry Ford never gave one penny away in his life. If he did I ask the person who knows of his single act of philanthropy to come forward and mention it. Henry Ford is a Prohibitionist from both choice and compulsion. He has provided the working classes with a working man's car. The working man of America has provided America with a wonderful system of highways because working men are the greatest owners of automobiles, and they pay taxes on cars that make highways. Before Prohibition that money went into the publican's till. The automobile is the greatest single effective argument for Prohibition. Gasoline and booze are nitro-glycerine and fuse in this concrete age, which looks to the air for another more hazardous. Prohibition has been a good friend to Henry Ford, and Henry Ford has never contributed a penny towards Prohibition. He is the "King of Tightwads."

For the Ku-Klux-Klan I have as much use as I have for any order that finds fault with a person's religious belief. I have found fault with persons' procedure, but never with their religion. In Yankton, South Dakota, four days ago I stood at the side of Father Lonergan, of Illinois. Father Lonergan was Chaplain to that State's troops in France. We met at the State of Dakota's annual convention of the American Legion. Hanford MacNider, the Assistant Secretary of War, priests, parsons and myself stood together on a platform as Father Lonergan delivered his wonderful oration to Catholics, Jews and us Protestants. In the words of his wisdom, not in his religious opposition, our minds were centred. To his splendid moral standard our envy drifted. For his personal magnetism, virtue, sanity, broadmindedness and respect for the Prohibition laws our hearts were grateful, and we gave him applause that could be heard across the "bad lands" as far as Deadwood in the Black Hills. Right is might. Every aspiring genius that ever came out boldly for Prohibition became mighty on account of being right. Father Lonergan is one, and I am glad to say the hatchet is fast being buried. Religion is parked where religion cannot run away, and all races and creeds are becoming more agreeable to Prohibition since Prohibition has so suddenly

staggered the world by being set as a ban-tam-moral and hatched as a mammoth-economic. That is my reply to the person signing himself "Ku-Klux-Klan."

In America we refer to alcohol as "booze," "moonshine," "hootch," "snake," "embalming fluid," "bottled murder" and "jackass." A farmer of the pre-Volstead days, who still hangs on to the bottom-of-the-irdcage taste, and memories of the mornings he used to have after the night before when an aire-dale bit him—and whose only chace to sober up used to be in getting a bulldog to repeat the dose—was leading a couple of heifers along the road to a farm where he heard that another farmer had a Spanish jackass. On being asked where he was going with the heifers he replied, "Over to Farmer Allen's place to cross these heifers with his jackass; I thought I might be able to breed something that gave milk that 'had a kick in it.'"

Some time ago I wrote an article on the Youngers, a couple of bandit brothers that many years ago held up a bank near this city. In returning from Minnetonka I went over to the State Penitentiary at Stillwater, where previously one of these men upon his release after a life sentence was paroled in my care. I was to return him to his home

(Continued on page 10.)

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IN PRAISE OF A LAWYER.

AN UNCOMMON EULOGIUM.

The Editor "Grit."

Dear Sir,—As one who was present the four days during the recent hearing of the application for a new hotel license at Drummoine, permit me to say a few words regarding the solicitor for the objectors—Mr. R. Tebbutt.

On the one side were arrayed the keenest brains of the legal profession the liquor interest could command. Many, and oftentimes successful handlings, of similar cases had qualified these barristers to seize on every possible point in favor of their clients. The eminent K.C. is recognised as one of the first cross-examining barristers practising at the bar in N.S.W. The paid witnesses were very many in point of numbers.

On the other side was the young stripling, a veritable "David," who almost at a moment's notice had agreed to represent the objectors. The witnesses were all voluntary, many of whom sacrificed business interests to be present. But as the battle waged, it became evident it certainly was not one-sided. Mr. Tebbutt proved a foeman worthy of steel. With alert keenness, no inaccuracies were allowed to escape, no flaws in statements were allowed to pass unchallenged. The evidence was sifted, logical conclusions arrived at, and the case for the anti-licensors stated clearly, definitely, reasonably, effectively, and throughout the

whole hearing his attitude towards hostile witnesses and the opposing barristers was characterised by a manly dignity and courtesy and tact that altogether avoided irritating friction, and was essentially British.

Judged by his fine handling of this case, especially under such difficult circumstances, we have no hesitation in saying Mr. R. Tebbutt will soon make his mark as a solicitor, absolutely trustworthy, whose conduct of any cases, especially those concerning "the application for new licenses," must commend him to the public, the jury and the judge.

