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# Grit.

A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION

VOL. XVIII. No. 30.

Twopence.

SYDNEY, OCTOBER 9, 1924.

Registered at the General Post Office, Sydney,  
for transmission by post as a newspaper.



WHY HE LOST A JOB.

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## THE LAST WORD.

### TO FIGHT ENFORCEMENT IS TO FIGHT GOVERNMENT.

"To fight law enforcement is to fight Government, and no true patriot can persistently and purposely violate the law.

"Some men think the Volstead Act and the 18th Amendment a joke, but they are laughing at the Stars and Stripes."—Curtis D. Wilbur, Secretary of the Navy.

### PROHIBITION HELPING CHILD HAPPINESS.

"Intemperance up to the time of national Prohibition was one of the most potent factors in the destruction of good family life. In 1916 it appeared in 47.7 per cent. of our cases. In 1921, after the first full year of national Prohibition, it had decreased to 15.3 per cent.—practically two-thirds. In 1922 it had increased to 20.2 per cent., and in 1923 to 23.2 per cent., but still with an incidence of less than half of that before national Prohibition."—Report of Massachusetts Society for Prevention of Cruelty to Children.

### DRY LAW TO STAY; PEOPLE DEMAND IT.

"Prohibition has come to stay. It is better observed and better enforced to-day than it was two years ago, and two years hence observance will be more widespread and bootlegging will be further materially proscribed by the steady day-by-day methodical attacks of the police.

"There is no real chance of repeal of the Volstead law, nor of material modification of it. The majority favor the law and obey it.

"Washington is getting drier and drier and in a short time will be the dry, dry capital of a dry nation.

"Comparisons of arrests for the last three fiscal years show an increase in the number of arrests for intoxication, bootlegging and various other violations of the law, but show also a material decrease in the amount of liquor captured by the police.

"Shipments of liquor in large quantities have been practically ended. 'King' bootleggers have disappeared. In their places have appeared 'hip-pocket' bootleggers who peddle a pint or two at a time so the total amount of liquor sold has been less in the last year than in 1922 or 1923. Most of it is the kind of stuff that when some poor devil puts it into his stomach there is no telling what will happen to him. Some of the stuff that is going round, I believe, is rank poison. Certainly most every one will agree that all of it contains elements which will do permanent harm to the bodies of those drinking much of it."—Major Sullivan, Superintendent of Police, Washington, D.C.

### PROHIBITION BENEFITS STOCKYARD DISTRICT.

"As we priests visit the people we find that cases of charity are few and accidental, and not chronic as formerly. The workingmen's weekly cheque, instead of being cashed over the bar, is now cashed

by the wife or one of the children at the grocery. The voluntary offerings at the church are two or three times as much as in the saloon days.

"People do not move away from the district, as of old; the flats in the vicinity of the former saloon are more in demand and command a higher rent. Once in a while an old-timer calls to take the pledge against moonshine. For the life of me, I have not been able to discover newly-made drunkards. The old ones will pass away with little prospect of successors.

"In the past the politician did not have to advance an idea; he got votes with a shake of his hand and a drink. To-day he must say something. Liquor men shaped the political ideals and activities of our foreigners who now have more time to drink in the fundamentals of American democracy."—Father Joseph McNamee, Pastor of St. David's Church in the Chicago Stockyard District.

### STRICT ENFORCEMENT FOR YOUNG AMERICA'S SAKE.

"If there were no other reason, the effect of the hip-pocket flask and the still on the rising generation ought to be enough to consign the whole dirty business to the bottomless pit.

"The future of America lies in the hands of the younger generation. They are the fathers and mothers, the builders and rulers of the republic to-morrow.

"It stabs the heart of a thinking man or woman to see young boys and girls bereft of reason by the hip-pocket flask and bootleg booze. Is there any pleasure that liquor can give to any man or woman worth the cost in shattered laws and shattered lives?"—Leonard Withington, in Fort Worth (Tex.) "Record."

### MANY ALIENS AMONG BOOTLEGGERS.

Following fifteen days of continuous prosecution of bootleg cases by Assistant United States Attorney George Keiser, Federal Judge John F. McGee, sitting in extraordinary session in Omaha, Nebraska, recently handed down penalties aggregating 41 years and 6 months in jail to an aggregate of 36 convicted bootleggers, and in addition assessed fines to a total of \$1,000 dollars.

Judge McGee believes that immigrants

should observe the laws of the Government or go whence they came. He asked the defendants if they were citizens—and more than twenty answered in the negative.

"Men like you should be deported just as quickly as possible, and you would be if I had my way," quoth the court.—News item, Omaha (Neb.) "Daily News."

### MANY NEW JERSEY BREWERIES TRANSFORMED INTO USEFUL INDUSTRIAL PLANTS.

Six breweries in New Jersey hold permits to manufacture cereal beverages; in other words, "near beer," containing less than one-half of 1 per cent. alcohol by volume.

In the days of license there were thirty-six breweries in New Jersey that in the fiscal year ending June 30, 1919, produced 9,788,694 gallons of beer. Now thirty of them are no more, and many of them have been transformed into useful industrial plants.—News item, New Brunswick (N.J.) "Daily Home News."

### NO LIQUOR IF YOU WANT TO CLIMB HIGH.

A hospital superintendent states that the casualties among those who work on skyscrapers are surprisingly low.

They are sure-footed and know their work—and in addition they have to be brave men or they would not attempt such work.

Another thing—they must be free from the shaky nerves and blurred vision that comes from booze.

The only way to climb high in this world is to stay on the water wagon.—Editorial, "Washington (D.C.) Herald."

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# CHILDREN HAVE A RIGHT TO KNOW.

## SWEDEN SETS WORLD AN EXAMPLE.

(By ROBERT HERCOD, Director of International Bureau Against Alcoholism.)

In Sweden temperance teaching was first officially introduced on November 4, 1892, when the Government invited all the schools to take advantage of every favorable opportunity to draw the attention of the pupils to the dangers of alcohol.

The circular, however, was drawn up in such vague terms that its application was no easy matter. Had it not been for the admirable work of popular education carried on by the temperance societies, temperance teaching would have been almost null.

Of late years the question has been taken up again much more seriously. A commission, appointed by the Government, has thoroughly studied the best means of organising temperance teaching which goes to the root of the matter. Its proposals have been adopted and are being successively put in practice. It is not merely a question of the official temperance teaching given by the masters at school, but also of temperance education outside the school, placed under the superintendence of the State and subsidised by it.

The fundamental question which has been settled by the Swedish experts was that of determining the tendencies of this teaching. Should it bear, primarily, upon the individual effects of alcohol and, accordingly, be attached to the teaching of natural science, or, alcoholism being a social question, should one not rather insist upon the social effects of alcohol? It is this second point of view that has been adopted in Sweden.

We agree with this decision and believe that, in other countries, it would be highly advisable in temperance teaching to refrain from developments, often difficult or of dubious scientific accuracy, upon the effects of alcohol on the heart, kidneys or other organs.

