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*"There was an old woman who lived in a shoe—
She had so many children that WE didn't know what to do."*



**PAY CASH AND COLLECT
GREEN COUPONS**



WHY DO YOUNG PEOPLE DRINK?

TEMPERANCE ADVOCATES, SAY YOUNG CRITICS, MUST OFFER WHOLESOME SUBSTITUTES FOR THE FELLOWSHIP AND JOVIALITY CLAIMED FOR BACCHUS.

A certain section of young people in Britain feel that one side of the problem of youth and drink has not been fully comprehended. They believe sincerely that a large portion of the present young generation is ready to be won over to the Temperance cause. But, they declare, a new approach is essential.

Below are set forth the views of a young man and a young woman who hold this opinion.

THE YOUNG MAN'S POINT OF VIEW.

By JOHN A. MAY.

Public leisure, clubs, each equipped with a gymnasium and a snack counter, where anyone who cares may enter, meet friends, train for athletics, and be amused without being intoxicated, is the answer I suggest to the public house.

Let us have as many of them as possible. We need them. Positive measures must be taken. To tell the young man that drink is bad for him is, for the most part, not enough. Fear can never be a sufficient basis for any reform.

Already many young men are on the verge of breaking away from liquor. Many others have never tasted it. British brewers have agreed, in council, that there are "millions of young people in this country who do not know the taste of beer."

The whole of the latest intensive "Beer is Best" campaign is avowedly directed to gain the custom of these adolescents. It is aimed to convince them that liquor is good to drink, not to convince those who already drink it. London squares flicker out their beery messages at night in illuminated signs. Almost every national newspaper carries a "Beer is Best" advertisement.

Some of these young people are even now wavering between liquor and temperance. They are willing to be won over to the side of the non-drinkers, for it is becoming increasingly obvious to them that drink is out of place in modern life. Every day it is impressed upon them, in the pages of the same papers that advertise liquor, that drinking before driving on the roads is wrong.

Some provision must be made for these young people.

Some persons may declare that provision is already made. They will point to billiard saloons, cinemas, theatres, amateur dramatics, public lectures, radio. But while these users of leisure may become strong factors in ultimate temperance success, they do not cut at the very basis of the problem of youth and drink—why youth drinks.

Young people do not for the most part drink to put a mask on sorrow, or to clothe unhappiness.

EXPOSING A MYTH.

They drink because, they say, "everybody else does." They drink because they imagine it is "unfitting" not to. Because to offer someone a drink immediately seems to establish a basis of friendship. Because they can achieve a false happiness. And because, most significant of all, they can meet friends and make friends at the bar.

With these reasons in mind, approach youth's problem.

Young people want to be care-free. Young people want to be happy. But they accept the legend of the man "who likes his glass of beer," who appears in the newspaper cartoons as a jovial, commonsense man. And they accept the other cartoon character, the man in black clothes, a dreary, mean fel-

low, whose chief occupation is interfering in other people's simple amusements—the man labelled "Temperance Grundy."

It is this mythical figure that Temperance workers must fight if they want to win youth. His unreality must be proved. Greater stress must be laid upon the happiness of not drinking rather than upon the unhappiness which comes from drinking.

Then, young people must have friends. They want new companions. But the average young man in a large city has extremely few friends, and fewer opportunities of making them. The public house does seem to offer them something.

Among the poor, liquor interests have a relatively easy market—and so have Temperance workers. The poor have dismal homes, which are often crowded, usually cold, and sometimes dirty. The men, and the women as well, migrate to the public bar in the evenings, where it is warm and where their friends are sure to be. There is apparently nowhere else to go.

Nevertheless it is a striking commentary that in one of London's poorest districts, near Whitechapel, the young men hanker after some place in which to practise physical training. A few such place are provided. They are full.

SOMEWHERE TO MAKE FRIENDS.

Sum together these things youth asks—and not too unreasonably: somewhere to train, somewhere to meet friends, somewhere to make friends, somewhere to "drop in" when rather bored.

The logical answer is to open as many as possible "public leisure clubs." Open them in direct competition with the public houses. Open them in the richest districts. Open them in the poorest. Let the entrance be free. Take payment only on each particular occupation—dancing, reading, eating, training—with a small fee. A very small fee.

I know objections may be raised as to cost. And I know that the Temperance movement can scarcely at the present time be asked to maintain many of these clubs. But these clubs are needed. Youth pleads for them. They have as much chance of paying for themselves, particularly as hours of work diminish, as any public house.

And can the movement afford to see a public house on each corner without making some effort to compete for the fitness of youth? Can it not afford to provide some answer to youth's question, "Are you helping us, or merely interfering?"

THE YOUNG WOMAN'S POINT OF VIEW.

By ELIZABETH ADAMS.

Youth to-day asks for a full social life—in its own words, "a good time." A young woman would far rather be called a "good sort" than a "nice girl." Young men want to mix with young women, and the result is they meet at the bar.

Their ideas are not fundamentally wrong, and after all, there is scarcely anywhere else for them to go. It is really up to Temperance workers to offer them a counter-attraction. Youth does not meander from pub to

pub just to get drunk, it goes primarily because it is bored—drink is in the beginning only incidental.

It is unfortunate, but a vast majority of people who "drink," whether temperate or not, still look upon total abstinence as cranks. They imagine them, for some reason of their own, as those who have arrived at a time when humour and the joy of living have no meaning, and if they are young, as very serious and rather pallid.

Those young people who have realised this fallacy are asking the world to realise it too, and to see that the teetotal population should show they understand modern youth's demand for freedom and modern youth's request for help to develop itself to the fullest extent. Youth needs that help.

TWO TYPES TO CATER FOR.

I believe that the Temperance advocate should, and could, cater for two types of youthful drinker—the "come in and have one" type, and the kind that makes a gentle intimation from public house to public house. Many young people to-day are certain that both these types could be appealed to upon the basis of reason, for the freeing of youth has led to a greater appreciation of reason.

By a reasonable basis I mean this: Young women to-day drink for the most part because they want to be accepted as "the right sort." Most of them begin drinking alcohol while disliking it, but somehow they are afraid that they cannot be reasonable and still abstain. Young women continue drinking because distaste turns rapidly into habit, and eventually they like it.

All this, if asked, youth would probably admit quite readily, and ask, "What of it?"

Then ask them this—what kind of a woman, or man, is it who cannot be accepted as they are, by force of personality, but who must drink before she, or he, can appreciate happiness?

Ask young people if the process of artificial "bolstering" is in accordance with the views of an intelligent being.

HOW TO ATTRACT YOUTH.

Women realise the amount of artificiality that goes on to-day; complexions, hair, shape, speech, can all be artificially aided. But what is the use of it all? If it is apparent that one's attributes, facial and mental, are artificial, then there is no illusion and no purpose is served. Similarly youth must be shown that artificial bolstering by liquor is merely an unnecessary sham.

But youth must be shown not so much with words, but with action. Continuous reminders that drink is bad, or wrong, or cruel, do not attract youth.

The most successful campaign will be that which, far from saying, "Don't drink," will in fact "say" nothing. But it will provide public houses without liquor, and with many more attractions, clubs which will draw young people and not harm them.

There are yet thousands who do not drink—but they soon will be drinking if radical steps are not taken at once, for the Brewers' Campaign is well managed. Cannot London, or Paris, or New York, or any town provide even one club for its youth? There are many stumbling blocks in the way, but no one seems to be attempting in any real sense to help us over this one which dominates the rest—"Christian Science Monitor."

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CHEAP WINE

AND OTHER VARIETIES.

JACK CREAGH.

"Be not drunk with wine, but be filled with the Spirit."—Holy Scripture (Eph. 5:18).

Another wine-caused tragedy came to light when a Coroner at Glen Innes (Mr. D.P. Jones) blamed the Government for permitting the release of cheap wine for people's consumption as a beverage.

It was a fine, manly outburst, and every Coroner in Australia at times faces similar facts as Mr. Jones.

Unfortunately most remain silent. The breeze passes by. The Government and others making money out of alcohol continue their soul and body-destroying trade.

It seems fate has again picked me out for the compilation of another article on the curse of alcohol as a beverage.

I long to write of the beautiful things I meet and see. I have a passion for it, and while it may not be thought much of by others, beautiful incidents, scenes, and particularly Nature studies, grip my imagination. So that while getting joy and happiness out of life in one direction, I am influenced by other harsher incidents and facts in life. These demand attention; the beautiful have to wait.

This week I heard a word-picture of a tree (by the river side) given by the Parson, and, when not talking to some alcoholic or distressed person, I hear the rustle of the leaves, feel the beauty of the surroundings, hear the singing of the birds high up in the branches of the tree—down by the riverside.

Suddenly I am awakened by some other wretchedness, but I thank God continually for the in-between times, when I can meditate on the beautiful, especially those that are outside the reach of the unscrupulous and selfish.

PRESS SUPPORT.

Every newspaper printed backs up the statements I often make regarding the curse and the damage done by alcohol. But some carry more weight than others. To-day's (24/7/35) issue of the "Sydney Morning Herald" supplies evidence that supports me in declaring quite often recently that—

"They (the Government) do not make any adequate effort to protect the alcohol drinker, nor help them when they become inebriates."

The following case, one of many recently, justifies my believing the above statement. And I go a step further, and say that they (the Government), besides taking money (revenue) from the trade, take from public funds also money to subsidise the wine trade that is responsible for such victims as mentioned in the following:

"CHEAP WINE.

"CORONER'S STRONG REMARKS.

"DEATH OF A WOMAN.

"GLEN INNES, Tuesday.

"The Deputy Coroner (Mr. D. P. Jones), in committing Ernest Hansen for trial on a charge of murdering a woman with whom he was living, said to-day that he could not understand why the authorities permitted the sale of a cheap form of wine, called 'pinkie,' which directly or indirectly was the cause of the tragedy. The Government, he added, legislated in other matters where the public safety or health were concerned, yet it would appear that they were too inept or too indifferent to cope with the pernicious traffic in cheap wine. He was not blaming the publicans. The fault lay with authorities, who permitted its release and distribution. The wine industry must also take its share of the blame.

"The Coroner's remarks were made at an inquest into the death of Noreen Higginbotham, also known as Noreen Hansen, on July 13 in a cottage in West-avenue, Glen Innes, where she was residing.

"May Ellen Higginbotham, 15, daughter of the dead woman, said that her father, Charles Higginbotham, died when she was three years of age. At the age of five years witness went with her mother to Wollongong and then to West Maitland, and at the latter place her mother met Ernest Hansen. Witness identified Hansen as the man in Court who had been charged with murdering her mother. During the time she had known Hansen he was rarely under the influence of drink. Her mother took liquor on occasions, and was bad tempered when in drink. Her mother had often quarrelled with witness and Hansen. Hansen had been very kind to witness and her mother. Her mother had been a war nurse.

"Sergeant Willis gave evidence of having interviewed Ernest Hansen on July 13, when Hansen said that his wife had fallen down and struck her head against a table. On July 15 Hansen said to witness, 'I forgot to tell you that when I struck my wife the other evening she was attacking me with an iron bar which was used as a poker.' Questioned about his relationship with the dead woman, Hansen said that he had not been married to her, and that her correct name was Noreen Higginbotham. They had been living together for some time. Witness arrested Hansen and charged him with murdering Noreen Hansen or Higginbotham.

"In reply to Mr. Crossman, Sergeant Willis said that the woman was very much addicted to drink, and that she and Hansen had been asked to leave various premises because of her drinking habits.