As old "Kasper" would say, "it was a glorious victory" for the young man, who was fortified by the prayers of those who believe "righteousness exalteth a nation," and there is nothing too hard for the Lord of hosts.

It has been rumored an appeal is being lodged against the decision of the Bench. Well, whatever betides, the fact remains for all time the first victory was won, and won honorably, in the teeth of great odds, by the young solicitor, Mr. R. Tebbutt, the worthy son of his parents.

I, for one, will watch with interest the career of this young man, for I believe he will fight this Goliath of Gath with every ounce of his manhood, and will soon become one of the effective pleaders of the day.—Yours sincerely,

HELEN GRAHAM.

The Wonderful Jew—

(Continued from page 9.)

in Webster Grove. Death robbed us of this unfortunate when, as the great iron doors yawned to emit him, his knees sagged and he gave up the ghost with his first breath of freedom. I spoke to several "lifers" within the grim gray walls where the battalion of death and the publicans of old still have a few humans left over in "the publicans' warehouse." Booze put these men and women where they are, and where they will die. If a vote was to be taken within the dungeons of Stillwater these lifers would vote "Wet." John Barleycorn makes few mistakes whilst trussing the human bar-room fodder that parents give birth to and raise as grist for the publicans' mills. When the battalion of death gets through embalming this offspring they usually stay "PUT." (You who read this will catch the exhilaration as the great word "PROHIBITION" haunts you until you take it into your home).

I left Omaha, and via the Lincoln Highway I motored through the wonderful corn-belt of Nebraska and the cities of Fremont and Columbus to the Meridian Highway, along which I steered my car through Norfolk to Yankton, South Dakota, where the Schwenk-Barth Brewery is now the Keating Creamery, the largest in the Dakotas. What of the brewery—about three acres—the Creamery does not use is the Fitzgerald Ford

Agency, the Yankton Wholesale Grocery Co., Larsen's Electrical Service, the Loonan Lumber Co., the Reo Garage and the largest poultry and egg-purchasing depot in South Dakota, belonging to the Van Osdel Poultry and Egg Co.

After leaving Yankton I drove 79 miles along the banks of the Missouri River, through Elk Point to Sioux City, Iowa, where the Interstate Brewery is the Diamond Paint Factory and the Sioux City Mosaic and Marble Co. The Sioux City Brewery is the Fairmount Creamery—the world's largest creamery.

I left Sioux City and motored through Iowa along the Corn-husked Trail to Le Mars and on to the Custer Battlefield Trail to Cherokee and Storm Lake, where I turned up the Air Line Trail to the Indian Massacre Trail, along which "Sitting Bull" and the Sioux tribe journeyed as they slaughtered everything white from New Ulm to Mankato, Sleepy Eye, Jackson, Spirit Lake, Lake Okoboji, Pipestone and across the Dakotas and the Bad Lands to Wyoming, where, at the junction of the Big Horn and Little Big Horn Rivers, he engaged General Custer and wiped out every member of the Cavalry Brigade that his warriors saw alive. No one lived to tell the white man's story. Monuments are grim reminders of a past savagery that, like present savagery and future savagery, will always succumb to the Pro-

hibition that prohibits all great curses and makes way for the cycle of events that is, in America, fast making the world resemble the heaven that can be found on earth as well as hereafter. The alternative lies with the individuals as to whether they want heaven or hell. Earth is very obliging. It has a wonderful menu. In it you can get anything from a miscellaneous assortment of olives, sardines, pickles and little pieces of dried smoked fish called hors d'ouvres to the finger bowl. It's up to you whether you feed the gold fish and cat on the former or drink the latter. Life is what you make it yourself.

Prof. A. R. Cushny, University of Edinburgh: "The use of alcohol in medicine is not of great importance. If it were a new drug, invented perhaps in some laboratory, it would have a vogue as a narcotic for a short time and then would be forgotten or, in consideration of its habitual and unnecessary use, it might be put under the same restrictions as morphine or cocaine, each of which is, of course, far more important in medicine."

WHEN YOUR BIG TOE IS PEEPING

and you come to the conclusion that your Stockings are

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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 390F G.P.O., Sydney.

ONLY A CANDLE.

There is a story of a little candle which was taken out of a drawer by its owner. "What are you taking me out for?" the candle asked. "To show big ships the way across the sea," answered the owner. "But no ship could see by my little light," the candle objected. "Leave that to me," said the owner. Thereupon he lighted the candle, and with it he lighted the big lantern in the top of the lighthouse, and then he blew out the candle and put it away.