The individual effects of alcohol must, of course, not be neglected; they should merely occupy a less important place in the teaching than hitherto. Starting from this point of view, the following plan of temperance teaching has been adopted by the Swedish authorities. It represents only a very general guide for the teacher, and should be adapted to the various types of schools.

Lesson 1.—Introduction: Alcoholic beverages—their alcoholic content, manufacturing processes.

### I. Influence of alcohol on the individual.

(a) Favorable influence.—(1) Nutritive value; (2) action on the psychic life.

(b) Unfavorable action.

Lesson 2 (two lessons if desired).—1. Falling off in physical work demanding precision and intelligent activity.

Lesson 3.—2. Increase in the number of accidents, illnesses and deaths.

3. Detrimental economic influence.

Lesson 4.—4. Lowering of the intellectual level, diminution of cultured interests, lowering of the moral sense.

### II. Action of the abuse of alcohol on the family.

Lesson 5.—1. Economic action.

Lesson 6.—2. Moral action.

### III. Influence of the abuse of alcohol on society.

Lesson 7.—1. Falling off in productive work.

Lesson 8.—2. Pauperism.

Lesson 9.—3. Criminality.

### IV. Fight against the alcohol danger.

Lesson 10 and 11 (four lessons if desired).

—1. Temperance movement, including the total abstinence movement and educative temperance activity.

Lesson 12.—2. Legislative measures.

\* \* \*

The Swedish authorities esteem that this plan embraces sufficiently the whole alcohol problem. Needless to say, the lessons are not to be blindly followed; the time at one's disposal must be taken into account. All those engaged in temperance teaching are desired to be as objective as possible and to observe a strict religious and political neutrality, even in what concerns political action against alcoholism.

The plan having been adopted, the question arose as to what branch of instruction the temperance teaching, properly so-called, should be attached. Since it is the social effects of alcohol that are to be emphasised, it was natural that the temperance teaching should be attached to the branch of civic instruction given in most Swedish schools. In schools where there is no civic instruction, temperance teaching might be grafted on to that of history, though, obviously, this method has its disadvantages.

In the lessons of natural science, moreover, the attention of the children might profitably be drawn to the physiological effects of alcohol; in the same way the moral action of alcohol should be referred to in religious or moral instruction. In the lower school classes the children should only be given a few counsels the why and wherefore of which they will understand later on. The treatment in detail of the moral and hygienic questions raised by the alcohol problem should be reserved for the higher classes.

It is very well to have temperance teaching at school, but, apart from that, we have the great mass of the people who left school at a time when no temperance teaching had yet been introduced. There are all those who want to take part in the fight against alcoholism and who wish for information themselves, there are also the masters who have not received adequate temperance instruction at their training colleges. Something must be done for them. It is neither just nor fitting that all should be left to private initiative; it is the duty of the State not to take its place, but to come to its assistance; this is what is being done in Sweden.

The Central Association for Temperance Teaching, in which the greatest temperance societies of Sweden are represented, has, for the last nearly twenty years, organised, with State aid, general courses of lectures on the alcohol question. Five or six of these courses are given every year, lasting for five or six days. They comprise about twenty-five lectures given by the most eminent specialists in Sweden.

Besides that, the great temperance societies have organised a thorough course of study on the alcohol question for their members; the State aids them with subsidies amounting these last years to about 50,000 crowns, or £3000. Lectures on the alcohol question, subsidised by the State, represent a third form of instruction complementary to that given in the schools.

(Continued on page 12.)

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## FIELD DAY APPOINTMENTS.

### CHURCH SERVICES.

SUNDAY, 12th OCTOBER. ....

11 a.m.: Methodist Church, Burwood.  
7.15 p.m.: Chalmers' Presbyterian Church, City.

Rev. Henry Worrall.

7.15 p.m.: Church of England, Marrickville.

Mr. C. W. Chandler.

7.15 p.m.: Church of England, Dulwich Hill.

Mr. C. E. Still.

7.15 p.m.: Church of England, St. Phillips', Newtown.

Mr. Tom Roberts.

### PUBLIC MEETINGS—REV. HENRY WORRALL.

Monday, October 13: Coronation Hall, Bondi Junction.

Tuesday, October 14—Roseville.

Wednesday, October 15—Victoria Hall, Manly.

Thursday, October 16—Town Hall, Randwick.

Monday, October 20—Cootamundra.

Tuesday, October 21—Young.

Wednesday, October 23—Murrumburrah.

Monday, October 27—Wagga.

Tuesday, October 28—Junee.

Thursday, October 30—Albury.

### REV. HENRY WORRALL.

Note his itinerary of public meetings. You are invited to attend these services where convenient.

With public sentiment nothing can fail. Without it, nothing can succeed. Consequently he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decision possible to be executed.

—Abraham Lincoln.

## "THE DAWNING OF THAT DAY."

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## ALLIANCE NEWS AND NOTES.

(By H. C. STITT.)

On Sunday, 28th September, the Alliance conducted Field Services at the Anglican, Presbyterian, Methodist and Baptist Churches, Bathurst; Church of England, Campsie, and Church of Christ, Enmore.

The wet weather very largely hindered good attendances. Nevertheless all reports reveal enjoyable and helpful meetings, and the greatest kindness and consideration shown by the ministers and people.

Following on the determination of the Campaign Committee to pursue a more extensive educational policy it is intended to add two more Field men to the staff.

A deputation, consisting of the Alliance State Council, waited on the Premier, Sir George Fuller, on the 2nd inst., with a request for

- (1) A referendum in 1925.
- (2) Restoration of Local Option clauses.
- (3) Consideration of the effect of Justice James' decision on the Hotel Australia case on the Six O'clock Closing law.
- (4) Enforcement of the law prohibiting intoxicants being brought into licensed halls, as was done at the Artists' Ball.

The replies received were very disappointing, but should re-quicken with even greater determination the conscience of all Prohibitionists to fight on. "You have not lost the battle until you have lost heart," said General Joffre.

The residents of Bexley, Campsie, and Guildford are working at highest pressure holding meetings and organising huge petitions against new licenses for those suburbs. All three are residential areas, prosperous, popular, and pretty; built up without the assistance of booze. Keep the devilish nuisance out.

The two Alliance Staff Open-air Campaigners have both been compelled to cancel engagements owing to colds. The Branches though disappointed have been very kind. This combination will soon be in action again.

We hope to call a meeting of the Open-air Speakers' Association at an early date. Have you sent your name and address?

A meeting of the State Council, which was largely attended, was held on October 2. Strong resentment was expressed concerning an article appearing in the "Labor Daily" inferring that the Alliance did not support the principle of Local Option. As a matter of truth the Alliance has always stood for Local Option, and is actually the founder of it, and has strenuously opposed the withdrawal of the operation of those clauses. Our friends will do well to carefully watch any subtle motives for creating unrest in the ranks of the Alliance.

The following resolution was unanimously carried by the meeting:

"That the Council of the N.S.W. Alliance re-affirms its policy, which is to work for State-wide Prohibition through Local and State Option, and in view of the fact that the Local Option Act comes automatically into force within fifteen months, and is the best available means towards Prohibition, the State Council voices its determination to concentrate on Local Option with a view to assuring that these provisions become operative in due course."