"Dr. A. J. Mackenzie, Government Medical Officer, said that an injury which he found in the woman's brain would be the result of violence. It could have been caused by falling on to hard material. He had made an examination of Hansen, and saw a scar on the back of his neck which could have been caused by a razor. A mark on his shoulder could have been a scar from a stab with a knife. Hansen told him that his wife had slashed him with a razor and stabbed him with a knife.

"The Coroner found that death was due to injuries inflicted by Ernest Hansen. Hansen was committed for trial at the Glen Innes Sessions on September 23."

DRUG ACT.

Recently regulations in accordance with the Amended Drug Act were gazetted. This Drug Act is necessary, but all the drugs mentioned as being dangerous to life are not directly or indirectly responsible for as many deaths as are directly and indirectly due to the beverage use of alcohol, including wine.

A strange mental attitude controls officialdom in regard to alcohol. The Health, Law

and Police Departments will let alcoholic liquors, including PINKIE, do what no other food, drug or beverage is permitted to do, namely, intoxicate, dope and destroy nerve and brain control. This is permitted only to those who make and sell alcohol, and Governments permit it to enable them (the Governments) to get money. This is the sole reason also that the makers and sellers have. They are all in the same boat; the sellers all get Government patronage for sharing in the finances.

Following on the statement by the Glen Innes Coroner, the Health Department made an inquiry. The following is the statement issued in the "Sun" (24/7/35):

"HARD TASK.

"DETECT 'PINKIE.'

"WINES TESTED.

"Replying to-day to remarks of the Deputy Coroner at Glen Innes, who challenged the Government for being 'too inept or indifferent to cope with the pernicious traffic in the cheap form of wine called 'pinkie,' the Chief Food Inspector of the Health Department (Mr. Francis) said that all complaints were investigated, but the source of the 'dangerous stuff,' was extremely difficult to detect.

"Operating under the Pure Food Act and the Wine Adulteration Act, the Health Department had called at certain wine saloons and taken samples, but had not been able to find any foreign substances or ingredients that did not comply with the standard, he said.

"There may be cases of rather immature wine which is raw and fiery," said Mr. Francis, 'but it is still wine.'

"DOCTORED STUFF.'

"The really dangerous, doctored stuff is a matter of underhand business, and, like the drug traffic, is hard to detect, but there is no suggestion that this kind of stuff is freely circulated."

"The mere finding of ingredients which might be used for adulteration is no proof.

(Continued on page 6.)

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ABYSSINIA.

ITALIAN COLONIAL WAR?

By GERALD DILLON.

According to recent cable information the Ethiopian Emperor is prepared to lead his troops in the field if war develops in Abyssinia. And he qualified this statement with the pregnant remark: "But I do not expect to meet there the man on whose orders the Italian troops may march against me . . ."

The British press seems to have made up its mind that war will take place in the autumn. The rainy season in Abyssinia lasts from March to October, but on the lowland plain it continues from October to March, so that the question of selecting a dry season is really a matter of geography. However, there is a dry season from November to March over parts of Abyssinia, and it is in this interval, apparently, that the Italian troops are expected to invade the ancient kingdom of Prester John.

There is a great deal that is unknown about this last independent native stronghold. The present Empire of Ethiopia is really in no sense a geographical unit. It has an area of roughly 350,000 square miles, bounded on the north by the Italian protectorate of Eritrea, on the west by the Anglo-Egyptian Sudan, on the south by Italian Somaliland and British East Africa, and on the east by French and British Somaliland. So its access to the sea has been blocked by the European protectorates of the coast. The population is somewhere between four and eight million, and Harar is really the only town. Addis Abbaba is scarcely a town, being mostly a series of villages scattered around the Palace.

The present ruler is Dejazmach (or Ras) Taffari, and he is descended, traditionally, from Menelik I. It was from the ancient Abyssinian highlands, of course, that Makeda, Queen of Sheba, descended with a great caravan upon her famous visit to King Solomon in the Holy Land. One result of her visit to this wise and much married king was the birth of an heir, Menelik, who was anointed king under the name of David. This Queen of Sheba died about 970 B.C., but the race of kings in Ethiopia is, traditionally, said to be sprung from the loins of David.

The clue to the origin of the Abyssinian people is said to be contained in a most extraordinary Abyssinian manuscript, which was appropriated by the British at the capture of Magdala. However, on the succession to the throne of the Emperor John, he opened diplomatic negotiations and recovered this MS. from the British Museum authorities, with whom it had been deposited. The manuscript is written in the Geez language, which is of Hebraic origin, of great antiquity, and known only to the priests. The manuscript relates that after the plagues of Egypt some hundreds of thousands of Jews did not follow Moses across the Red Sea, but went west, down the Blue Nile, to found a kingdom of their own, which they called Saba. And from these, it is claimed, descend the true Abyssinians.

We are, however, nearer to historical accuracy in accepting the statement that ninety per cent. of the Abyssinian people are of Hamitic origin, distinguishable from negroes by the European type of features. This race invaded Abyssinia about 5000 B.C., and mingling with the aboriginals laid down the foundations of the present prevalent type. This branch of the Hamitic race is known as Cushite, and they are undoubtedly mixed with a Semitic strain. Another racial invasion (the Gallas) took place about the 16th century, and these people probably came

from the south shores of the Gulf of Aden. Gallas, Somalis, and Danakils are all of Hamitic origin, but distinct from the Cushites. A small proportion of the population are negroes.

It was under the Emperor Theodore, who ruled from 1855 to 1868, that the country was invaded by a British force. Theodore was an enlightened man, but never really approximated to anything more than a noble type of savage. He had provoked the European Powers in various ways, and in about 1866 a British and Indian force of some 16,000 men, under Sir Robert Napier, was landed at Annesley Bay. Eventually they entered Magdala, which was the stronghold of the Emperor Theodore, but inside the gates they found the body of the Emperor, who had shot himself rather than face defeat. This British force left the country in 1868.

The rulers of Abyssinia since that date have been: John IV, 1872-1889; Menelik, 1889-1913, Lij Yasu, 1913-1916 (deposed); and in 1916 Waizaro Zauditu, daughter of Menelik, became Empress, and at the same time the present ruler was declared Regent. At first he ruled in conjunction with the Empress, "with his feet under him, ready for a quick move . . ." But now that the Empress has disappeared from the scene, Ras Taffari, or Sehala Selassye, rules with his feet more firmly planted under him, though it is only by joint agreement of the powerful Rasses, who are scattered about his Empire.

The Italian interest in Africa goes back to 1869-70, when the Rubattino Steamship Company bought sites in Asab Bay from the local Sultans, as ports of call on the way to India. Further extensions of territory were made in 1879 and 1880, and in 1882 the whole was taken over by the Italian Government. In 1885 Massawa and Beilul were occupied, and later Saati, and some further small outposts. These encroachments were resented by Ras Alula, Governor of Hamasen, and in 1887 he attacked the outpost at Saati. Reinforcements were sent, but the troops were cut up at Dogali, and the Italian garrison was withdrawn to Massawa. The Emperor then wrote to Queen Victoria complaining that the Italian occupation was a violation of the Anglo-Abyssinian Treaty of 1884, and Lord Salisbury proposed mediation. A mission was sent, which failed to secure its object, and then fresh forces were despatched from Italy. Massawa was fortified, and the advanced posts reoccupied. Then the Emperor John advanced from Adowa, but he did not attack the Italians. A Dervish invasion interrupted his plans, and in trying to stem this the Emperor was mortally wounded.

Then Menelik seized the throne. He had formerly been on friendly terms with Italy, and in May, 1889, a treaty was signed at Ucciali. At a convention which followed Menelik was given a loan of four million lire, and by Article XVII. of this Treaty Italy was virtually given a protectorate over Abyssinia.

However, in September, 1890, Menelik wrote to the King of Italy pointing out that Article XVII. of the Treaty of Ucciali differed in the Amharic and Italian texts. In the former the clause was: "may make use of the Government of Italy as its means of communication with other European Powers . . . etc." while in the latter it was: "consents to make use of . . ." Menelik also drew attention to certain frontier incidents. At this time Eritrea, and the greater part of Abyssinia,

were assumed to be practically an Italian protectorate.

In April, 1891, Menelik wrote to the European Powers a circular letter, in which he set forth in exact terms what he claimed to be the boundaries of his Empire, and stated that his aim was to re-establish the ancient frontier of Ethiopia as far as Khar-toun, and as far as Lake Nyanza, with the Gallas country. In December of the same year the Italian Government, in fulfilment of the Treaty of Ucciali, sent Menelik 2,000,000 cartridges, and as soon as these arrived the Emperor formally denounced the Treaty. Nothing happened for a year, and then a great concentration of Abyssinians were massed around Adowa. In the engagement which subsequently took place the Italians were handicapped by defective maps, and the fact that at the appropriate moment the troops failed to concentrate. The result was that the soldiers under General Baratieri were completely routed. The Italians lost over 6000 dead and 1000 wounded; while upwards of 2000 were taken prisoners. The Italian force comprised some 20,000 men and 52 guns. The troops under Menelik numbered upwards of 150,000.

This war was ended by a Treaty signed at Abbis Abbaba in 1896, by which the former Treaty of Ucciali was annulled and Italy recognised the independence of Abyssinia. In the general result Menelik considerably added to his territory and his new boundaries were recognised by a series of treaties with Great Britain, Italy and the Anglo-Egyptian Government. One other result of this victory was, of course, to immediately enhance the prestige of Menelik, so that when frontier questions cropped up later he was always able to exercise full control. This, it may be said, is now the crux of the situation between Abyssinia and Italy, as the present Abyssinian ruler is not able to exercise effective sovereignty over his dominions.

Great Britain is, of course, interested in the future of Abyssinia because the Blue Nile takes its rise in this region, and it is essential that the waters of the Blue Nile should not be diverted. However, if the outcome be war between Italy and Abyssinia the result is entirely problematical. Italy, apparently, has the requisite armaments—but in a practically unknown country, native opposition, even with indifferent equipment, can be very formidable.

THE REV. W. F. BETTS.

THE MAN WHO REVITALISED A CITY CHURCH.

Saturday, August 24: 3.30, C.E. and Youth Rally, St. Barnabas'; 5.15, tea, St. Barnabas'; 6.30, Prayer and Praise, St. Barnabas'; 7.30, Great United Rally, St. Barnabas'.

Sunday, August 25: 11 a.m., St. Barnabas'; 3.15, Newtown Methodist Mission (King-street); 4.30, C.E., St. Barnabas', and tea; 7.15, St. Barnabas' Church.

Monday, August 26: 10.30, Ministers' Meeting in Wesley Chapel, Castlereagh-street; 6.45, Griffiths Bros., Tea and Bible Class; 7.45, St. Barnabas'.

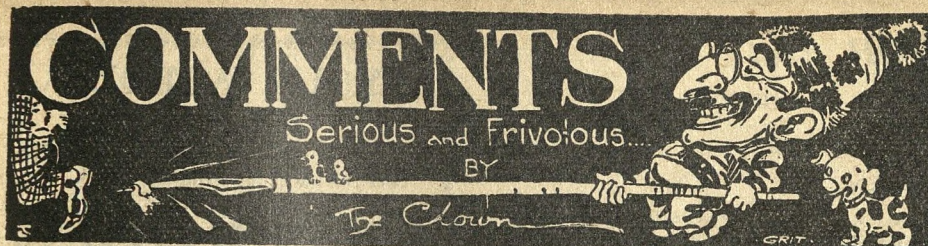
Tuesday, August 27: 1.15 to 1.45: Devotional Service, Wesley Chapel; 7.45, St. Barnabas Church.