Most of us are like that candle. We are very little folks. We have no special brilliancy and cannot do big things. But we can do what we can, and that may be far more than we realise. If we cannot do the big things ourselves, we may help someone else to do them, and that will be a big thing in God's sight.

When Mr. Moody, the great Evangelist, was converted he became a big light to many, but most people forgot about the human candle the Lord used to light Him, and that is true of thousands of others.

UNCLE B.

WHY WE "DRINK A TOAST."

Toasted bread formed a favorite addition to English drinks in the sixteenth and seventeenth centuries. Hence the custom of drinking "toasts."

OUR LETTER BAG.

THE LAST.

Albert Gerlach, Brown's Bay, New Zealand, writes: I am writing now because this is my last letter as an ordinary ne. I am working with my father now, painting and papering, and we have plenty of work. I have been in swimming a good few times this season. There are about two thousand holiday-makers expected down here. There were fifteen hundred down last year, but there ought to be more this time, as last time it was raining. I went away in October this year for a month to a friend's place in the Te Awamutu district. They have 1800 sheep there now and 200 bullocks. I came home from there in a motor with my friend and his schoolmaster.

(Dear Albert,—I always look with some sorrow at the last letter from a Ne and a Ni. I feel they begin to grow away from me then, but I still keep hoping that they will remember and write to me on their birthday. I hope to hear from you again.—Uncle B.)

A DEAR LITTLE GIFT.

Esma Lee, Hamlyn, Eric-street, Taree, writes: I have received two beautiful cards from Uncle Joe Longton. Mother and I went out to Black Head for the two last weeks in the holidays, and Athlie Lee, one of my nieces, came out to stay for the last week, and we had a lovely time every day. We went diving and swimming in the lagoon. I am enclosing one shilling's worth of stamps for the Crutch and Kindness League.

(Dear Esma,—I look upon your gift as a thankoffering for a happy and safe holiday, and will send it on to a little cripple. I think Uncle Joe is a wonder; he is the greatest letter-writer on earth.—Uncle B.)

A REAL HERO.

Aubrey Dawson, Kokako Native School, Waikaremoana, writes: I am writing to ask if I may be one of your Ne's. I live at Tuai, a little township about 33 miles from Wairoa. I used to live at Horahora, a power station, which supplies all Auckland Province with electricity. You will be glad to hear that I have signed the Temperance pledge. Miss Harlow is going to get some more cards so that the other boys and girls can sign the pledge, too. There is a big power house and two shops at Tuai. I work after school in one of the shops. Do you like roses? The school garden is full of them, just now. There is a big lake here called Waikaremoana. We have pictures here every Saturday. We have to walk a mile and a-half to school. There are 66 children in our school. The Inspector came on Friday. We have just read a story about an old man in Japan. He saw that a tidal wave was coming, and saw that the people on the beach were in great danger. He had not time, however, to warn the people, so he set fire to his rice fields to attract the people. In this way he saved many lives, though he lost his good crops of rice. Don't you think that was a very unselfish action? Here is a riddle for you: When is soup likely to run out of a saucepan? When there are leeks in it.

(Dear Aubrey,—I am glad to have you in my great family. Your story of the noble little Jap is fine. If you know any more like that, be sure and tell us.—Uncle B.)

A WONDERFUL HOLIDAY.

Faith M. Phair, St. Mary's Rectory, East Balmain, writes: I had a lovely time at Katoomba with Mrs. Begbie's Bible-class girls. We stayed in Dr. Deck's cottage. From it there is a lovely view of the "Three Sisters," and it was lovely to watch the mists blowing up like soft smoky clouds out of the valley. We attended all the meetings of the Convention up at Mr. Young's place,

and had a really wonderful time. We half camped in the cottage, because there was practically no furniture. We slept on straw beds. I was honored in having my own camp stretcher. Kerosene tins served us in the place of dining-room chairs. We took our own knives and plates, etc., and we each took a billy, in which we did most wonderful cooking. We breakfasted and dined at home. We took our tea with us and picnicked in the grounds until the evening meeting. We came down to the plain again on Monday, and sang our new Convention hymns and choruses all the way down, until I am quite sure the gentlemen in our carriage thought we were either mad or had something which they certainly had not. But we were happy, and did not care a scrap what they thought of us. On Tuesday I went with father to the Summer School at Austinmer, where we spent another good week. Father stayed at "Keswick" and I stayed at "Bexley" with a crowd of girls. They were so funny, and took a delight in performing wonderful tricks with the sheets in other people's beds. I was always most careful to search my bed with the hope of finding somebody else's brushes crept in there by accident. But we all took each other's jokes in good part and never quarrelled. However, I am back at school again now, with the grim prospect of "leaving ahead" to taunt me all the year. I hope I pass, but in order to do that I shall have to work harder, so that means less letters this year, Uncle, but I know your kind heart well enough to know that you won't be overbearing. I think Uncle Joe's "Go-Getter" plan is splendid, and I am quite sure it will succeed. It is lovely of you to give up a page for literary work, and I agree with Mr. Don Weaver in that you don't know what talent you may be fostering in so doing; and, at any rate, it will ensure temperance workers for the future in capturing their interest while young. Mr. Longton must be a wonderful man. I should like to write to him if I can get a chance. I saw some of his cards, and coveted them greedily for my book of geological views and snaps.