## OUR YOUNG PEOPLE'S DEPARTMENT.



Address all correspondence re Bands of Hope, Y.P. Societies and the "New Day" Crusade to W. H. Mitchell, Director of Y.P. Department, N.S.W. Alliance, 321 Pitt-street, Sydney (Phone, City 8944).

In a previous issue we gave a very brief summary of the activities of the Band of Hope work in New South Wales, Tasmania and South Australia. In continuance of this subject we go on to the State of Queensland, wherein there is no Band of Hope Union as such, but the Young People's Department of the Queensland Prohibition League helps all societies working amongst the young. There are a few Bands of Hope in active operation. A Scientific Temperance Committee, representative of the various temperance organisations, is at work in connection with school examinations.

West Australia is likely soon to come to the fore in Band of Hope work consequent upon a recent visit by Mr. G. Blakeston and Mr. W. H. Rose, both of Victoria, the former V.P. and the latter National Secretary of the Australian Band of Hope and Young People's Temperance Union. They found the Band of Hope Movement practically dead. A series of meetings resulted in the opening of several new Bands of Hope, the re-opening of some dormant societies, and the formation of the West Australian Band of Hope and Junior Temperance Union. Some 3660 children were reached by the missionaries, and this field is now a most promising one.

Victoria.—In Victoria there are now 164 Bands of Hope, with 8440 members, affiliated with the Victorian Band of Hope Union. This shows an increase of 26 societies and 1284 members since last report. Such activities as seaside meetings, playground meetings and other open-air gatherings have been carried on vigorously, and show a total attendance of 3000. The pledges signed numbered 3766. A very fine year's work! Musical and elocutionary competitions, Mother's Day, rallies, queen competition, etc., have provided a busy and a profitable year. Mr. C. H. Carter, the General Secretary, and his committee are deserving of high commendation for their magnificent exhibition of zeal and achievement.

Let us in New South Wales take courage from the successes of our co-workers in other Australian States and emulate their activity.

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## THE GREAT WHITE FAIR.

### LADY MAYORESS APPEALS TO THE READERS OF "GRIT."

As Mayoress of a great city, one is brought into very personal contact with the hungry, destitute and suffering, and for a while one is perhaps content to help by feeding, clothing and softening their conditions.

But it is soon clear that each day the tide of destitution is rising and becoming more and more difficult to cope with, indeed impossible to handle, and then it is that one begins to look around to find out what is the meaning of it all. Is it inevitable that thousands of young men, women and little children should be in this terrible condition, and as soon as one begins to think intelligently on the subject, and to ask why is this little mother of five in need of food for her children—she is a good woman, an energetic woman, neat and capable—we find the father of her little ones drinks the money which should go for their food. Then we ask, How is it that this young man cannot get employment? Month after month he comes for clothes and food, and we find that he is one of those who is the last to be hired and the first to be fired. Because he drinks. It is always drink. Go to the Benevolent Institutions—drink brings them there. Drink brings most persons to the door of charity. Go to the Free Kindergarten—drunken fathers bring 80 per cent. of those little children to want. Go to the State Children's Relief Department—there 10,000 little children will meet you whose parents are drunkards. Drunken parents mean needy children, dwarfed and stunted little ones.

Follow the trail of human misery, follow the shadow of human sorrow, follow the red pathway of crime—it is drink, always drink. Wherever it comes it brings sorrow; wherever it goes it leaves poverty, hunger, want, misery, vice and crime.

Women are the home-builders. It is their homes which are blighted by drink. Will you not fight for your homes?

Women are mothers—it is their children who are cursed by drink. Will you not fight for your children?

Women are wives—it is their husbands who are destroyed. Will you not fight for your husbands?

Women are citizens. As citizens it is your sacred responsibility to fight and to vanquish the greatest evil in the world—DRINK!

There is a miracle of fighting quality in Motherhood. Let us mobilise that fighting quality now.

A band of women from all classes and creeds have united to run the Great White Fair in the Town Hall from the 2nd to the 6th of December, to raise £2000 for Prohibition. You must not be left out. You cannot afford to be left out, because no mother's son or daughter is safe until every mother's son and daughter is safe; and, besides, we need you.

There are many ways of helping us. We want money—work, jams, pickles, preserves, eggs, produce, chickens, honey, etc. Perhaps you could get your Church Committee to form a Sewing Circle and send us in a contribution of made-up articles.

Perhaps you would help us with the Queen Competition. We want a Queen to be nominated in every town in N.S.W.

We will send you all information, Queen books, etc., if you will help us. There is work for every woman, and knowing you will do your share I thank you gratefully.

Write at once to Editor, "Grit," Box 390, G.P.O., Sydney.

### ANNOUNCEMENT TO PARENTS.

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## ARE PUBLICANS "SPORTS"?

### THE PROVERBIAL LUCK OF DRUNKEN MEN.

#### THE ALLIANCE AND THE ARTISTS' BALL.—PROSECUTIONS.

**Drinking Hours in Queensland.—Riotous Behavior at Manly.—Politics and Christianity.—What People Can Drink.**

##### COOPERS COMPLAIN.

It is a curious circumstance that employers in the liquor trade in New South Wales are usually on bad terms with their employees. It will be remembered that not a single employer deigned to attend the Liquor Trade Employees' picnic some months ago and that the publicans, in fact, tried to prevent their employees from holding the picnic at all. From time to time there are persistent reports of discontent regarding general conditions of employment, and now a crisis has arisen between the employers and the coopers. The coopers are the gentlemen who fix up the beer barrels. It appears that they get 22/6 less per week here than in Melbourne, and have to work four hours per week longer than in the southern city. Naturally, they want to know what the bosses are going to do about it. The bosses say they won't do anything; they flatly refused to make any concessions at all, and so there is a talk of a strike. This will not merely affect the brewers—it will affect the publicans, who won't be able to get supplies of beer for sale on draught. The publican is so used to making his 600 per cent. that he will not know what has happened if he has to put up the notice, "No draught beer." Eventually, of course, the public will have to pay. The price of beer will go up again.

##### TIT FOR TAT.

Meanwhile, the coopers propose to punish the brewers by organising a boycott of Sydney beer in Queensland. According to the Secretary of the Federal Union of Coopers, a pamphlet is being prepared for circulation in upper Queensland "and, indeed, throughout the whole of the District Councils and Unions of Queensland." This pamphlet, it is stated, will inform the workers fully of the differences between the rates of pay and conditions for coopers in Sydney breweries, compared with the rates of pay and conditions at the Carlton United Brewery in Melbourne. Sydney brewers do a big trade in parts of Queensland. The workers there are entitled to know that their products are produced under conditions for coopers which compare most unfavorably, both generally and in regard to rates of pay, with the conditions accorded to coopers by their trade competitors in Melbourne, who do a good deal of business with portions of Queensland.