Wednesday, August 28: 1-2, U.I.S., Broadcast 1-2 by 2CH; 7.45 St. Barnabas'.

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RUM AND PSYCHOLOGY IN INFLUENZA CURES.

"Hot rum and lemons going to bed are unlikely to cure the influenza." This statement from a Sydney doctor was recently published in the "Sun."

A man who had been in the habit of treating himself with rum and lemons sought out Dr. A. H. Martin, Hon. Director of the Australian Institute of Industrial Psychology, and the following is what Dr. Martin said:

GIVES RUM CREDIT.

"In big offices, where every day there are people away with influenza, the germ often takes the form of suggestion. A person does not feel well, and immediately decides that, as everyone else seems to be suffering from the 'flu, he is in for it, too," explained Dr. Martin. "If he goes home and doses himself with the accepted and time-honoured formula of rum and lemons he feels he has done everything possible, and when the expected cold does not materialise he gives all the credit to the rum."

Then the doctor, who combines with psychology a nice sense of humour, went on to say that, even if rum has no medicinal value in times of influenza, it has probably other virtues, and illustrated this point by the story of the man suffering from insomnia who was advised to try whisky.

"Will it cure insomnia?" he asked. "No, but it makes it more enjoyable," was the reply.

Asked his method for influenza, Dr. Martin said he favoured psychological means.

To sum up the above statements, it would seem that the only virtue beverage alcohol has in the treatment of sickness is its power to stupefy, and if this line of treatment is carried far enough the acuteness of the illness is temporarily lost in the beginnings of intoxication.

And so, my brothers and sisters, if getting blithered makes an acute illness more enjoyable, then by all means get blithered—but don't think that beverage alcohol is curing your illness because you are too sozzled to feel it!

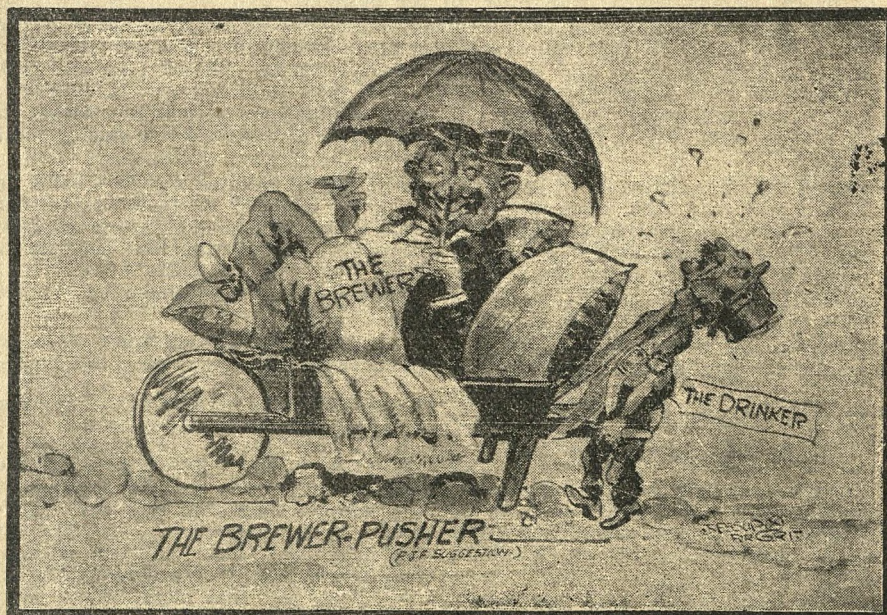
BARROW-MANIA.

A few weeks ago the whole of Australia was tickled pink, or thrilled to bits or something, because a bright lad in Victoria, for a wager, was pushing another bright lad from Beechworth to Mt. Buffalo in a wheelbarrow. Our press got all dithered up about it, and passed the infection on to most of its readers. The radio interrupted more or less pink programmes to give progress reports, and altogether the barrow incident was magnified out of all proportion to its usefulness. It has since been commented on in the English as well as the U.S.A. press.

At the time of writing this another barrow-pushing offensive upon the ramparts of cheap publicity is in progress. One dear old thing is wheeling another dear old thing

from Melbourne to Sydney, and old John Henry looks sadly on.

Speaking of old John Henry, he knows something of the technique of barrow-pushing himself. For generations he has sweated in the shafts of one of these vehicles. He has blistered his feet on the steepness of the mountain roads, he has tortured his back in the valleys in the chill of the storming rain; he has sweated and swooned in the sun glare, and choked and died on the plains. And always the lad in



the barrow (the Brewer) has lolled on the cushions and smiled.

Old John is a great old lad, and because the barrow is a one-track vehicle he has a one-track mind. He pushes an everlasting barrow on a never-ending road—and gets nothing out of it. As our good friend in Bendigo suggests, the brewer has reduced his mentality to barrow-pushing.

STATE LOTTERY.

SUGGESTED FOR VICTORIA. HOSPITALS' FINANCE PROBLEM.

MELBOURNE, Wednesday.

"Representatives of the Country Hospitals Association submitted to the Premier (Mr. Dunstan) to-day proposals for the institution of a compulsory contribution plan to raise funds for the maintenance of hospitals and charitable institutions. As an alternative, it was suggested that the Ministry should establish a State Lottery.

"The compulsory contribution plan and the State Lottery each had much to commend it, the deputation said, and one of the two would have to be accepted, as the system of voluntary contribution had failed. If a lottery was agreed to, it was suggested, it

should be conducted on lines similar to that in New South Wales, except that the money should be paid direct to the Charities Board instead of to consolidated revenue.

"Mr. Dunstan did not indicate which of the two proposals he would favour, but it was stated that he foresaw considerable difficulty with the compulsory contribution proposal."

It had to come, folks! The lure of the lottery! The urge for easy money makes a lot of good resolutions crumble and sag at the knees. The shining example of New South Wales and Queensland seems about to corrupt Victoria—of course it is only suggested, but everything has to begin, and that is how these things start. It would be interesting if we could definitely discover just how far the State lotteries in Queensland and New South Wales influenced the failure of voluntary contributions to the Victorian charitable institutions.

The lottery idea has a hypnotic influence upon those whose job it is to find money—it looks so easy. That it kills real charity right at the roots, weakens the spirit of thrift and creates a generation of gamblers doesn't seem to matter so long as it provides an immediate flow of money.

DRINKING CLUBS.

PUBLICANS' PROTEST. SUNDAY TRADING OPPOSED.

BRISBANE, Thursday.

"A meeting of the Licensed Victuallers' Association, attended by 80 per cent. of the licensed victuallers of Brisbane, decided that all hotels in the greater Brisbane area should close on Sunday.

"The Association also resolved to ask all hotelkeepers to sign an agreement for the strict observance of Sunday closing.

"Strong criticism was expressed of trading by certain clubs, the bona fides of which were questioned. The payment of 2/6, it was alleged, entitled men to become members, and these drinking clubs were responsible for much Sunday drinking. The Association urged that action should be taken against the clubs."

Behind this publicans' protest there probably lies a section of the plan to extend the trading hours of liquor bars—strange as it may seem. By permitting a tightening up of the law until it produced a painful condition of law observance, and by suitably inflaming the minds of their clients, they hope to reach a stage where it will be compara-

(Continued on page 10.)

£205,999,200 FOR £5!**THE FUTILITY OF GAMBLING ON RACEHORSES.****"GRIT'S" NEW REGULAR FEATURE.**

By "LOCUM TENENS."

Apart from its moral aspect, the practice of betting on racehorses is the most futile imbecility imaginable. On several occasions recently "Grit" has quoted race meetings at random with the object of drawing public attention to this aspect of the betting evil, but for the benefit of students of this phenomenon in our social life we will analyse the results at the principal race meeting each week in a manner never attempted, for obvious reasons, by any other journal.

The "Telegraph," in common with a number of other sporting journals, publishes every Saturday morning a chart setting out all the "selections" ("tips") of ten of the leading newspaper turf "experts." It also runs a special feature called "What Experts Select," which indicates the name of the horse in each race which the majority of the said experts "plump" for. In other words, this special feature represents the combined collective wisdom of all these turf writers, who are paid big salaries practically to do nothing else but study the whole racing business with the idea of finding winners for the public who gamble on horses.

One would naturally think that there could be no better scheme for the ordinary racegoer than to confine his speculations to these selections, and it is reasonable to assume that there is mighty little hope for him if a veritable battery of well-informed experts cannot pick winners. Let us see what would happen if a racegoer followed this quite logical conclusion by investing, say, £5 consistently on the horse in each race selected by the acknowledged "wise men" of the business.

For the eight races contested at Moorefield Racecourse on Saturday, July 20, they selected, in their order on the programme, Tui Mint, Mackintosh, Rotary, Aerial Post, Split Ear, Canegrass, Jutland and Povertdale. NOT ONE OF THESE HORSES WON, which means that the gambler would be £40 out of pocket on the day, in addition to expenses. "Grit" will carry this amount forward (on paper) to next Saturday's race meeting, and in each issue we will show the accumulated deficit of the gambler as he goes along.

To show the utter absurdity of the expert, or of any uninitiated racegoer, being able to pick and back ALL the winners—which the great majority of racegoers regularly attempt to do—it is interesting to work out the sum that would have been won at Moorefield last Saturday by anybody who invested a simple £5 on the winner of the first race and "backed it up" on the remaining seven winners. THAT RACEGOER WOULD HAVE WON EXACTLY £205,999,200 WITH HIS £5—about four times as much as the total note issue of the Commonwealth of Australia!

Watch for this interesting and instructive feature in "Grit" each week.

Cheap Wine—

(Continued from page 3.)

"Although we submit the samples which we frequently buy to exhaustive analysis, I must say we have not yet even found evidence of methylated spirit in labelled wines."

"Some individuals might make their own dangerous concoctions for their own dangerous purposes, but if we find them masquerading as wines we will pounce ruthlessly."

Fancy the Health Department "pouncing ruthlessly" on any branch of the liquor trade that sold dangerous concoctions, when all liquors they sell "are dangerous." If they really mean that, let them get ready for a pounce, and after reading the evidence of Tooth v. Davis, where they (the brewery) had judgment given against them, there is plenty of evidence there, and they know it. So "pounce"!

Would the Health Department allow Sargent's or any refreshment shop to turn out their customers drunk or falling about—a danger? No, that is the sole right of the Government-protected trade, and laws, "Health and Control," are made giving them that right. "Pinkie" is only one brand of wine, not the brand that was used by Oscar Wilde or unfortunate Professor Chapman. Their brands, the so-called safe brands—regular brands—were directly the cause of their debauchery and crime.

It is about time the Health and Police Departments told the full truth about the destruction caused by all alcohol beverages. Science will aid them in this if they wish to really protect the people. Surely the Health Department knows the cause of the

physical breakdown caused by every branch of intoxicating liquor sold.

It is not sufficient for our progress to continue to put up the obsolete argument that "the samples they examined were right according to the protecting Act." The article they examined destroyed the woman at Glen Innes, and is destroying hundreds today. That, and that alone, is the point at issue.

The alcohol in all intoxicating liquors destroys. The question of methylated spirit being added does not matter—a more fiery alcohol added only aggravates.