(Dear Faith,—It is delightful to read of your splendid holiday and how much you learned and the fellowship you enjoyed. I am glad to hear that you like the Go-Getters. I am hoping great things from them.—Uncle B.)

(Continued on page 12.)

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PASS "GRIT" ON.

Success or Failure—

(Continued from page 6.)

the high per capita consumption of coffee in the period 1901-05, which seems to suggest that Prohibition has not had any marked effect, but he adds that the coffee trade itself rather favors the view that Prohibition has aided coffee consumption. As regards tea, the figures leave no room for doubt. Prohibition clearly has not promoted tea-drinking.

GRAPE JUICE.

Most people are under the impression that the grape juice industry has prospered under Prohibition, but this is not confirmed, says Professor Feldman, by statistics and the first-hand facts supplied by the trade itself. The President of the Welch Grape Juice Company informed him that while the consumption has been increasing, it did so more rapidly "in the ten years ending 1913 than it has in any period before or since." The popularity of this product has depended upon its price, but "the price of grapes has been abnormally high most of the time since Prohibition."

GINGER ALE.

The market for ginger ale has, it appears, widened enormously since Prohibition. A well-known Boston firm reports that its sales have increased steadily from 223,000 cases in 1913 to 456,000 cases in 1925. Between 1913 and 1919 the increase was 30 per cent., but between 1919 and 1925 it rose to 58 per cent. This firm thinks that a reversion to beer would have a devastating effect on its trade, but, according to Professor Feldman, there is considerable difference of opinion on this point. "Many," he says, "are inclined to ascribe the great prosperity of the industry to the improved quality of the product, the greater appropriations for publicity, the better directed advertising and the increased purchasing power of the people. Moreover, some of those who give Prohibition credit for the increase in sales also point to the need of a so-called mixer or carrier for the high balls and cocktails still being made, whether with pre-war stock or with bootleg liquor."

OTHER DRINKS.

Professor Feldman finds that root beer has been consumed in enormous quantities since Prohibition, the leading concern in this field claiming a fourfold increase in sales. As regards orange drinks, there is no way of determining what proportion of the orange crop is utilised for this purpose, but it is certain that in New York and elsewhere orange drinks have become very popular in recent years, and that many orange drink stalls have sprung up. It appears, however, that the trade does not attribute this to Prohibition, though it admits that orange juice is "the least objectionable substitute to the man who preferred beer." Coca-cola and similar drinks have been popular in recent years, but a large company operating in "wet" areas in Canada as well as in "dry" areas in the United States finds that the

increase in its sales has been much more marked in Quebec and in Cuba than in some dry areas. "Facts like these," says Professor Feldman, "indicate the difficulty of dissociating any one cause of increased consumption from other causes operating at the same time."

(To be continued.)

From Seven to Seventeen—

(Continued from page 11.)

PINEAPPLES.

Vera Crawford, Uralba-road, Alstonville, writes: We have been having holidays, and it seems funny going back to school again. Last year I went to Rous school, but I am going to Alstonville school this year. I came fifth in my yearly exam. Father planted some pineapples in October, November and December. The ones that he planted in December were planted with paper mulch to stop the weeds from growing amongst them. He has been preparing ground for planting potatoes and digging some. He planted some maize in December. We are not getting much for our bananas, there is such a glut of fruit on the Sydney market. I went down to the beach on Saturday, and had two swims, which were very nice. We went to Whian-Whian on New Year's Day, and got a puncture.

(Dear Vera,—Many of your "cousins" will envy you when they read about pineapples, bananas and maize. We pay threepence a cob for maize, a shilling for pineapples, and they sell bananas ten to the dozen, three of them bad, for one shilling. I wonder do you like maize on the cob? You eat it like a dog eats a bone. I learned the trick in U.S.A., and liked it.—Uncle B.)