##### A FALLACY UNMASKED.

We have directed attention to this dispute because it throws a sidelight on to the real character of the men who wax and grow fat on profits from liquor. There is no trade in which underpayment of employees is less justifiable than the liquor trade with its enormous profits. Moreover, those engaged in the liquor trade are supposed to be "good sports." That is a part of the camouflage used to mislead frequenters of public houses. We venture to say that the brewers and the publicans are not "sports" in any sense of the term. They are, on the contrary, the most greedy, avaricious and selfish people in the land. They have no conscience and no bowels of compassion. They will let a man spend his last penny and besot himself in doing so in their establishments, and then, when he has

no more money, they will abuse him and sling him out into the streets into the arms of the police patrol or to become the prey of all the evil elements in the community. Sports? Bung doesn't know the meaning of the word, and if he were told he wouldn't like it. You can't be a sport and sell alcoholic liquor. If you are a sport you will have to give up selling it.

##### PROVERBIAL LUCK?

According to the "Labor Daily," what that paper calls "the proverbial luck of a man in drink," was exemplified some days ago—on the night of Saturday, September 27, to be exact—when an unknown passenger by the 12.30 train to Banksia fell off the platform of a car 300 yards from Kogarah station. "The man, who had been drinking," says the paper, "stagged out on to the car platform, leaving a bottle of liquor on the seat behind him, and while swaying there, fell off. Other passengers informed the railway officials at Kogarah, and the night porters searched along the line until 2 a.m. on Sunday, the St. George Ambulance standing by. Later the police found that the man had managed to get out of the line enclosure through a broken paling in the fence. Evidently he was not seriously hurt, as nothing has since been heard of him."

##### WHY LUCKY?

Now, there is nothing particularly out of the way about the incident recorded above. It has happened before, and will, no doubt, happen again. What arrests our attention is the reference to the "proverbial luck" of a drunken man. What is this proverbial luck? Is it lucky to get drunk? Is it lucky to fall out of a train when you are fuddled with drink? Is the man lucky because he was not killed? If so, why? The inference is by no means obvious. Some people would be better dead. A man is not lucky merely because he escapes with his life. His life may be no use to him or anybody else. It depends what use he makes of it. We protest against this myth about the proverbial "luck" of drunken men. There is no such thing. Drink brings more misery and degradation to men than any other thing on this earth. It means loss of position, loss of resources, loss of self-respect, loss of love and affection, loss of friends, loss of health and loss of reason. And yet there are unreflecting fools who are ever ready to repeat the parrot-cry about the luck of drunken men. The notion of good luck is as foreign to that of drink as is the notion of sport. But the liquor trade always was ready to claim for itself and its victims all the estimable qualities of mankind.

##### WILL THERE BE PROSECUTIONS?

It would be interesting to know what the Government proposes to do with regard to the contemplated prosecutions in connection with breaches of the law at the recent Artists' Brawl. Although that notorious function has, by this time, faded into the background of public interest (as one of the newspapers put it), the incidents which occurred there are still, it is stated, the subject of consideration by Inspector-General Mitchell and Mr. Oakes, Chief Secretary. The

report of the Crown Solicitor as to the possibility of action against certain persons connected with the ball, in respect of the Liquor Act and the Theatres and Public Halls Act, indicated that, if evidence could be offered to support certain charges, proceedings might be taken. Mr. Mitchell, therefore, was asked to advise the Minister on this point, and it is understood that his report has been completed. As we remarked a week or two back, there should be no difficulty whatever in securing the necessary evidence if the desire to secure it is genuine. So, what is the Government going to do about it?

##### ALLIANCE TAKES ACTION.

Meanwhile, the New South Wales Alliance does not propose to allow this matter to die down without making an attempt to awaken public conscience as shall ensure that never again shall an orgy like that on August 29 occur in the Sydney Town Hall. The Alliance has issued a circular letter on the subject to all clergymen stating that the Executive Committee of the Alliance had had under consideration the official reports regarding the unseemly conduct at the Town Hall on the occasion of the Artists' Ball. Never in the history of the city had such a shocking state of affairs been allowed to happen. The Alliance felt that a strong protest was essential, and that public indignation must be aroused in order that the authorities would take such definite action as would safeguard healthy amusements in future from the degrading associations of alcohol. It was suggested that from all pulpits, on Sunday, September 28, ministers make reference to the matter, and draw special attention to the need for the enforcement of the law that safety and good conduct would be assured, and that those organisations that were unable to control themselves be forbidden a further opportunity of besmirching the good character of the city and its popular recreations.

##### A DRINKING FOUNTAIN.

According to the "Sydney Morning Herald," what is said to be the first instance of a water-drinking fountain being presented to a municipality by the Temperance Movement took place on Saturday afternoon, September 20, at Greenwich-road, Greenwich. The Mayoress of Lane Cove (Mrs. Howell) unveiled a fountain erected by the Greenwich United "New Day" Crusaders, and it was presented to the Lane Cove Council. Mr. Earl Likely presided at the function, at which there were also present Mrs. Courtenay-Smith and Miss M. E. Hall, representing the Good Templars, Alderman W. H. Mitchell, of Ashfield, Director of the Young People's Department of the New South Wales Alliance, Alderman E. H. Kelly, Lane Cove Council, and Revs. Whyte and J. H. Willcoxson. Boy scouts, girl guides, members of the Junior Red Cross and "New Day" Crusaders formed about the fountain. Mrs. Howell expressed pleasure at being able to assist the temperance cause. Alderman Kelly accepted the fountain on behalf of the Council.

##### ANZAC DAY.

One would have expected returned soldiers to be staunch supporters of the movement to make a sacred day of Anzac Day, and so, we believe, most of them are. But the Returned Soldiers and Sailors' Imperial League of Australia is a diplomatic body which, like some other organisations we know of, is always ready to place political interests first. So it stands for the thoroughly unsatisfactory bill which has been introduced into the State Parliament which makes neither one thing nor the other of

(Continued on next page.)



# Griffiths Bros.'

## CREAM OF TARTAR

## BAKING POWDER

## MAKES LOVELY SCONES

Anzac Day and leaves the questions of boozing and racing to the discretion of the Government. At the last meeting of the State Executive of the Returned Sailors and Soldiers' League, New South Wales Branch, a communication was read from the Under-Secretary, Chief Secretary's Department, setting forth information as published in the daily press, in which Mr. Oakes defined the position of the observance of Anzac Day as a holiday. On this letter being read at the meeting the General Secretary, Mr. W. J. Stagg, was instructed to inform Mr. Oakes, in reply to his letter, that the League desires no more and no less than that the terms of the Premiers' Conference resolution be carried into effect in New South Wales by legislation. This sort of thing is enough to make the dead at Gallipoli turn in their graves.