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BACK TO ADAM.

By GEOFFREY CUMINE.

No, not to the original father of all mankind—only as far as 1776, when Adam Smith, LL.D., F.R.S., laid before the public the fruits of ten years' quiet residence with his mother at Kirkcaldy, in the shape of "An Inquiry Into the Nature and Causes of the Wealth of Nations." Many of the notions of his namesake and predecessor have now been generally abandoned, and, likewise, a proportion of the theories enunciated by the Adam with whom we are at the moment concerned have now passed from wide acceptance. The book, however, is still read and quoted here and there, but, unfortunately, owing to personal prejudices, many of the more wholesome and entertaining parts of it are by no means widely known. I think you will be astonished at the freshness with which, after all these years, the extracts which I am about to trot out may be applied to our condition at the present day.

"The ordinary expense of the greater part of modern Governments in time of peace being equal or nearly equal to their ordinary revenue, when war comes they are both unwilling and unable to increase their revenue in proportion to the increase in their expense. They are unwilling, for fear of offending the people, who, by so great and so sudden an increase of taxes, would soon be disgusted with the war; and they are unable, from not well knowing what taxes would be sufficient to produce the revenue wanted. The facility of borrowing delivers them from the embarrassment which this fear and inability would otherwise occasion. By means of borrowing they are enabled, with a very moderate increase of taxes, to raise, from year to year, money sufficient for carrying on the war, and by the practice of perpetual funding, they are enabled, with the smallest possible increase of taxes, to raise annually the largest possible sum of money.

"In great empires the people who live in the capital, and in the provinces remote from the scene of action, feel, many of them, scarce any inconvenience from the war, but enjoy at their ease the amusement of reading in the newspapers the exploits of their own fleets and armies. To them this amusement compensates the small difference between the taxes which they pay on account of the war, and those which they had been accustomed to pay in time of peace. They are commonly dissatisfied with the return of peace, which puts an end to their amusement and to a thousand visionary hopes of conquest and national glory, from a longer continuance of the war. The return of peace, indeed, seldom relieves them from the greater part of the taxes imposed during the war. These are mortgaged for the interest on the debt contracted in order to carry it on. If, over and above paying the interest of this debt, and defraying the ordinary expense of government, the old revenue, together with the new taxes, produce some surplus revenue, it may perhaps be converted into a sinking fund for paying off the debt.

"But, in the first place, this sinking fund, even supposing it should be applied to no other purpose, is generally altogether inadequate for paying, in the course of any period during which it can reasonably be expected that peace should continue, the whole debt contracted during the war; and, in the second place, this fund is almost always applied to other purposes. The new taxes were imposed for the sole purpose of paying the

interest of the money borrowed upon them. If they produce more, it is generally something which was neither intended nor expected, and is therefore seldom very considerable. Sinking funds have generally arisen, not so much from any surplus of taxes which was over and above what was necessary for paying the interest and annuity originally charged upon them, as from a subsequent reduction of that interest. That of Holland, in 1655, and that of the Ecclesiastical State, in 1685, were both formed in this manner. Hence the usual insufficiency of such funds.

"During the most profound peace, various events occur which require an extraordinary expense, and Government finds it always more convenient to defray this expense by misapplying the sinking fund than by imposing a new tax. Every new tax is immediately felt more or less by the people. It occasions always some murmur, and meets with some opposition. The more taxes may have been multiplied, the higher they have been raised upon every different subject of taxation; the more loudly the people complain of every new tax, the more difficult it becomes, too, either to find out new subjects of taxation, or to raise much higher the taxes already imposed upon the old. A momentary suspension of the payment of debt is not immediately felt by the people, and occasions neither murmur nor complaint.

"To borrow of the sinking fund is always an obvious and easy expedient for getting out of the present difficulty. The more the public debts may have accumulated, the more necessary it may have become to study to

2UE.

Last two talks Tuesday and Wednesday,
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reduce them, the more dangerous, the more ruinous it may be to misapply any part of the sinking fund; the less likely is the public debt to be reduced to any considerable degree, the more likely, the more certainly, is the sinking fund to be misapplied towards defraying all the extraordinary expenses which occur in times of peace. When a nation is already overburdened with taxes, nothing but the necessities of a new war, nothing but either the animosity of national vengeance, or the anxiety for national security, can induce the people to submit, with tolerable patience, to a new tax. Hence the usual misapplication of the sinking fund."

Well, those last five paragraphs were published more than a century and a-half ago, and we don't seem to have taken them much to heart, do we? Here are two more tasty little bits:

"In the midst of the most destructive foreign wars, therefore, the greater part of manufacturers may frequently flourish greatly; and, on the contrary, they may decline on the return of peace. They may flourish amidst the ruin of their country, and begin to decay upon the return of its prosperity. The different state of many different branches of the British manufactures during the late war, and for some time after the peace, may serve as an illustration of what has just now been said." Had I not, with the candour natural to one of my open and sunny disposition, already informed you that this was written between 1766 and 1776, I think it would easily have passed for con-

temporary comment. Now for the second item:

"The sneaking arts of underling tradesmen are thus erected into political maxims for the conduct of a great empire; for it is the most underling tradesmen only who make it a rule to employ chiefly their own customers. A great trader purchases his goods always where they are cheapest and best, without regard to any little interest of this kind. By such maxims as these, however, nations have been taught that their interest consisted in begging all their neighbours. Each nation has been made to look with an invidious eye upon the prosperity of all the nations with which it trades, and to consider their gain as its own loss. Commerce, which ought naturally to be, among nations as among individuals, a bond of union and friendship, has become the most fertile source of discord and animosity. The capricious ambition of kings and ministers has not, during the present and the preceding century, been more fatal to the repose of Europe than the impertinent jealousy of merchants and manufacturers."

Adam goes on: "The violence and injustice of the rulers of mankind is an ancient evil, for which, I am afraid, the nature of human affairs can scarce admit of a remedy. But the mean rapacity, the monopolising spirit of merchants and manufacturers, who neither are, nor ought to be, the rulers of mankind, though it cannot, perhaps, be corrected, may very easily be prevented from disturbing the tranquillity of anybody but themselves. That it was the spirit of monopoly which originally both invented and propagated this doctrine cannot be doubted; and they who first taught it were by no means such fools as they who believed it. In every country it always is and must be the interest of the great body of the people to buy whatever they want of those who sell it cheapest. The proposition is so very manifest that it seems ridiculous to take any pains to prove it; nor could it ever have been called in question had not the interested sophistry of merchants and manufacturers confounded the commonsense of mankind. Their interest is, in this respect, directly opposite to that of the great body of the people." I found it interesting and you may care to try it for yourself, to read these passages aloud to a few of my friends. Nobody got within a hundred years of the date of their appearance. But none said that they were nonsense.

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A Personal Chat with my readers

MILK AND CHILDREN.

The Minister for Health, Mr. Fitzsimons, received a large and influential deputation a few days ago on the question of milk for children. Major Shand, M.L.A., introduced the deputation. Sir Benjamin Fuller, Sir Harry Moxham, Miss Portia Geach, Dr. G. H. Bohrsman, Miss Yeo, and Mrs. Cameron, with a couple of parsons thrown in, presented their case in less than half an hour. I think we were far too considerate of the Minister's time, and we would have been fully justified in arguing our case more fully. We did not ask the Government to spend more, but to spend more wisely. The £50,000 lately spent by the Government on a parcel of oranges, cheese, eggs, cabbage and honey was of some value as a supply for a few days for those on the dole, but it was entirely without value to meet the problem of malnutrition.

I asked that at least £1000 a week be spent on milk for children. At tenpence per gallon this would supply 24,000 gallons a week or half a pint a day for nearly 57,000 children. This would be classed as preventive medicine.

In addition to helping the child the Government would also be helping the dairy farmer. This is a matter of national urgency and importance.

This seems to have been realised by the British Government, which is now arranging to provide its 5,000,000 children in the elementary schools with milk. We have in N.S.W. a superabundance of excellent milk available and thousands of children who are suffering from shortage of it; surely this gap between abundant supply and acute need can be bridged.

Our immense expenditure on invalid pensions and hospitals, necessary though it is, is deplorable. We must prevent sickness, and good milk will help enormously in prevention. £50,000 spent on prevention will save twice that amount being spent on cure. Professor Mottram assures us "a much increased consumption of milk would do much to increase the stature, improve the health, strength and teeth of the nation." Ample endorsement of the opinion by the most eminent medical men in the world is available at hand.

Professor E. V. McCollum, of Baltimore, leading scientist in the world of nutrition, states:

"The first and most important principle is the extension of the use of dairy products. Instead of the use of half a pint of milk a day there should be at least a quart per head."

Mr. Fitzsimons gave a sympathetic reply, paying us compliments, but making no promises.

WHICH IS YOUR PICTURE?

Peter, in his first Epistle, chapter five, says: "Gird yourselves with humility." It is an old man who writes this. Years had passed since that hour in the upper room, but he never had forgotten. Jesus . . . took a towel and girded Himself. But the towel was only the symbol of the real girding. Peter had long since understood. His Master's followers, like that Master Himself, must be girded always with humility—ready for any task that Love could render. Not Pride, turning away, but Humility, eager to serve. Which is the picture of my life?

We mostly jib at washing feet, but that was the Master's way. The Lord's standard was, "Not many servants, but much service."

It is inevitable that the hours of work will be shortened. This is going to throw a lot of idle time on the hands of those who, having no hobbies, are going to demonstrate that "Satan finds some mischief still for idle hands to do." There are two matters of national urgency and importance, viz., the use of leisure and the value of foods. Neither of these is receiving any attention at the hands of those who entirely control our education. Leisure, like money, may easily become a menace. There is no surer guide to what you really are than to find out what you do when you have nothing to do.

Some wag has said the real problem of one's leisure is to keep other people from using it.

I have a notice in my office, placed to catch the eye of my visitors. It says:

IF YOU HAVE HALF AN HOUR
TO SPARE, DON'T SPEND IT
WITH SOMEONE WHO HASN'T.

The problem of leisure is a real one, and it is high time someone set out to explore the leisure possibilities of those who in a few years' time will be working only 30 or 36 hours a week.

THE STATE LOTTERY IS STILL HERE.

The Honorable the Premier ran a full term of three years, during which time he received many deputations and requests to prohibit the demoralising State Lottery. He met all requests with sympathy and re-

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, AUGUST 1, 1935.

iterated his hatred of the Lottery. It was generally understood that the Hon. R. W. D. Weaver, Minister of Health, was the lion in his path, and that Mr. Stevens was not strong enough to meet the situation. Mr. Weaver is no longer in the Ministry, but the Lottery is still here. For the three years during which the Stevens Ministry reigned the moral questions always played second fiddle to the financial ones. During that period the one concession to the religious and moral sentiment behind Mr. Stevens was to introduce into the Parliament a prayer which, however, is not a Christian prayer, nor is it offered as a prayer.

If we had not lost the power to be morally indignant we would long ago have raised a storm. Mr. Stevens has been told that after 257 years' experience in England of lotteries, royal, State, private, and public, a Royal Commission in 1818 placed the following on record:

"The foundation of the lottery system is so radically vicious that your Committee feel convinced that under no system of regulations which can be devised will it be possible for Parliament to adopt it as an efficacious source of revenue, and at the same time divest it of all the evils of which it has hitherto proved so baneful a source. . . .