OUR C. AND K. LEADER.

Kathleen Hughes, "Selby," 74 Belmont Rd., Mosman, writes: A greeting from an Hon. Ni who has not lost interest in the good things of "Grit" and the "C. and K." League, though Uncle B. thought so. It is no wonder that you thought you were right when you gave a hint that the "C. and K." League advocate had passed out of the interest zone. But most truly it is not so, for here is the "Honorable Kathleen" herself to make a defence. There are many faithful hon. scallywags left, who write regularly, more or less, to their cripple friends. I do, and I know of several others who do. Indeed, Uncle B., we have not lost our interest in the "C. and K.," nor in Page 11. Dear old page it is! I have had the greatest of sorrows these last four years—three of my loved ones entered the Glory Land. Two were within three weeks of each other last year, so perhaps you'll know that Kathleen was not meaning to seem ungrateful to "Grit," even if silent. One learns by sorrow to know the tenderness of Him who was the "Man of sorrows and acquainted with grief." I have had so much to thank Him for, and to look forward to, for after all "here we have no continuing city," have we? "Some day we'll understand." It is quite a long time then since I addressed you in "Grit." I would like to say that the

paper is like its editor for many things—the best first always. It's a fine paper, and many a helpful message is sown in its pages. I like the bits about the United Intercessory service, they are always helpful. Could we have a "continued" story? Or true articles from your dealings with men? I wonder could you not print what you say "over the air"? Sometimes when travelling at night on the ferry boat I see the electric advertisements, and I wonder why we cannot have some for God. There is a big one for "Hardy's —" and "Wrigley's." It seems to me that a text or a trite sentence such as you have at St. B.'s gate would be a message. I wish I could rouse interest in this idea. Why should the world have it all? Well, I guess I have written a big letter. I wish to greet all the Ni's and Ne's of the Ancient Order of Old Ones, and ask that some of them will send a letter to Page 11 "for old time's sake," and give news of the "C. and K." cripple they write to. I have two cripples now. One is eighteen and was nine when I first wrote to her; the other is a laddie. I've just got his name. The work is worth while. The cripples are grateful, and the letter costs so little.

(Dear Honorable Kathleen,—It was indeed a pleasure to receive your letter. While you have been in the shadows you found they were only shadows, and the Friend that sticketh closer than a brother only became more dear—in the dark times. I am sure your letter will awaken fresh interest in the "C. and K." League. I hope others will write and send along a little to help as well.—Uncle B.)

I WILL BE SATISFIED IF NEW CLOTHES FOR YOU MEAN OLD CLOTHES FOR ME.

Many a man with a tale to his name has no tail to his shirt.

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PASS "GRIT" ON



AND THEY ALL SMILED.

Author: "I can write about anything."
 Publisher: "Then right about face."

* * *
 New Maid: I put your dress in "soak,"
 as you asked me, ma'am, but the mean guy
 wouldn't give me more than two dollars on
 it.

* * *
STILL TUMBLING.

They don't all climb. We have heard of
 the man who got up from the gutter only to
 fall in the sewer.

* * *
BUT WHAT DO THEY CARRY?

"My father can write about ten lines of
 poetry and get a guinea," said the first boy,
 with a superior air. "That's nothing," said
 the second, "my father can draw a few lines,
 put on some notes of music, and get five
 pounds." "You go away and sit down," said
 the third; "my dad's a preacher, and he can
 say about a dozen words, and it takes four
 men to carry the money down the aisles."

* * *
THE LUCKY ONE.

Two friends who had been married about
 the same time met after a lapse of several
 years. One inquired of the other how he
 liked married life. "Fine," was the en-
 thusiastic reply. "My wife is an angel."
 "You always did have luck," sighed the
 other. "I've still got mine."

Teacher: "Someone give me the longest
 sentence you can think of."

Jimie: "Life imprisonment."

* * *
 Housewife: "If you love work, why don't
 you find it?"

Tramp (sadly): "Alas! lady, love is blind."

* * *
 "So this baby is a girl?" beamed the
 rector, as he walked round the baby show.
 The proud father assented. "And this other
 one—is it of the contrary sex?" His wife's
 eye was on him, but with no thought of the
 wrath to come he replied, blithely, "Yes, she's
 a girl, too."

* * *
GOOD SCOTCH.

A little Scotch boy, having become an uncle
 at the age of four, was taken to see the new
 baby. "What's he saying, Sandy?" asked his
 sister as the infant made the usual gurgling
 noises.