### DRINKING HOURS IN QUEENSLAND.

Recently we directed attention in this page to an agitation on foot in Queensland in favor of a revision of the hours of trading for hotels, the effect of which would be to keep the pubs open till ten o'clock at night instead of eight o'clock as at present. The matter was discussed last week at the Government Caucus, and, as a result, the Premier has announced that no alteration is to be made in the present hours. This is good news. If any objection is to be made against the present hours it is that the hotels are open too late already. By 8 p.m. a great deal of harm is already done which might in some measure be avoided under earlier closing. It is stated that Prohibitionists are jubilant over the trend of events in Queensland and that the recent decision is regarded as being of good omen for the success of the cause at the polls next May. Reports of dissension in the ranks of the liquor party continue to come forward, and the contest next year should be interesting. The question of amending the Licensing Act next session is mooted, but the indications are that Mr. Theodore is not sympathetic to the demands of the trade.

### RIOTERS AT MANLY.

From time to time lately noisy boozing motoring parties have been visiting Manly from Sydney and behaving in a manner obnoxious to local residents, and the Manly police have determined to put a stop to the nuisance. These parties make the week-end cottages at Harbord (Freshwater) the scene of their orgies, and residents are continually subjected to annoyance in consequence. As Harbord is rapidly

becoming a thickly-populated residential area, the police are determined that the public shall not be disturbed, and that offenders will be severely dealt with. As a result of one of these parties, Arthur Swanson, Robert Christian Jacobs, Thomas Sheen, Basil Breen and Lawrence Maher, all of Balmain, appeared before Mr. Camphin at the Manly Police Court charged with offensive behaviour at the week-end cottage at Harbord. All pleaded guilty, were fined, £2, and bound over to be of good behaviour for twelve months.

### MAGISTRATE SUPPORTS POLICE.

The police do not always get the support they should from magistrates in their efforts to enforce the liquor laws, and it is therefore gratifying to note that in the case cited above Mr. Camphin, S.M., said he was determined to back up the police in all similar cases. In giving evidence in the case referred to, Constable Hartly said that he heard the defendants shouting and yelling in a manner that could be heard for a distance of 300 yards. All were under the influence of liquor, and there was a five-gallon keg of beer on tap. Mr. Camphin, in imposing a fine of £2 in each case, and binding the defendants over to be of good behaviour for twelve months, self in surety of £10 and one other of £10, said that he agreed with the inspector, and would do all he could to assist the police to keep the residents of the district free from the annoyance of hooligans who came from their own suburbs to make a nuisance of themselves elsewhere.

### POLITICS AND CHRISTIANITY.

It is a noteworthy fact that many public men nowadays are making a serious attempt to re-examine human conduct in all its branches in the light of the Christian ethic. This is a hopeful sign, for there is a lot of leeway to be made up before we get back to first principles. Speaking some nights ago on the subject of "Politics and Christianity," the Attorney-General (Mr. Bavin) said that it was generally supposed that Christianity and politics had little to do with each other. Personally he thought that they had everything to do with each other. If they had not, he would have very little interest in politics. Lord Acton had defined politics as "the art of doing right on a large scale." To the speaker's mind doing right in public affairs, according to existing standards, meant the application of the fundamental principles of Christianity to every problem in view. The primary business of

politics to-day was to embody in the social organisation the fundamental moral principles identified with the teachings of Christianity—in other words, to bring into practical existence God's Kingdom on earth.

### WHAT PEOPLE CAN DRINK.

A cable message from London states that a publican who was fined £5 for supplying a drunken man, who subsequently collapsed and died, with more liquor advised the magistrate to "go to Burns' supper and you'll see that people's constitutions differ." The publican in question admitted that he had supplied the man and a companion with five whiskies, three brandies and four beers in half an hour, but he argued that with an ordinary man there would be no harm in that. No, there would not be any harm in that if making a man beastly drunk in half an hour is not doing harm. The reasoning of publicans passeth all comprehension. The other day at the North Sydney Police Court, a man with "an unblemished record" was defended on a charge of drunkenness by a solicitor, who said that "his client had been a moderate beer drinker, but an enthusiast interested in a new whisky induced him to sample four of the brand. Then the trouble started." It usually does start that way; it's a case of transmitted enthusiasm, so to speak.

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# A Personal Chat with my readers

## THE CHILD'S COMPLAINT.

"The Delineator," an American paper, publishes the following lines. They are of great pathos and un-

doubted truth:

I am the cheated child.

I was born into this world with a chance to be happy, healthy and honest. I opened my eyes in a world that needed me.

I came—the seed of good fruit. I was given love—but not my chance. Tender arms held me, loving eyes smiled at me, soft voices sang to me. But—the gifts that God gave were thrown away.

I am the cheated child.

Those who loved me were blind with the blindness of ignorance. Food and air and light I was given—but not what and when and where I needed them. The rules of life were simple—but those who loved me did not know the rules. They did the best they could—but they did not know.

I am the cheated child.

My mind is slow, my eyes weak, my nerves raw, my body twisted. I meet life with doubts and fears—too weak to make a winning fight—I—I who was born to work and laugh and play.

I am sixty-five per cent. of the children of my country.

Dear God, I am the future of my race.

I am the cheated child.

The magazine of Wall-street, New York, prints this striking and, I think, most impressive statement:

## IT IS THE LAW.

Live cleanly.  
Eat wisely.  
Sleep adequately.  
Exercise regularly.  
Study methodically.  
Save systematically.  
Invest judiciously.

So—and only so—may you attain health, wealth and wisdom, if you have them not; or retain them if you have them now.

No exceptions can or will occur.

No half-way measures will suffice.

No intentions, however good, will compensate. None but those who obey these dictates may live—happily. The rest must fail, in one way or another.

Inexorable, harsh, unyielding, cruel, perhaps, but, nevertheless—

It is the law.

Surely this is worth cutting out—worth teaching the young—worth measuring ourselves by.

## YOU'RE WEALTHY.

The Lord Jesus was penniless, yet He better served the world than any other before or since His day.

It is most likely that many of us have a wrong sense of values, and that some we call rich are really poor, and some we count poor are really rich. You certainly ought to know what your possessions are.

I am rich without money; in fact, I find much comfort in the fact that I am a millionaire—though not in money values.

Don't worry just because you're poor; If you're rich you'd worry more— That's certain.

You get your three square meals a day; You couldn't eat more anyway— 'Thout hurtin'.

Don't think the fates have been unkind; There's many millionaires, you'll find— Complainin'.

There's lots of men with so-called means Who'd like to wear your old blue jeans— 'Thout strainin'.

You fellows in your working clothes Can shake 'em when the whistle blows— 'Thout frettin'.

The boss with dollars to your dime— You bet he's working overtime— And sweatin'.

There's them who'd give up every sou If they could stand up strong like you— And healthy.

You've got your children and your wife, You've love and happiness and life— You're wealthy.

## POOR BUT GIVING MUCH.

Ever since the famous words were uttered, "Silver and gold have I none, but such as I have

I give, in the name of the Lord Jesus," etc., a great company of penniless rich folk have been making others rich in lasting happiness. Edgar Guest says:

I have no wealth of gold to give away, But I can pledge to worthy causes these: I'll give my strength, my days and hours of ease,

My finest thought and courage when I may, And take some deed accomplished for my pay.