"No mode of money was so burdensome, so pernicious, and so unproductive as lotteries, and the Committee questioned whether any pecuniary advantage, however large or convenient, would compensate for the vice and misery that they produce."

No statesman would fly in face of the bitter experience of 257 years of the lottery. If the Government is convinced that gambling is socially harmful, and Mr. Stevens says he is so convinced, it forfeits the respect of

(Continued on page 10.)

WAR CAN BE CONQUERED.

OVERWHELMING ANTI-WAR VOTE, WHICH IS BEING PILED UP IN THE BRITISH NATIONAL BALLOT, IS HELD TO POINT THE WAY TO PEACE.

"Mankind's passion for peace, its abhorrence of war, its contempt for statesmanship which cowers before the duty of taking war by the throat, all these emotions are rising throughout the earth."

EDWARD PRICE BEEL.

"Peace?"

Viscount Cecil of Chelwood, great-shouldered, long in body, grey-haired, alert, the large aquiline nose the most striking feature of a very striking face, lay almost at full length in an easy chair by a low table before a flickering coal fire in his London home. It was a dark day in the big town, but the end of the room was all window, giving on a little garden, and a flood of subdued light poured over England's famous peace-seeker.

"We hold firmly to our faith in the possibility of establishing peace," said Lord Cecil. "We never cease to work for it: you cannot have it without work. Influences against peace are perpetual and perpetually in motion. Mankind is advancing. Diverse points of view are in conflict. Irritations, suspicions, fears result, and peace is endangered. The world must take cognisance of this fact—a fact which becomes daily more pronounced and exigent—and must bestir itself to resolve the irritations, suspicions, and fears without war."

"You think war can be averted?"

DRIFT TOWARD TROUBLE.

"It can be averted by intelligent and tireless labour against it, but not otherwise."

"The natural drift is toward trouble. Men are bound to differ, and when they differ—unless they can be made to think—they get steamed up for a fight. We have been close, indeed, to perilous events in Europe recently. There was a potential war in the Saar matter, and there was another in that ugly quarrel between Yugoslavia and Hungary. These perils did not vanish of themselves. They gave no sign of vanishing. Their danger grew hourly. And then something was done. The League of Nations intervened with vigour, precision, and commonsense, and the menaces almost miraculously dissolved. A very splendid achievement for the League was that."

"Your confidence in the League waxes rather than wanes?"

"Most assuredly. The League is the only hope for conquering war. And the only reason its successes hitherto have not been all they might have been lies in the timidity and inaction of the Governments concerned. The League by itself is nothing. It is something solely by virtue of its members. If its members lie down, dodge their responsibilities, fail to act, the League, of course, is impotent. Happily, in the cases of the Saar and Yugoslavia, the Governments of the League, and notably the British Government, grasped the nettles, and the nettles proved harmless."

"This illustration of the beneficence of courage and action should be historic in international affairs."

"You have observed, latterly, disquieting tendencies affecting the League?"

"Distinctly. There were obvious threats to the League, obvious tokens in Europe of a mood favourable to the old system of opposing armed camps, rather than the new system of seeking peace in collective power. Those tokens disturbed every enlightened observer, for they signified a sure movement in the direction of renewed war."

"You cannot have opposing armed camps without war. This is so because these camps will not understand each other, will not trust each other, will not meet around a table to solve their mutual problems. They stand aloof from each other, are avowed enemies, steadily prepare for war, and one day go to war. It all is glaringly self-evident."

"And the collective system?"

BASED ON REALITY.

"The collective system, the League system, is based on reality, on the world as it is, on the stupendous fundamental fact of the world's indivisibility and interdependence. Under this system there are no opposing, and latently hostile, camps."

"It is a brotherhood for attending to a brotherhood's business. It is a world organisation for dealing with those questions and needs which belong, not to one nation wholly, nor to a region wholly, but to the entire family of nations."

"It is a scheme for viewing world interests from a world standpoint, drawing the nations together to consider their common welfare, renouncing all thought of one consolidation of strength pursuing its ends as against another, and thus violating the first principle of both world prosperity and world peace."

"One learns that you are the father of the Peace Ballot running in Britain."

"Well, I believe I did start the Ballot."

"What is your object?"

"Our object is threefold: first, to show the overwhelming desire of Great Britain for peace; second, to show that our people are aware of the price of peace; and, third, to show that they are willing to pay this price."

"Is the Ballot to be universal?"

"It is to include all our citizens eighteen and above. It is a national Ballot."

"How do you do it?"

FIVE QUESTIONS ASKED.

"Send workers from door to door with ballot-papers and printed explanatory matter. In a day or two the workers call for the ballots. If the citizen wishes oral explanations, they are supplied. If ballots have been marred, new ones are available. Sometimes lively debates arise, and these we like; one of our great purposes is to quicken national feeling and thought. In the Woolwich District one of our workers, a sturdy, elderly woman, was somewhat apologetic."

"She said: 'See that cottage there? I've got three men meeting there every night, and they're hotly disputing over the Ballot.' 'Truly excellent,' I said: 'a democracy should have opinions, and should know why it has them.'"

"What is your questionnaire?"

"We are asking five questions, calling for 'Yes' or 'No,' with or without explanation or commentary."

"The questions are: 1. Should Great Britain remain a member of the League of Nations? 2. Are you in favour of an all-round reduction of armaments by international agreement? 3. Are you in favour of the all-round abolition of national military and naval aircraft by international agreement? 4. Should the manufacture and

sale of armaments for private profit be prohibited by international agreement? 5. Do you consider that if a nation insists on attacking another the other nations should combine to compel it to stop by (a) economic and non-military measures; (b) if necessary, military measures?"

"How long has the ballot-gathering been in progress, and when will it be finished?"

"It has been in progress for six months, and we expect the last votes to be in by Easter."

"Is there yet clear evidence as to how the Ballot is going?"

AFFIRMATIVE VOTE.

"There is clear evidence of an overwhelming affirmative vote. The declaration in favour of continued British membership in the League will be nearly unanimous—about 97 per cent. I think the Government already is feeling the effect of this remarkable expression of national opinion. I think the bold and proper steps affecting the Saar and the Balkan imbroglio were not absolutely unrelated to the revelations of our Ballot."

"Our first aim was to stir and guide national thought, to awaken our people to the danger of war, to fix in them a definite attitude of mind with reference to war, should it, unhappily, come. That was the first aim. The second aim was to move the Government along the lines of the national will, to get rid of its hesitation, its inaction. The third aim was to elicit an emulative response, if possible, from other nations."

"We wanted, and we want, not only a magnificent British declaration for peace, and for clear-cut methods of getting peace, but a much wider declaration of the same sort, just as nearly a world declaration as could be obtained."

"Do you think your way of working in Great Britain would be practicable in such countries as Germany and Italy?"

AMERICA INVITED.

"Not, perhaps, in those countries in their present forms, but in most of the countries of Continental Europe. And the declaration would not be overlooked by even the nations which had no part in it. America, of course, should be in it. A powerful call for peace, and for such an international organisation as would put the might of civilisation behind the cause of peace—such a call from the United States of America would make history, and the kind of history humanity needs."

"You are convinced the British people will vote for sanctions against an aggressor?"

"They will."

"You deem sanctions essential?"

"Undoubtedly. War is not an easy thing to drive out of human life; it has been with us too long. If it is to be driven out, advanced nations must take a firm stand. Their determination to act, and to act together, must be beyond question. Let that determination shine out unmistakably, and the application of sanctions, even non-military sanctions, will be almost certainly unnecessary."

"Do you think the determination you speak of would have restrained Japan relative to Manchuria and Jehol?"

OPTIMISM OF PURPOSE.

"I do. More than that, I think if America and Britain alone had stood solidly together in refusing to accept Japanese exports, if Japan violated the territorial and political integrity of China, Japan would have desisted from the course which produced Manchukuo."

"Now, we all admire the Japanese people; we are conscious of their physical, moral, and intellectual power; we heartily admire

(Continued on page 10.)

MALLEE HOTELS LTD.

This company, formed in 1922, runs an hotel at Ouyen, and its dividend for the last four years has been 10 per cent. p.a.—in the depth of the so-called "depression." Undivided profits and reserves total £17,915. Liabilities apart from capital of £28,000 are nominal compared with the assets, which are eight times as great.

All this has been done, not by the management, but by the apparently poverty-stricken wheat-farmers and farm labourers in and around Ouyen. The experience of the hotel at Ouyen is repeated in scores of country towns. No wonder that water rates, municipal rates, land tax and other taxes are in arrears. The liquor is bought for cash, no credit is given, and other suppliers have to wait, a state of affairs not unknown to Melbourne and its suburbs.—"The Recha-bite."

Comments—

(Continued from page 5.)

tively easy to rearrange the trading hours of hotels to their own liking, and they are prepared to suffer this preparatory period of painful law observance with that end in view.

But, folks, the above report is more or less a gem. For cold and frosty impudence this resolution to observe the law by 80 per cent. of Brisbane's licensed victuallers is surely the limit. This peculiar spasm of belated virtue has nothing whatever to do with a pricking conscience. Back of it all is the bright idea to force public opinion to the belief that hotel trading hours are inadequate, and so prepare the way for longer trading hours and larger profits.

CAROUSALS DEPLORED.

AT SOLDIERS' REUNIONS.

PLEA FOR MORE SOLEMN CEREMONIES.

"Mr. R. Bennett, Vice-President of the 6th Infantry Brigade A.I.F. Association, presiding at the annual reunion on Saturday night, appealed for ex-soldiers' reunions to be not merely 'carousals,' but occasions to recall dead comrades and historic incidents. 'I feel,' he said, 'that as the years roll on our reunions become more than ever occasions for living again in the sacred memory of the past and not an opportunity or excuse for a "glorious booze-up." We are here to revive a few of those memories which we have treasured up through the years, both grave and gay, and to renew old comradeships. Our reunions generally have been of one type, and it is the intention of the committee to keep them so.'"

Old Man Booze, who has been skulking behind these soldiers' reunions, looks as if his free ticket is going to be cancelled insofar as the 6th Infantry Brigade Association is concerned, at anyrate.

So he will have to transfer his bogus geniality and his all-embracing friendliness somewhere else. He has outlived the slobbery nastiness of himself, and decent men are sick of him.

He doesn't help any—and he never did—and "Grit's" Clown hereby waves a glad farewell to Old Man Booze, and he wishes him everything which is coming to him—only more of it, and quicker. Booze as a mirror more often than not reflects the unhappy things we regret and would forget.

The trouble with the school of experience is that by the time you graduate you are too old to work.—Henry Ford.

PNEUMONIA.

"We see the disease occur promptly after a wetting or a chill, due to some unusual exposure, or come on after an ordinary catarrh of one or two days' duration. Cold is regarded simply as a factor in lowering the resistance of the bronchial and pulmonary tissues," Sir William Osler said.

"The disease is more common in the cities, due probably to overcrowding. Individuals who are much exposed to hardships and cold are particularly liable to the disease.

"Debilitating causes of all sorts render individuals more susceptible. Alcohol is, perhaps, the most potent predisposing factor. Robust, healthy persons are, however, often attacked."

This smashes the claims of alcohol—in the form of whisky, brandy, gin, etc.—as an aid to avoiding chill. Alcohol is "the most potent predisposing factor," bringing on pneumonia.

IF YOU ARE INTERESTED

In the project to provide a great Modern Non-Licensed Hotel for Sydney, cut out and mail this coupon.

Mr. George Foster,
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Dear Sir,
Please forward me full particulars re the proposed modern non-licensed hotel for Sydney.