Sandy glanced warily about the room, then
 replied: "She's sayin', 'Give Sandy an
 apple.'"

* * *
PRESENCE OF MIND.

He was boring her to tears when in came
 the dog.

"Ah!" he exclaimed, "have you taught him
 any more tricks since I was here last?"

"Yes," she said sweetly, "if you whistle he
 will bring your hat."

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 spare pair
 of pants
 and maybe half a dozen
 surplus shirts.
 I know personally over
 100 men
 whose pants are
 too well ventilated for
 decency.
 They feel like
 walking about sideways
 with their backs
 to the fence
 Some of them
 have not enough
 shirt
 to make a
 thumb bandage."

Hammond
 will do
 your job for you
 if you will let him
 Will you please
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 and maybe
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 to.

The Reverend
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DAILY INSPIRATION.

By FAIRELIE THORNTON, Author of "Sunset Gleams," etc.

SUNDAY.

"I am the bread of life."

"All these things spake He unto them, and without a parable spake He not unto them." "How can a man give us his flesh to eat?" said the unbelieving Jews, thinking only of material things, and blind to the fact that the soul is more than flesh, and the life more than meat. So blind are men naturally. The key of faith alone can unlock the treasures of heaven. So blind are men accounted great and wise, the things of God are hidden from their eyes. The life is more than bread, the soul than meat. What feeds our souls is not the bread we eat. "Oh, fools and blind," said Jesus. "Seeing, ye do not perceive." They say half mankind are fools. And this is what Jesus called those blinded by earthly and material things, and one cannot help thinking those the same to-day who look at the mere material things and translate the meaning of Christ's words into a literal sense, instead of looking beyond at their spiritual signification. Men are so wrapped about with mists of earth, they miss so oft the things of higher worth. And it is strange how tenaciously they cling to ancient errors and refuse to see the light. The old saying, "None are so blind as those who won't see," is true of such.

MONDAY.

"My flesh is meat indeed and my blood is drink indeed."

Did the disciples believe they were going to eat the flesh of Jesus and drink His blood literally? They were very obtuse to many spiritual truths; but they could scarcely misunderstand His meaning when He spoke thus figuratively of the soul's food. "The water of life" which He spoke of to the woman of Samaria might as easily be taken to mean water to quench physical thirst. Even this woman came to see His true meaning, ignorant as she was at first. It is a wonder some have not professed to find that well, and say that Jesus resides within it when blessed by the Pope or set up as an altar of worship. So prone are men to make any material thing an object of adoration rather than the God who is a Spirit and must be worshipped in spirit and in truth. It is no light thing in God's sight to put anything in His place. "Thou shalt worship no other God." The Israelites were commanded to destroy every image and every other thing which was worshipped in the place of God. There was to be no compromise, no leniency in the matter. It was the great sin which God would not permit His children to tolerate. Nebuchadnezzar's image is not the only one set up for men to bow before in the place of God, and those who do not so will be subject to the fire of calumny and reproach of want of toleration. Some few Daniels and brave men exist to-day.

TUESDAY.

"Without a parable spake He not unto them."—Mark 4, 34.

"The natural man receiveth not the things of the Spirit of God; they are foolishness to him, neither can he know them, because they are spiritually discerned."—1 Cor. 4, 14.

How many passages of Scripture have been wrested from their real meaning because they have been taken in a literal instead of a figurative sense as they were intended. Only the spiritual mind can discern spiritual things. To the natural man they are obscure. People sometimes excuse themselves for their folly by saying, "O, it is only nat-

ural." But nature must be overcome by grace. We are responsible for the light we might have. Light and darkness are so frequently taken in the Bible to mean the natural and the spiritual state. "When He the Spirit of Truth is come, said Jesus, He shall guide you into all truth." Yet how much error has become prevalent since that day! The absurd errors some have made by taking the language of Scripture literally would be ludicrous were they not so familiar to us. Blind leaders of the blind have led many into the ditch. Even those enlightened on some points still sometimes cling to ancient errors. So many miss the hidden meaning in the parabolic language of the Word of God. Let us pray that our spiritual understanding may be enlightened by the Spirit of God that our whole mind shall be full of light on the things of God.

WEDNESDAY.

"The God of our Lord Jesus Christ, the Father of Glory, give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened that ye may know what is the hope of your calling."—Eph., 1, 17.

All earthward do our thoughts by nature tend,
Until Thou dost Thy Holy Spirit send.
Neither do men believe in Thee to-day,
But blindly misconstrue all Thou dost say.