I cannot offer much in silver fees, But I can serve when richer persons play, And with my presence fill some vacancies. There are some things beyond the gift of gold,

Some joys life needs which are not bought and sold,

A richer treasure's needed now and then; The high occasion often calls for men. Some for release from service give their pelf,

But he gives most who freely gives himself.  
THE EDITOR.

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## SASKATCHEWAN UNDER PROHIBITION.

(By HUGH DOBSON, in the "Montreal Witness," July 9, 1924.)

Saskatchewan has the lowest drunkenness rate of any province in Canada and lower than any other province has reached in the last ten years. In 1922, the last year for which criminal records were published—the rate was only one conviction for drunkenness for every thousand people in 365 days. The drunkenness rate has decreased to less than one fifth what it was in 1913 before the war.

Saskatchewan has a low crime rate. Read this:

### WHITE GLOVES.

(From the "Saskatoon Daily Star," Wednesday, April 16, 1924.)

The most interesting feature of the current sessions in the court of King's Bench in Saskatchewan is the absence of criminal cases, which has resulted in quite a drain upon the supply of white gloves. In Saskatoon there were neither criminal nor civil cases; in Regina and at least two other districts there were either no criminal cases at all or at most only one or two. In each district such a situation is practically without precedent, but when the same condition holds true throughout a large portion of the province, including its two largest centres of population, it is obviously more than a mere coincidence.

Perhaps this occurrence is one of the effects of Prohibition.

At any rate, it will be difficult for the enemies of Prohibition to make much capital during the coming plebiscite out of the "orgy of lawlessness," the "terrible effects of poisonous home-made whisky with which the country has been flooded under this iniquitous law" and other such arguments.

### FACTS THAT CONVINCE.

Mr. Justice Taylor at Prince Albert, commenting on the absence of criminal cases at the assizes there, expressed the opinion that respect for law was growing an opinion, based upon tangible and obvious facts, which does not jibe with the anti-Prohibitionists' oft-repeated wall that the Temperance Act was demoralising the community, inculcating an utter disrespect for the laws of the land, and generally promoting a defiant, cunning and hardened spirit, particularly among the growing boys and girls.

It is perhaps too much to expect that the facts will leave any impression upon those who, from motives which frankly ignore the general good, desire that the provincial government become bar-tender to the people of Saskatchewan. But it will at least prevent them from making use of one "argument" which has ordinarily been a part of their insidious and untruthful propaganda.

The Saskatchewan rate of drink crimes, including assaults, breach of peace, disorderly conduct, obscenity in drunken brawls, keeping and frequenting places of vice, vagrancy and drunkenness have decreased to about one-fifth of what it was in 1913.

Saskatchewan has a low insanity rate. Read this editorial from the Saskatoon "Daily Star," May 23, 1924:

### ALCOHOLIC INSANITY.

"It has been repeatedly asserted that Prohibition in Saskatchewan, instead of reducing the ill-effects of liquor consumption, has actually increased them: in particular that there has been a great increase in alcoholic insanity, that 'the asylums are crowded with people driven crazy by drinking home brew.' A short time ago the 'Star' gave the number of patients in Saskatchewan mental hospitals 'insane through the use of alcohol';

in the fiscal year ending April 30, 1923, the total was 12 out of a total number of 1700 patients receiving treatment. For the year ending April 30 last, the number fell to seven, of whom one at least has been a chronic case in confinement since 1914, and four others who received treatment for only a short time. The total number of patients receiving treatment during the same period was 1743. This compares very favorably with the year 1914-15, when alcoholism was responsible for 17 patients out of 646.

### PRE-PROHIBITION CONDITIONS.

"Statistics from other localities confirm the local experience. New cases of alcoholic insanity admitted to State hospitals in New York dropped steadily from 591 in 1912 to 226 in 1922, although the total new admissions from all forms of insanity showed a steady increase. Not only that, but the percentage of intemperate users of alcohol among new cases of all kinds admitted to New York hospitals decreased from 23.8 in 1912 to 12.5 in 1922.

"H. M. Pollock and E. N. Furbush, statisticians, after making a study of alcoholic insanity in the United States, conclude that 'alcoholic insanity in this country is much less prevalent than in 1910, but more prevalent than in 1920.' The slight increase between 1920 and 1922, which has been greatly magnified by the opponents of Prohibition, is explained by Mr. Pollock and Miss Furbush by their further assertion that 'alcoholic insanity occurs principally in advanced middle life following several years of excessive drinking.' In other words, practically all the cases of alcoholic insanity developed now are due to pre-Prohibition conditions.

"A study of the subject covering much longer periods of time has been made in Italy, where, in a large part of the nation, from 10 to 26 per cent. of the admissions to insane hospitals are for alcoholic insanity. When the wine and spirit consumption of the various Italian provinces are compared a very close parallel is apparent between the consumption rates of alcohol and the prevalence of alcoholic insanity.

### THE DANGER OF "LIGHT WINES."

"Dr. Amaldi, Director of the insane asylum at Florence, traces the connection between the rise and fall of the proportion of alcohol insanity to the rise and fall of the price of wine, and he has demonstrated that when the price of wine rises, the frequency of alcoholic insanity falls. Strangely enough, this is most conspicuously true where there is little consumption of spirits, 'light wines' having a serious capacity for working havoc among the intemperate.

"If the benefits of Prohibition in Saskatchewan were as apparent as its failures, there would be little criticism of the measure. The difficulty is that the shortcomings and failures of Prohibition are plain and tangible, while its benefits are general and require a little study and observation to be seen. When a man is 'off the drink' nobody notices it particularly; his condition is merely normal and healthy. On the other hand, when a man is intoxicated his condition is noticeable, and its consequences become matters of public record."

### MENTAL HOSPITAL STATISTICS.

During the past year the rate of admissions for alcoholic insanity in Weyburn and Battleford Mental Hospitals combined was .4 per cent., i.e., 4-10 of one per cent.

According to a bulletin issued by the De-

partment of Health of the city of Genoa, Italy, in a large part of the nation from 10 to 26 per cent. of the admissions to insane hospitals are for alcoholic insanity. The rate is 25 to 65 times greater than in Saskatchewan. Italy is a wine-drinking country.

In the United States the proportion of alcoholic insanity to total admissions in 1910 went up as high as 20 per cent., which is 50 times greater than Saskatchewan in 1922.

The rate of alcoholic insanity to total admissions to mental hospitals in 19 States in the United States has decreased under Prohibition from 11.05 to 3.94, and yet no State shows as low a proportion of alcoholic insanity as Saskatchewan in 1922—(date from special study of Prohibition and alcoholic mental disease prepared by Pollock and Furbush, 1924, Official statisticians to the National Committee on Mental Diseases in U.S.)

The proportion of admissions for alcoholic insanity to total admissions for all types has dropped in Saskatchewan from 2.6 per cent. to .4 per cent. Less than one-sixth what it was in 1914. From official data supplied from Mental Hospitals of Saskatchewan.