NAME
(State whether Mr., Mrs., or Miss)

ADDRESS
.....
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Date.....

A Personal Chat—

(Continued from page 8.)

the moral element by its failure to stamp its convictions on the Statute Book.

The figures of the Irish Hospital Sweepstakes up to the Derby of this year are enlightening:

Total receipts	£33,840,000
Visible expenses	2,374,000
Prize money	22,195,000
Stamp duty	1,389,000
Paid or appropriated to hospitals	7,008,000
Promoters	779,000

It is impossible to give the "invisible" expenses, as these are closely guarded. What about the "invisible misery"?

If the last hope of our hospitals is the State Lottery, then we proclaim ourselves a degenerate people and are doomed.

The Editor

War Can Be Conquered—

(Continued from page 9.)

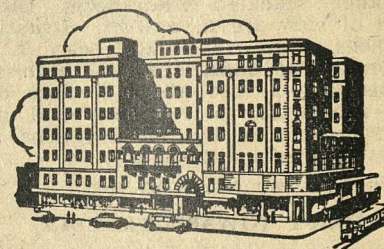
their national traits and capacities. But the world wants peace. Peace it must have, or perish. And peace is possible only under theegis of law. Any nation which breaks the law of the world is the enemy of the world."

"Are you fearful of an early war?"

"No. I do not expect another world war. But my optimism is not based on passivity. It is based on affirmation, clear purpose, collective organisation and readiness for action—the indispensables of peace-maintenance.

"Mankind's passion for peace, its abhorrence of war, its contempt for statesmanship which cowers before the duty of taking war by the throat, all these emotions are rising throughout the earth, and they will crystallise into effective measures for peace."—"The Literary Digest."

If the whole truth on this subject can be expressed in a sentence, here is the sentence: Alcohol is the Ally of Disease and Death.—Mr. Arthur Evans, M.S., M.D., F.R.C.S., Surgeon, Westminster Hospital.



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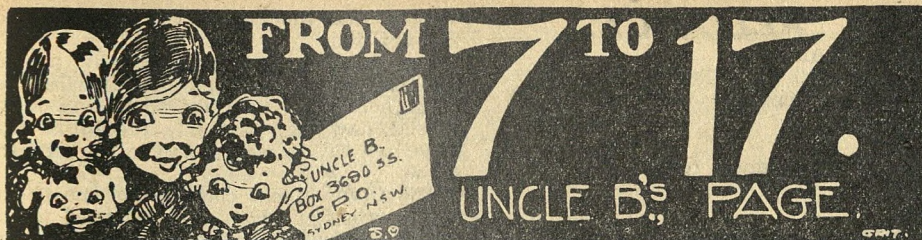
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All boys and girls between the ages of seven and seventeen are invited to join the family of Uncle B. Write only on one side of the paper. Send the date of your birthday. There is no fee to pay. If you do not write for three months you are a "scallywag."

Address all letters to Uncle B., Box 3690 SS, G.P.O., Sydney.

HOW DO YOU SHARPEN YOUR WITS?

A blunt knife spoils your pencil. A dull razor hurts. An axe that has lost its edge makes hard work and gives poor results.

You know that, but do you know that dull wits, a blunt mind, thoughts with no edge on them, are much worse than anything. How do you sharpen your wits? You can only sharpen steel by grinding it on a rough stone, and it will need constant grinding because the tendency is always to become dull or blunt.

You can only sharpen your wits by trying them on something hard. Doing things you can't do, trying to understand what you can't understand, and sticking at it until you do know and can do—that's the way to sharpen your wits.

Your wits need sharpening. Your wits can be sharpened. Your wits ought to be sharpened. Have a try and keep on trying.

UNCLE B.

THE REAL SECRET.

"What is the secret of success?" asked the Sphinx.

"Take pains," said the window.

"Push," said the button.

"Always keep cool," said the ice.

"Never lose your head," said the nail.

"Be up-to-date," said the calendar.

"Make light of everything," said the fire.

"Do a driving business," said the hammer.

"Aspire to greater things," said the nutmeg.

"Find a good thing and stick to it," said the glue.

Our Letter Bag.

SHIVERY.

Gwen Mowbray, Yoorooga, Yetholme, writes: Will you please make me a member of your big family. I will be eight years old on the 12th of July. The ground was covered with a light fall of snow this morning. Some clothes hanging on the line have been frozen stiff all day. The school is very close to our house. I am the only one able to come home for dinner. There are about thirty children on the roll. We have a little Sunday school at our home.

(Dear Gwen.—I am glad you have joined my family. We all hope you had a happy birthday. Will you tell me about it the

next time you write. It will make many of your cousins shiver to hear of snow. Please tell me more about the Sunday school in your home.—Uncle B.)

NOT AFRAID OF THE POLICE.

Marguerite Symons, 57 King's Road, Brighton-le-Sands, writes: Please enrol me as a ni in your great family. I was fourteen years old on 29th September. My name is Marguerite, but I am called Greta. I think it sounds much shorter, don't you? I believe you are interested in our Scripture Union meetings. I like it so much that I hardly ever miss. We are improving very much in debating since you came to visit us, and we will soon be professionals (?). We are going to try against the police debaters very soon. Last Tuesday because it was so wet there was not many at Scripture Union, so we did not have a debate, but instead Mr. Mainstone, our minister, gave us the opening words of some texts, and we had to complete them. I won, attaining 16 marks out of 20. I read my Bible every day, but it was not till last Tuesday that I discovered how many texts I knew. I attended the services in the Chapter House last Monday. We went as the Scripture Union and met Mr. Hughes. You can imagine how pleased we were to see him.

Well, good-bye, my new Uncle, for the present. I hope that I will not become a scallywag.

(Dear Greta.—Welcome to my large and happy family of scallywags and near scallywags. I am very interested in your proposed debate with the police. I hope it comes off, and that you defeat them. Be sure and let me know about it. I wish I could find time to run down and see you all again.—Uncle B.)

SNOW.

Harry Ironmonger, Spring Hill, writes: I was going to write to you before, but I thought I would wait till the half-yearly exam, results came out. Well, now they are out and I came fifth out of a class of sixty. It snowed here last Monday, and we had about four inches, but it did not stay long. It is wet to-day, and looks like more snow. Dad went to Sydney last Thursday week, and was going to Hammondville on the Saturday. We have one hundred sheep and twenty lambs now. Everywhere where they have been they have eaten the bottom leaves off the trees. We have a sheep dog which has got six baby puppies.

(Dear Harry.—I think you did well to come fifth out of sixty. That is better than I ever did. So you had some snow—that will interest many of your "cousins" who have never seen it. I wonder did your father get to Hammondville? I wish he had rung me up.—Uncle B.)

SECOND IN MATHS.

Audrey Glanville, "Wogamia," 3 Kenneth-street, Longueville, writes: There is not much news to tell you this time, but as I must write my quarterly letter to you I will find something to say. On Monday, we received very interesting letters from my Auntie and Uncle in England, telling of their trip to the

Zoological Gardens, and about their visits round London. On June 10 we started our half-yearly exam., commencing with English and Maths. 1. I gained 73 per cent., and came second in the class in Maths 1. I have been absent from school all this week with a bad cold and cough, so have missed a great deal of work. Next Sunday Rev. R. Noble is preaching at our church. He was the first Rector of our Parish. I have lent that book of mine called "The Wonderful Prayer Book," but I will tell you in my next letter.

(Dear Audrey.—You did very well to come second in Maths.; that used to be my favorite subject. So you had my old friend Mr. Noble preaching for you; he is a good and fine man. I hope you won't forget to tell me about "The Wonderful Prayer Book." I want to know about it.—Uncle B.)

A NEW NE.

Walter Havill, 1 Marion-street, Leichhardt, writes: I would like to be your nephew. I read "Grit" and enjoy the jokes and letters. I attend All Souls' Church and Sunday School, also a member of the Scripture Union; meetings held on Monday night at 7.15 p.m. We open with a hymn, followed by prayer and Bible lessons. Mr. Hughes, whom we all like, takes the chair for the debate. His questions are very amusing. At first we even forgot to address the Chair, but now we don't fail to have something to say. Mr. Hughes and members would give a warm welcome if you care to come, which we hope will be soon.

(Dear Walter.—I am glad you have joined my family. Mr. Hughes is the greatest friend "Grit" has ever had. I only wish there were a 100 like him. Monday is not a good night for me because of my City Men's Bible Class, which I hold every Monday. I may come some night—but it will be a little late.—Uncle B.)

Let me do it!

WHY? Because I am trained to do it; it is my business.

I can save your time and increase your business.

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All proceeds are for Cause of Temperance.

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An Alliance of the Churches and Temperance organisations for the abolition of the Beverage use of Alcohol.

Headquarters: S.A. Chambers, 140 Elizabeth Street, Sydney (opp. Foy's).
Phone: M6058.

"THE SUNSHINE FAIR."

The convenors of the various stalls are busily engaged sending out their appeals for goods and donations. When one thinks of the multitude of people who could help it makes one wonder why the bulk of the assistance comes from a comparative few. If you can make anything saleable, and this applies not only to women folk, make it and send it along to the Secretary of the Alliance; endorse it with the name of the stall or denomination. If you are a carpenter, how about a step ladder? We know a person who will buy it before the Fair opens. If you can paint, how about a picture? If it is reasonably good we can sell it. Send along anything—English or New Zealand money, old gold, or new gold, groceries; yes, meat if you wish. This Fair is going to be a great Fair. It will provide a musical treat and entertainment. The date? Oh, yes! October 18th and 19th, and it is to be held in the Chapter House, Sydney.

"PINKY WINE."

From time to time tragedies are reported in which the output from our "Great Australian Industry" (sic) wine comes into prominence. The wine interests, with great cunning, have created the impression that the trouble is not caused by their product; but "crude wine." And the unthinking and uninformed "fall for it." The wine shops all stock well-known brands; in fact, a great number of these wine shops are owned and controlled by the various wine firms. When will the public and magistrates learn that the whole trouble is "alcohol," and that our Australian wines are for the most part "fortified"—that is, spirit is added. A wine drinker drinks Australian wine for the "kick" in it, the said kick coming from the alcohol. How appropriate is that word "kick." It kicks alright.

THE SLOW-MOVING POLITICIAN.

It is said that glacial ice moves at the rate of two feet per year. The politician is very often slower than that. Give him something to discuss that nobody objects to and things move. The Empire games project for instance. The papers will give prominence and space, conjecturing whether Royalty will visit us, and photos of various members of the Royal Family will be published. Just ask for some measure of Temperance reform and glacial ice is an easy winner. Ask the newspapers to give prominence to what is really a matter of life and death, and the snail is a racehorse compared with them. Why? As we have some regard for the libel laws and the Editor of "Grit" we re-

frain from saying just what we think about it. We simply repeat "Why?"

QUEENSLAND AND LAW ENFORCEMENT.

The Queensland Temperance League is strenuously demanding that the liquor traders should observe the early closing law. Strong and unchallenged statements have been made as to the widespread breaking of the law by the Liquor Trades Employees' Union, who, of all people, should know all about it. And a private investigator employed by certain interests has given details of law breaking which were submitted to the Government. Recently the Anglican Synod had a motion before it in regard to this matter, and some very strong statements were made. One well-known clergyman opposed it, and on reading his remarks the writer of these notes recalled an incident on a certain steamship some years ago.