Discerning not the things to flesh all sealed,
And only to the eye of faith revealed.
The life is more than flesh, the soul than meat;
What feeds our SOULS is not the bread we eat.

We are so wrapped about with mists of earth,
We miss so oft the things of higher worth.
The natural man hath not the truth discerned
Which from Thy Spirit can alone be learned.

The gleam men fail to follow, which in youth
Would lead them into paths of light and truth.

Chasing illusive lights which cross their way,
Until the gleam has faded quite away.

Only as we obey the higher light
Shall we escape the blackness of the night.
The Spirit seeks to lead us in the way
Which leads at last to Everlasting Day.

THURSDAY.

"Be ye therefore perfect even as your Father which is in Heaven is perfect."—Matt., 5, 48.

This text has been a stumbling block to many. John Wesley and others have preached Scriptural perfection, but it is doubtful if they ever reached that height on earth. St. Paul says, "I follow on," not as though he had attained, or were already perfect. It is well to have a high ideal. When young we had a perfect copy of writing set before us, which we tried to follow. The first line was not so bad, but gradually they became more and more unlike the top line, because we had taken our eyes off it, and were following our own copy. So some have started well in the Christian life, but they have taken their eyes off their Master, and their lines have become sadly blurred. The perfection here spoken of is the climax to the sermon on the Mount. In this lies the perfection enjoined, and the whole is summed up in the one word—love. To be kind to the unthankful, to love our enemies, to forgive as we wish to be forgiven, in this way we are to be complete as our Father in Heaven

is complete. A baby may be perfect, but it is a different kind of perfection to that of its father. So, though we may be leagues away from the perfection of our great Exemplar, we may follow on after this love, and not be content until we attain some measure of it. We shall not cease to grow, but go on to perfection until we attain the perfect stature of Christ, even though it be after repeated failures and stumbles. Much spiritual food will be required for this growth in grace.

FRIDAY.

"Ye are complete in Him."—Col., 2, 10.

And can the natural man be perfect thus?
Nay, it can only be through Christ in us.
The flesh will strive to gain the victory;
Complete in Christ alone this thing shall be.

I know that in my flesh dwells no good thing,
All that is of good from Him must spring.
The more I look and search my heart within,
The more I see the depth of inbred sin.

And if I should His nature ever share,
And I my Father's image faintly bear,
'Twill not be I, the sin is all my own;
I am complete in Him—in Him alone.

Complete in Christ, however weak and frail,
The Lord our Righteousness we must prevail.
God looks at us in Him; is satisfied
If we accept Him as our Lord and Guide.

Complete in Christ my works must all be wrought
In Him by faith, or else must come to nought.
He works through me—the works are all His own.
Complete in Christ they reach the Father's throne.

And when I come to my death hour at last,
And look back o'er the failures of the past,
When Satan comes and shows me all my sin,
Complete in Christ may I death's victory win.

SATURDAY.

"He by the Grace of God should taste death for every man."—Heb. 2, 9.

None can taste death as He tasted it. He drank the bitter cup to the dregs that man might have his cup flowing over with joy, with life in all its fulness. This text is often quoted in reference to those who died in battle: "Greater love hath no man than this than that he lay down his life for his friends." But Jesus gave His life for His foes. Those who give their life for their friends are sometimes taking the life of their enemies, of some mother's son, perhaps. But Jesus gave His life to save lives—gave it. "No man taketh it from Me," He said. His was a voluntary sacrifice. He saved others, but could not save Himself at the same time. His sacrifice was all-sufficient, and no other is needed, or will ever gain an entrance to heaven. Let us never dare compare any other death to His. Some think He shrank from the agony of death. Is it likely that He, the author of life, who could in a moment have delivered Himself, would shrink from the mere physical pain of dying to which many have gone without flinching?

(Unless authors' names are given, the articles on this page are by Fairelie Thornton).

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DECLARE FAITH IN PROHIBITION.

102 WESTCHESTER CLERGYMEN TAKE ACTION.

TELL HOW TO SOLVE PROBLEM.

SAY TRAFFIC IN LIQUOR IS BEST FOUGHT AS AN OUTLAW.

The Westchester Council of Churches has issued a "declaration of faith" in the Eighteenth Amendment bearing the signatures of 102 Protestant clergymen representing as many parishes within the county and those of twenty-seven members of the Council.

In an effort to call forth the fundamental convictions of the clergy regarding the Prohibition law the Council prepared the declaration and sent it to all Protestant clergy of the county, whether represented in the Council or not, for their consideration. Returns received show that the 102 signatures were from members of the following denominations: Baptist, Presbyterian, Congregational, Protestant Episcopal, Methodist Episcopal, Reformed and the Salvation Army.