### FEW CONVICTIONS UNDER DRUG ACT.

Saskatchewan has a very low rate of convictions under the opium and narcotic drug act of Canada although a special effort was made during the year to round up all drug peddlers and users. For the year ending September 30, 1923, from information supplied by F. W. Cowan, Chief Narcotic Division Department of Health, Ottawa, there were 488 convictions in Quebec, 315 in B.C., and only 40 in Saskatchewan, moreover nearly all of the convictions in Quebec were from the part of Quebec that was very wet, Montreal and its environs, while the very large part of Quebec that is dry at the present time shows very few convictions.

(Continued on page 12.)

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## THE GOVERNMENT FIGHTS WHAT BEER AND WINE DO. ALCOHOLISM.

### STATION FOR THE STRUGGLE AGAINST ALCOHOLISM.

Mr. Milosh Brakus, of Belgrade, Jugoslavia, writes under date of June last:

"Up to the last time the organised care of drinkers was totally unknown in our country, the anti-alcoholic movement drawing its attention to the temperance propaganda only. The chief work among the school-youth has shown a splendid success.

"The deficiency of means and personnel have been the chief holdbacks for the foundation of a Station for Struggle Against Alcoholism. The last time only means have been supplied for this purpose by the Ministry of Public Health. This Ministry established in Belgrade a Station for Struggle Against Alcoholism, the premises being supplied and furnished by the same Ministry. A physician, referent for alcoholic questions at the Ministry, was named manager of the station. Beside the physician a pedagogue and a sanitarian are appointed there. This station has two objects: Saving and care of drinkers and temperance propaganda. The station is entitled to find out drinkers and cure them, drawing a special attention to the relief of drinkers' children. A special task of the station is interventions by officials and privates in order to protect the interests of drinkers and their families. For this purpose the station entertains permanent relations with all hygienics, human and temperance organisations. Besides the collecting material concerning the individual alcoholism, the stations occupied with temperance propaganda and organisation of a moving temperance exhibition."

In a single year the Massachusetts Bureau of Labor statistics investigated 17,499 cases of persons convicted of drunkenness and found that 2609 were drunk on beer and wine alone, 14,458 on beer and wine and distilled liquors, and only 432 on distilled liquors alone.

The British Board of Control in London found on investigation that 39 out of each 100 convictions for drunkenness were based on beer or wine alone.

The last year before national Prohibition became effective in the United States, of all alcoholic liquors consumed, beer and wine were 92 per cent. This percentage is based on figures of the United States statistical abstract.

And it is the return of beer and wine to which the wets of this country are now bending all their energies.

### Order of Telegraphers Takes Strong Stand for Prohibition.

A resolution declaring strongly against the proposition to legalise beer and wine and an appeal to Congress to oppose any modification of the enforcement laws against the liquor traffic, or the enactment of any legislation permitting the sale of alcoholic beverages with a greater alcoholic content than one-half of 1 per cent., was passed by the Order of Railroad Telegraphers at Cleveland recently. This body, numbering 70,000 members and represented at the twenty-fourth session in Cleveland by 652 voting delegates, ordered a copy of the resolution sent to each Representative and Senator in Congress "showing that the Order of Railroad Telegraphers is one national Labor organisation which is opposed to the liquor traffic in any form."

## THE CRIME OF THE BOOZE BUYER.

Buyers of bootleg booze are as morally guilty as the bootleggers themselves, we are often told; but it is not so often that the charge is brought directly home to them in words that admit of no double meaning. Recently Judge Maltbie, of Hartford, Connecticut, had brought before him on subpoena thirty citizens whose names were found on trade lists of two arrested bootleggers. The thirty, we are told, are prominent in the city, including, as they do, lawyers, doctors, bankers and manufacturers, of the most respectable social and business standing. But no convicted criminal, we are told, ever received a worse scathing from the bench than these supposedly respectable men. The direct charge of being instigators of crime was deliberately launched against them, and the judge is said openly to have lamented that the law compelled him to sentence the bootleggers instead of them. As he is quoted in reprints sent out from the New York offices of the National Movement for Law Enforcement, Judge Maltbie pointed at the bootleggers in the dock, and said:

"These men here have pleaded guilty to breaking the laws of their country, not in an accidental way, not in any outburst of passion, but coldly and consciously to get your money. Not only have they broken the laws of their country, but the trade that they represent, as every man of you knows, drags after it every manner of violence up to murder and piracy, and worst of all, bribery and corruption. The trail of these crimes leads right up to the doors of you men who have come here and told that you have played your part in it. It is your money that causes it. And you who are supposed to represent property, respectability and social position—what are you, after all, but participants in crime, instigators of crime? American citizens, some of you with creditable military records, digging at the very vitals of your country! Take a recess, Mr. Sheriff, and air out the room!"

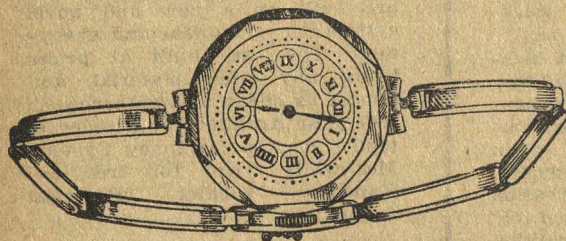
To spread abroad in every community such an opinion as this of the social and public shame of buying liquor illicitly, comments "The Continent" (Presbyterian), is the immediate big need in the Prohibition problem. For, it is urged,

"If the law does not make the buyer equally guilty with the seller—there seems to be dispute about that—popular sentiment must be trained to so consider it. The best present opportunity of Christian pulpits to help the success of the Eighteenth Amendment is in taking up this insistence as boldly, if not as violently, as Judge Maltbie did."—"Literary Digest."

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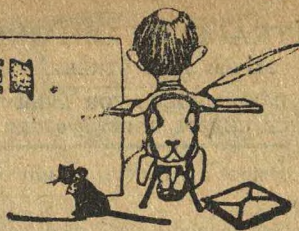
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## UNCLE B.'s PAGE.



All boys and girls between the age of seven and seventeen are invited to join the family of Uncle B. Write only on one side of the paper. Send the date of your birthday. There is no fee to pay. If you do not write for three months you are a "scallywag." Address all letters to Uncle B., Box 390, G.P.O., Sydney.

My Dear Children,—I wonder if you ever ask yourselves why you are here, or try to discover your mission?

Well, my opinion is that you should be the bright smiles of the world.

You should cultivate all the powers which have been given to you by the Great Father of us all, in order that you may carry out this wonderful work, and so gladden the heart of humanity for all time. And, children dear, you cannot be always bright unless you are healthy and strong, and so it becomes a duty of all children to observe those natural rules which will keep them fit.

Now one of the most important ways of keeping well is to eat those things which build up and replace the living tissues in the body, and children need such food more than anyone else, because they are building their bodies to a full stature, as well as replacing waste.

There is a great "Queen of the Grasses" known as WHEAT, which is composed of most of the properties needed to make healthy people. Years ago people used to grind up the wheat just as it is, and make bread, which was brown because the whole wheat was there. Later on someone invented a machine which could divide the outside from the inside of the wheat, and so make white flour and white bread. For some reason or other, people were attracted by white bread, and so the good old brown bread, which has produced so many fine, strong, healthy people for so many years fell into disuse for a time.