The ship was travelling from Cairns, and long after the bars had been closed on shore this clergyman quite openly was having his drink of spirits. Well, no one would charge him with being a heavy drinker; he is certainly not that, but we opine his drinking is the reason why he denies the law is being broken. Dr. Johnson once said: "He who drinks beer, thinks beer."

FIELD ACTIVITIES.

Mr. O. A. Piggott, Secretary of the Alliance, was in the Kogarah and Bexley Presbyterian Churches last week, whilst Mr. V. E. Stanton, Director of Youth Work, has been busy in the Orange district. He has taken the opportunity of visiting the Bands of Hope, and also of giving lessons in the schools.

AUSTRALIAN TEMPERANCE SUNDAY.

For many years the second Sunday in November was observed annually as "World's Temperance Sunday." After the War, this fixture fell into desuetude because that Sunday became recognised as Armistice Sunday.

The Australian Temperance Council has suggested that the first Sunday in September should now be recognised annually as Australian Temperance Sunday. "Throughout Australia the liquor forces are increasingly truculent, and are organising with vigor for the purpose of winning back some of the ground lost by them during recent years," says the General Secretary, "and only by united and enthusiastic action on the part of the Christian Churches can such hostile action be nullified."

The chief Temperance organisations in each State will gladly supply special material for pulpit and platform uses.

BAND OF HOPE AND Y.P. NOTES.

Union Headquarters: 140 Elizabeth Street (opp. Foy's—4th Floor), Sydney.

TEMPERANCE SUNDAY.

September the 1st will be Temperance Sunday throughout the Commonwealth. The Sunday School graded lessons have special topics set for the occasion, and it is expected that there will be a fairly general recognition of the day in this State, among the Churches and Youth Organisations.

Sunday School Pledge Signing.

The Band of Hope Union Council strongly recommends the "class appeal" system for

securing the pledges of Sunday School scholars. That is, an approach by the teachers a Sunday or two previously, with the suggestion that each scholar carefully consider the proposal to become a life abstainer, and consult their parents about it.

A team spirit is created by the class all signing, and the method moreover avoids the dangers of a mass appeal to the assembled school, when one often follows the other

without due thought of the seriousness of the decision.

The teacher, having personally secured the pledges of his or her scholars, then reports them to the Superintendent, and on the special day they are duly recognised and presented with a pledge card in the scholar's name.

The Union stocks class pledge sheets and covers, a set of which will be posted to any school for fourpence (No. of class sheets required to be stated).

The sheets are then kept as a permanent school pledge record.

Temperance Week High School Campaign.

Unfortunately the school holidays come in the first week in September; but it is now the practice to carry on a High School pledge—signing campaign through that month, with a reference to the appeal before the schools go into recess the last week in August.

Pledge Card Supplies.

The Band of Hope Union is preparing a new handy pledge card (with tear-off butt for recording purposes) and these will be available to ministers visiting the High Schools for Scripture Instruction.

Band of Hope Parades.

It is suggested that where there are Bands of Hope or Temperance Lodges the Churches arrange for parades at the Temperance Sunday services.

STILL THEY COME!

The latest application for a Band of Hope comes from Cookamidgera, near Parkes, where Mr. N. Dent is taking up the work for the local Church.

Turramurra Methodist Band Launched.

On July the 19th the Turramurra Methodist Band of Hope was officially launched, when over 70 parents and children attended. Mr. Dudley (in the absence of Rev. Cheetham through illness) took the chair. The new members gave an excellent programme under the direction of Mrs. Munro, their Superintendent.

Mr. V. E. Stanton, the Director, gave a chemical talk as the special Temperance item of the evening. Supper was provided by the Committee.

IS YOUR SUNDAY SCHOOL MISSING THE "WATERWAGS OWN"?

About 300 Sunday Schools and Societies now take the popular little "Waterwags Own" regularly for their members. They are supplied at the rate of 1/6 per hundred in the quantities required, and the small profit made is expended in a missionary scheme of
(Continued on page 13.)

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Make Your Gifts Payable to

The N.S.W. Band of Hope Union and Young

People's Temperance Education Council.

**ANOTHER NAME FOR IT.**

A local celebrity's presence in the chair at an entertainment was desired, and two of the organisers waited upon him with a deferential request. The required promise was duly obtained.

"You may rely upon me," said the big man. "Friday, the 28th, in the parish room. It's quite a nonsectarian affair, I suppose?"

"Bless your 'eart, sir," came the reply. "The place was only limewashed last week. You won't find nothing of the kind on the premises."

NO, BUT—

Mrs. Epstein was an overly conscientious person. Therefore, when she engaged a new maid, she asked as many questions as are asked in a Civil Service examination.

"Have you," she asked sternly, "any religious views?"

"No, ma'am, I haven't," answered the girl, "but I've got some dandy snapshots of Niagara Falls and the Great Lakes."

THE DOCTOR'S PRESCRIPTION.

Police-Sergeant: "It's a case of larceny, isn't it, sir?"

Doctor: "Er—not exactly, sergeant. You see, I told him to take something warm immediately, and as he went out he took my overcoat."

QUALIFIED.

Father (admiring his recently-born heir): "That fellow will be a great statesman one of these days."

Mother: "Oh, Charles, dear, do you really think he will?"

"Sure of it. Look how easily he wriggles out of everything."

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ALL IS WELL.

"Mose, you lazy rascal, do you think it right to leave your wife at the washtub while you spend your time fishing?"

"Oh, yassuh, mah wife doan need no watchin'. She wuk jest as hard as if'n I wuz dere."

DEPENDS UPON THE VIEWPOINT.

A London doctor touring in the provinces had difficulty in obtaining suitable lodgings in a small town.

One landlady, showing him a dingy bedroom, remarked persuasively: "As a whole, this is quite a nice room, isn't it?"

"Yes, madam," he agreed, "but as a bedroom it's no good."

SILENCE!

In the dimly-lit conservatory Herbert had asked Elsie to marry him. She had consented with fitting modesty.

"Bertie, dear," she murmured, "am I the only girl—"

"Now, look here, dearest," he interrupted, "don't ask me if you are the only girl I ever loved. You know as well as I do that—"

"Oh, that wasn't the question at all, Bertie," she answered. "I was just going to ask you if I was the only girl that would have you."

HE FORGOT TO DUCK.

"Will you waive your right to appeal?"

Husband: "Don't let her wave any more rights, Judge. That's how I got this black eye!"

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Will subscribers please note that 1/- must be added to the 11/- when subscriptions are three months overdue, and exchange must be added to country cheques.

"Grit" subscriptions received to 25/7/35, and where not stated the amount is 11s.: W. R. C. Forster, 30/6/36; M. C. Davies, 1s., 6/7/35; A. C. Cribb, 10/4/36; Miss Godson, 30/12/36; E. A. Gowing, 7s., 30/12/35; Mrs. Capper, 1s. 3d., 17/7/35; W. Vout, 30/12/35; J. W. Miller, 30/11/35; Mrs. Millar, 30/6/36; Mrs. S. J. Skinner, 30/6/36; Mrs. Woodhouse, 12s., 30/12/35; R. C. Mavay, 30/5/36; W. H. B. Taggart, 30/7/36; Miss Evans, 12s., 30/3/36; Rev. D. Creighton, 30/5/36.

Band of Hope—

(Continued from page 12.)

supplying outback and mission children with the paper regularly, through the Correspondence Sunday School schemes.

The latter are growing, and we now supply nearly 5000 copies free to these every month.

We are wanting more Sunday Schools in the scheme to meet the cost of the free supplies. The children love the little paper, and they are thereby receiving definite Temperance teaching—line upon line—month by month.

Free Sample Supplies.

Any school interested will on application receive a free sample lot for their scholars; but take warning, the children will pester you to supply them regularly.

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DAILY INSPIRATION.

By FAIRELIE THORNTON.

SUNDAY.

"Jesus Christ the same yesterday, to-day, and for ever."—Heb. 13:8.

Of who else could this be said? Are you the same as last year, or even as yesterday? Yesterday perhaps you felt bright and cheerful, and now to-day something has put you out, some friend has disappointed or some relative vexed you. A letter you expected did not arrive, and one you did not want came. As Dr. Maltby said, "No one is always nice." Our friends are not always the same, because in human love there is so much of selfishness. Most human love is self-love. As soon as you cease to be of service to your friends they cease to take an interest in you. When you can no longer be of any use, directly or indirectly, you are not worth visiting. Only those who can be of some benefit to themselves, or might be, are worth the effort. "A faithful man who can find?" asks the wise man who wrote the book of Proverbs. We have found a few in life's pilgrimage, and, of course, everyone thinks he himself is one of those few; but how many of the so-called friends you had ten or more years ago have you to-day? Some have gone to a distance, and you may possibly hear once in a blue moon from them; but how many forget you?

Yet there is One just the same to-day as yesterday, just the same as He was hundreds of years ago. Time cannot touch His love, or change or alter it. He says: "I have loved thee with an everlasting love." "When Israel was a child I loved him." "I remember THEE, the kindness of thy youth, the love of thine espousals"—that time when He was to you the chief among ten thousand, when you trusted Him as a little child. And perhaps He has to say to you: "Nevertheless I have somewhat against thee, because thou hast left thy first love." You have been reading since then some of the modern novels or literature of the day, where the subtle or open doubt is suggested, and, unawares, doubt has crept in; but the great deceiver and father of lies has said, "There is more faith in honest doubt," one of the greatest lies ever penned. There is no such thing as honest doubt. Is it honest to doubt One whom you have found faithful for years? Would a human friend call that honest? If you doubted him at the first breath of suspicion cast on him by his enemy? All doubt of God and His promises is dishonest, dishonest to yourself and to Him. But perhaps you have outgrown these doubts by more study of His Word, for they assail those with only a little learning, which is a dangerous thing. They assail those, too, who have not been firmly rooted and grounded in the knowledge of God. But as you learn more you get past these childish things.

Now perhaps doubts assail you of the coming years. You are fearful of old age, and what it may bring. Yet to you He says: "Even to hoar hairs I will carry you." "I will never leave you, nor forsake you." "I change, He changes not, for Christ can never lie. His truth, not mine, the resting place. His love, not mine, the tie."

MONDAY.

"The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His Commandments to do them."—Ps. 103:18.

"Ye are My friends if ye do whatsoever I command you."—Jhn. 13:14.

"If ye love Me, keep My Commandments."—Jhn. 14:15.

TUESDAY.

"O that thou hadst hearkened unto My Commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isa. 48:18.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein; for THEN SHALT THOU MAKE THY WAY PROSPEROUS, AND THOU SHALT HAVE GOOD SUCCESS."—Josh. 1:8.

Perhaps you think this is not quite true. You have not always found success and prosperity follow your efforts. But you have been only thinking of what the world calls success. That might be nothing but failure for you. Or perhaps you have not closely followed the Guide Who has promised to lead you in the paths of righteousness. You have not waited for His counsel. Even material success He will often give if it is necessary for the carrying out of His purpose through you, and you are putting first things, and not counting on earthly gain. We have found it so. Whenever we have not counted the cost, but just followed His leading, He has granted success which was far beyond our expectations, or our own possibilities. But we have often missed prosperity through taking our own way, even when persuaded that we were following Him. "Make you His service your delight; He'll make you His care." Once begin taking them entirely in your own hands without reference to Him, and failure will probably follow, or even if they seem to succeed they will end in failure of your peace and righteousness. Your earthly gain will be your heavenly loss. "What shall it profit a man if he gain the whole world, and lose

his own soul?" Many have lost their soul here and now through seeking after earthly gain. They have lost their conscience and sense of right and wrong, and the Sun of Righteousness is hidden.