The declaration was as follows:

"We, the Westchester Council of Churches and the undersigned clergy of Westchester County, New York, on the eighth anniversary of the Eighteenth Amendment to the Federal Constitution, desire to submit the following declaration for the consideration of the thoughtful citizens of our county as a guide to their own thinking and conduct relative to the important question of Prohibition.

"First—That it is the duty of the representatives of the Church, in view of the many confusing opinions now being expressed, to make known their convictions on this public

matter, which is fundamentally a moral question.

"Second—That an understanding of the historical background of the amendment is essential to a sound judgment as to its worth. As recently noted by President Coolidge, it is the product of 'more than two generations of constant debate.' The liquor traffic outlawed itself. The evil inherent in it marked it as a menace to individual character, to public morals, to social well-being. Eloquent testimony to the sentiment aroused by the recognition of this evil is found in the fact of the amendment itself.

"Third—That the results already achieved in the face of formidable opposition give evidence of the practical value of the amendment and amply demonstrate its possibilities for good. The benefits are in proportion to respect for the amendment, and increasing fidelity to its letter and spirit means increasing good for the individual and society.

"Fourth—That present problems will best be solved by going forward rather than back. The temptation is to temporise. The outstanding humanitarian achievements have been won by persistent and aggressive action rather than by compromise. Prohibition is no exception. The liquor traffic is best fought as an outlaw.

"Fifth—That the present situation challenges every loyal citizen to exercise the high

privilege of setting the public good above personal indulgence or social custom, and to give conscientious support to the Eighteenth Amendment and the laws putting it into practical effect in order that the problems incident thereto may automatically disappear; and that this, the greatest social adventure of history, may achieve its end."

The officers of the Westchester Council are: President, the Rev. Deane Edwards, pastor of the Bronxville Reformed Church; vice-president, the Rev. Charles K. Gilbert, executive secretary of the Protestant Episcopal Social Service Commission; secretary and treasurer, the Rev. H. J. Hinman, minister of the Union Congregational Church at Tuckahoe.

MOVIE ACTORS VOTE DRY.

The moving picture colony out at Hollywood gave Los Angeles a surprise in its vote on the repeal of the California Dry Enforcement Act. The precincts in the residential sections of Hollywood and Beverly Hills, where movie actors live, returned a vote of 915 against repeal and 614 for repeal of the dry law.

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GRIT SUBSCRIPTIONS.

Subscriptions received to 23/3/28, and where not mentioned the amount is 11/-: Mrs. W. Wallace, 6s., 30/6/28; J. T. Gerrand, 27/7/29; Mrs. Moore, 2s. 6d., 7/6/28; F. Potter, 3s., 30/3/28; Rev. L. Sullivan, 10s., 20/9/28; A. T. Hancock, £3; Mrs. Asprey, 20s., 28/2/29; J. M. Watson, 3s., 30/3/28; Rev. W. E. Wood, 30/6/29.

The following are paid to 30/12/28: Mrs. H. Patterson, D. Weir, A. Hughan (12s. 6d.), G. Laurence (12s. 6d.), F. Chapman, F. Carr, Rev. H. G. J. Howe (21s.), Mrs. Jas. Long, Mrs. G. S. Potter, Mrs. H. L. Redman, Miss E. J. Walker.

LITTLE ACTS COUNT IN LIFE.

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly, and opportunities of doing kindnesses, if sought for, are for ever starting up; it is by words, by tones, by gestures, by looks, that affection is won and preserved. He who neglects these trifles, yet boasts that whenever a great sacrifice is called for he shall be ready to make it, will rarely be loved. The likelihood is he will not make it; and if he does it will be much rather for his own sake than for his neighbors. Many persons, indeed, are said to be penny-wise and pound-foolish; but they who are penny-foolish will hardly be pound-wise; although vanity may now and then for a moment get the better of selfish indolence; for wisdom will always have a microscope in her hand.

WITHIN THE LAW.

Teacher (to tardy student): Why are you late?

Bobby: Well, a sign down here —

Teacher: Well, what has a sign got to do with it?

Bobby: The sign said: "School ahead, go slow."

BIGGER AND BETTER THAN EVER.

"What a chin that movie director has!"

"Yes, it's what he himself would call a double feature put on at great expense."

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is a picture!

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get everything so
spotlessly clean
& bright?

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look nice but it's
very little trouble
when you use
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