WEDNESDAY.

"He that hath My Commandments and keepeth them he it is that loveth Me, and He that loveth Me shall be loved of My Father, and I will love him, and manifest Myself to him."—Jhn. 14:21.

We must never forget that all the promises of God are conditional. They are only for His children, and only as many as receive Him have power to become the sons of God, or can receive spiritual things. They are foolishness to the worldlyminded.

The devil is persuading men to-day that all are the children of God, even while not following Him. Jesus said: "I pray not for the world, but for those whom Thou hast given Me." He has only given Him those who accept Him as their Saviour and Redeemer; Redeemer from this world and its sins. His kingdom is not of this world. The devil is the Prince of this world, and rules over the sons of men, until they come to Christ for a new birth, and are "renewed in the spirit of their minds" so that they are no longer "conformed to the world." Then, and then only, can they claim the promises of God for their own, and say "our Father" in spirit and in truth. When we first came to God in early days and took Jesus for our Saviour and Master, the first thought was, "Now all the promises are our own." Before, although not committing even the sins of childhood, such as what is called fibbing, disobedience, or taking things which did not belong to us, we knew we were sinners, and could not enter heaven until a change took place. To-day children are all addressed as

(Continued on page 16.)

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"For I am not ashamed of the Gospel of Christ, for it is the Power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith, as it is written the just shall live by Faith."

"The Limitlessness of the Appeal of the Gospel of the Lord Jesus Christ."—Not alone to those in so-called Christian countries is this marvellous Power, this wondrous appeal, manifested, but also to Indians, Chinese, Japanese, to everyone that believeth, irrespective of nationality, colour, caste. It is world-wide in its potentiality, and infinite in its scope.

"The Progression of the Christian Character."—The acceptance of redemption is the first step. It is comprehensive. It reveals the righteousness of God. It grows "from faith to faith" till faith is its very life. The Christ likeness of the practiser of this religion is so developed that, when he reaches the Heavenly Home, he shall be like unto his Lord, and shall be perfect, entire, wanting nothing.

"Buddhism and Christianity Contrasted."—Buddha established his religion 600 years before the birth of Christ. He was a wonderful teacher. His philosophy challenges the thinkers of to-day. A prominent doctrine is Nirvana, which is that an absolute release from existence is the chief good. Buddhism has no god, no soul. It believes in the continuance of goodness in an abstract form. It prevails in China, Japan, India, Thibet, and has a wonderful number of adherents. Buddhism is a religion of works. Justification is only thus attained. Christianity maintains justification, is obtainable by faith in God. Faith is a most important factor in Christianity. It is hopeless to do good unless possessed of that power which the only true God can bestow. Of ourselves we are nothing, but we can do all things through Christ, and through Him alone. If to attain this religion, money or works was necessary, how difficult it would be! But faith in God, taking Him at His Word, is all that is required.

"The Conversion of Rev. E. Gunasekera to Christianity."—He confesses: "I felt an innate conviction that God was somewhere! I tried to get away from the obsession. I determined to be a free agent, and do what I purposed in my own way. But no peace of mind came, none whatever. I was greatly troubled. At school I read certain books, and step by step the possibility of the existence of God was brought home to me. The God, Who was made physical in Christ Jesus, came to be as a wonderful revelation. That One so sinless, so full of love, should be so concerned about me passed human comprehension. As I read the Bible I found inspiration, hope, peace. A great revival swept over the schools, and the effect was wonderful. The leading Buddhist was wonderfully converted, and a hundred students were brought to God, and believed in the Lord Jesus Christ as the only Saviour from sin, and that it is faith that saves, not the works nor the teachings of Buddha, for his religion; for by works is no man justified. And now this same Jesus is my Guide, on Whom I lean, my Lord Whom I trust, my God Whom I love."

"The Cause of the World's Unrest."—Mr. Gunasekera declared Christ is the only One to rule the world. As He is put out of the political and social conditions so will chaos and unrest increase. As a Christian nation there should be a returning unto the Lord, for there are rumours of a tremendous war which He alone can save us from. Only as His Kingdom grows on this earth will the hearts of men be changed, paganism overthrown, and God's peace rest like a benediction in hearts and homes. The Gospel of Christ is ever the Power of God unto salvation to everyone that believeth. It is the absence of this Power in the human heart that is causing unrest, turmoil and disruption among the nations. May we each show by our witness that we are not ashamed of this wonderful Gospel, and so effectively may the righteousness of God be revealed in our lives that others will yet own Him as Lord and Saviour and Peacemaker, and thus will His Kingdom increase till the world is won for our blessed Lord, even Jesus Christ.

Among the many prayer petitions read at the meeting were the following: Pray that one whose love for the Lord has grown cold may realise there is no happiness out of Christ. Pray for the conversion of my son. Pray that a clergyman and his wife may both be soul-winners. My husband is infatuated with a married woman; only God can make him realise the wrong he is doing to our children and myself; pray for his conversion; I am willing to forgive all. A young Christian has not yet forsaken worldly companions; pray he may do so, and thus escape temptation. Pray for my son, who is only 25, and is drunk nearly every day; he was such a fine character before he started drinking. Pray for the conversion of my son, a returned soldier. An only son is causing his mother much anxiety; pray earnestly for his conversion. Prayers were offered that my brother might have a successful operation; thank God the prayers were answered. My son has been out of work for two years; pray he may get a position; I am partly dependent on him. Pray for the conversion of a whole family. My nephew is drinking so heavily

the doctors cannot treat him. Pray my sister may be guided how to act; also pray for the boy's conversion. Pray that God may incline the hearts of relatives who have money to help a blind woman. Thank God for all His blessings to me, and pray He may help me, as I set out on the "good way." God has been so good to me I cannot praise Him enough. Thank God for a wonderful recovery from a severe illness. Praise God for so wonderfully blessing us. My brother is very much better since he was prayed for at these meetings. Pray for a lad anxious to know Christ as his Saviour. Pray that God may work mightily at Paddy's Market on Friday nights, and that the young men who conduct that meeting may become channels for only the Holy Spirit to flow through. Praise God for sending two young men to the Melbourne Bible Institute for training for service in the Foreign Field.

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Daily Inspiration—

(Continued from page 14.)

though they needed no such change. The consequence is there is no real conversion, and when they grow up the pleasures of the world take possession of their hearts, and even if professedly Christian, it is all on the surface. They have no spiritual desires, and drift from the Church.

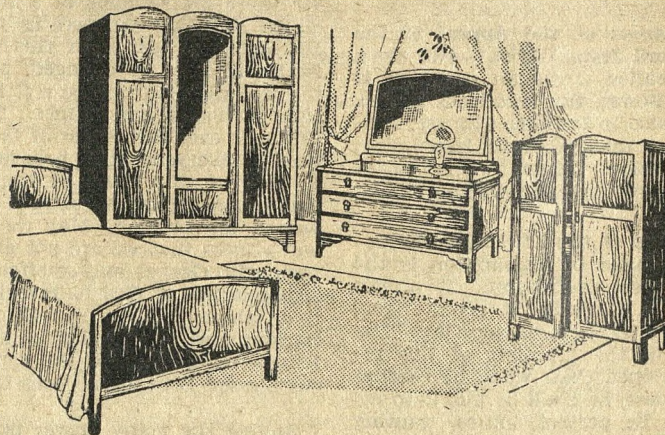
THURSDAY.**"Do that which is honest."—2 Cor. 13:7.**

The old-fashioned religion of Christ is a very practical thing. It consists not only in refraining from doing things which are harmful to others—absolute love—but also in another of the new Group Movement's rules, in absolute honesty. This was the religion in which our fathers were brought up, and taught a former generation. Now absolute honesty forbids any Christian to owe any man anything. Debt is one of the most dishonest things in the world. It is nothing but theft, and robbing another against his will. Then in what are thought little things it is very conscientious, and you will often find that those whom you think "narrow" have a much more enlightened conscience concerning these moral obligations as well as other of the Commandments than those who follow the world's pleasures and call themselves "broad-minded," who allow themselves a very broad margin with regard to obligations. Absolute honesty never fails to return what is borrowed, even if only a book. "He that is faithful in that which is least, is faithful also in much." Another thing they are particular in is never to promise what is not performed. It is little things like these which make or mar a character in the estimation of others. Of course there are sometimes times when it is impossible to carry out a promise, and then an apology is accepted; but in so many cases an unreliable person will make a promise—quite unasked for—and just as easily break it, without ever perhaps thinking of it again. Moral principles have not been deeply rooted, and we fear in the present age are not even being implanted in the coming generation. Honesty seems out of date with other things. The nation's principles are being undermined by the lax moral tone abroad, the loose views of sin, and condonation of evil, and the legalisation of gambling. Let one principle go, the character soon loses its balance, and the conscience becomes deadened. You will not find the worldling the most worthy.

FRIDAY.**"The members should have the same care one for another."—Cor. 12:5.**

The Apostle was here speaking of the various members of the body comparing them to the members of Christ, and saying that those members which seemed to be more unnecessary, or feeble, or uncomely, required as much care as those more conspicuous. So, he says, should it be with members of Christ. Another of the Group members' rules, which is surely in accord with the mind of Christ, is absolute unselfishness. Now selfishness is natural to the human heart; it is an animal instinct, and in animals and children is paramount. As we grow in grace, and in the knowledge of Christ, we get more and more light upon our ways until it shines to the perfect day. At first it is but dim, like the man who saw men as trees walking,

when Jesus first touched his eyes. But with the touch of the Holy Spirit, more light comes, and things which once did not seem wrong, now are seen in His light to be so. As we get further away from that light, refusing to see it, the spiritual vision becomes dim, what once seemed wrong no longer appears so. Throw up the blinds in a darkened room and you will perceive dust you did not see before. How many immature Christians are absolutely selfish, without knowing it. Absolute unselfishness regards others' interests, and indulges in nothing which by our influence may hurt a weaker brother. Absolute selfishness only seeks its own pleasure, its own gain, even if it means loss to others. It panders to the rich, courts the society of those in high places, who are of the world, visits those who do not need it, and neglects those who do, the poor, the lonely, the afflicted, unless it can serve its own ends by so doing. It seeks approbation and honour for itself. Even if it joins in philanthropic work, because it is now fashionable to do so, it must be with some gain to itself, in selfish pleasure or pastime. It must drift with the stream, and swim with the tide. It would injure self to do otherwise. The cross of Christ is not the way of the world. Christ's path is ALWAYS a narrow path, in all ages.

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20/- Deposit; 3/6 Weekly. NO INTEREST.**SATURDAY.****"Let no man seek his own, but every man another's wealth."—1 Cor. 12:24.**

Is this command obeyed when one who calls himself a Christian buys a lottery ticket? He may deceive himself and say it is for the hospitals. Will he give that money should he be one of the millionth to gain it to the hospitals? If he loves them so much let him give it instead of risking it on a foolish and wicked chance. Is he seeking another's good when he indulges in the drink habit, for the sake of appearing sociable? Is he seeking another's good when he joins in any game of chance; does any emulation increase love for his neighbour? Is not the gambling spirit stimulated? "Seekest thou great things for thyself, seek them not" (Jer. 45:5). Alas! of how many it can be said, "All seek their own, not the things which are Jesus Christ's."

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