Lately people throughout the world have come to realise that human bodies are not as big, powerful and enduring as they used to be, and many well-informed people are sure this unhappy result has come about through eating white bread. The result is that we are being told by eminent doctors, and other specialists, to get back to the good old wheaten bread!

That is why I want you children to ask mother to get whole meal bread from the baker, so that WHEAT will be the foundation of your food. You need not give up meat, nor any of the foods which you are accustomed to, but by mixing this wonderful wheat berry up with them, you will not only build up your bones, muscles and teeth,

but will do away with the need for nasty medicine.

Your teeth, dear children, are the gateway to your stomach, and whatever passes through there then becomes part and parcel of your body, and so helps to make or mar your use and happiness in this life. Others will no doubt inform you on other matters, but my message to you children of Western Australia is to eat whole meal bread, and also ask mother to use it. And when she makes cakes, biscuits and pastry, to use the whole meal flour instead of white flour. Through doing so it will build up your bodies in health and happiness, so that you will fulfil your mission and spread sunshine all around.—Affectionately yours,

MARY FARRELLY.

## OUR LETTER BAG.

### "DO IT NOW."

Frances Williams, Bark Hill, writes: Dear Uncle B.—I am taking a lesson from "Do it now," so this time I will not keep you waiting. There are two very nice girls who came from North Wales to Australia to live with their brother for a time. These two girls' names are Misses Fawson. They spent a day at the Exhibition; they had a nice time. The bush flowers are very nice down our way. We have a lovely big white cat and three poddy lambs. Two are Gertie's and the other one is Dave's.

(Dear Frances,—Your resolution to "Do it now" is a good one, and I trust that you will hold to it through life. There is much joy in it.—Uncle B.)

### A GOOD CROP.

Reg. Nock, Nelungaloo, writes: I think we will have a good crop this year. Mother said that if we get a good crop I will be able to send more to "Grit." The oats in one paddock are three feet high. The fifty acres of fallow which won the prize have been sown, and a pretty good crop is growing. Dad has been speaking of going to the Wimmera. Today I had a swim, and it was cold that as soon as I went in I nearly jumped out of my togs.

Riddles.—(1) A plum pudding has what everything has; what has a plum pudding?—A name. (2) Why does a duck walk across the road?—To get to the other side.

(Dear Reg,—That is fine to think a good crop will mean more help for Prohibition. I hope 1000 follow this good suggestion.—Uncle B.)

### A SUNSHINER.

Owen Waters, Burradoo, writes: Dear Uncle B.—It is a long time since I wrote last. I hope I am not on the scallywag list.

My father has thousands of daffodils—they are blooming beautifully this year. We take daffodils to school to decorate the school-room. We take some to the teachers, too. My teacher is taking us up to Bundanoon in about a fortnight's time. Bundanoon is a good place for boronia and other wild flowers and ferns. The open-air campaigners are sending my sisters a report of their good work. They have not been up here for a long time, but I think they will be coming up shortly. They are doing a good deal of work in Sydney and suburbs and other places. I am one of Mr. Guildford's Sunshiners.

(Dear Owen,—It must be a glorious sight to see the mass of daffodils blooming. I am pleased to learn that you are a Sunshiner. Always let your light shine, and you will bring joy to others' lives.—Uncle B.)

### THE EGG GIFT.

Alan Waters, Burradoo, writes: Dear Uncle B.—Last week we had a concert for the Berrima District Hospital and collected £3/5/3. Everard and I were in the concert and Everard sang "Down Home in Tennessee" with two other boys, and I sang "Gundagai" with some boys in my class. We are having egg week now at school and whatever class brings the most eggs goes at quarter to three p.m., and all the classes are trying their hardest to bring the most eggs, so that they can go an hour earlier. But not only to go early, but to have the honor of giving the most eggs to the hospital.

(Dear Alan,—I do not know of anything that is more likely to stir boys and girls into action than the promise of "early out of school." The hospital should greatly benefit. The honor is to all who try.—Uncle B.)

### A NEW NI.

Hope Benjamin, Armidale, writes: Dear Uncle B.—Can I be one of your little Ne's? I have two sisters who wrote to you. Their names were Hetty and Doreen Benjamin. I am eight years old, and my birthday is on October 31. I have a pet kangaroo. His name is Jacko. We have a cow too, and it is jealous of the kangaroo. My brother gave me the kangaroo. A man gave it to him. I picked up "Grit" one night and read the little stories in it, and I saw Matthew, chapter 6, verse 26, and I read it, and this is it: "Behold the fowls of the air, for they sow not neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" I thought it was lovely. I go to Sunday school and church. My sister Hetty is married and lives in Maine, U.S.A., and she is going to London and Sweden about November. The Governor has been up here, and gave us a holiday to-day. I will not be a scallywag.

(Dear Hope,—We gladly welcome you to our family. I feel sure that you will never become a scallywag. I trust that you will never forget those verses in Matthew. The truth grows with you.—Uncle B.)



## Children Have a Right to Know—

(Continued from page 3.)

The Association mentioned above has organised a lecture bureau; numerous specialists have put themselves at its disposal and carry the good seed into the most remote parts of Sweden. The list of lectures, the subjects they are to treat, are submitted to the approval of the Board of Education which grants a subsidy for each lecture organised. In 1923 a sum of 27,000 crowns, or £1600, was provided for in the budget as a subsidy for the organisation of temperance lectures. The State subsidy covers three-quarters of the lecturers' travelling expenses and part of the cost of their sojourns. Sometimes, especially in the case of lectures given in the schools, the army and the navy, the State bears all the cost. In this way the State subsidises about eight hundred lectures yearly.

It is of primary importance, if temperance teaching in the schools is to be carried out in a serious manner, that the future teachers be prepared for their task. Accordingly, at the training college this subject ought to be treated in detailed lessons, bearing on the different phases of the alcohol question. Special classes are sometimes organised for the masters of the secondary schools who receive their professional training at the university, though the Swedish universities do not yet possess a chair of sociology.

For those teachers who are already in the profession, the State for some years past has organised special courses which, from 1920, have been thus arranged: For two consecutive years the classes bear specially upon social questions, the third year upon alcohol from the hygienic point of view. The classes are attended not only by the teachers, but also by school inspectors or by officers of the instruction body of the army. Along with the conferences there are seminary exercises in which the participators are expected to take an active part. In the course of hygiene half the time is taken up by laboratory work and demonstrations; an examination is held at the end of the course, but it is optional. The social course, which lasts a month and comprises about a hundred lectures and twenty-five hours of seminary work, deals with the effects of alcohol from the individual and the social point of view, with the alcohol problem in its relation to other social questions and the fight against alcoholism whether indirectly through social reforms and the work for popular culture, or directly.

The hygiene course comprises about fifty hours of lectures and fifty hours of laboratory and demonstrations. It lasts also one month and includes notions of physiology in its relation to alcohol, of hygiene and special lessons on the physiological and psychological effects of alcohol. Of the hundred and twenty-five participators in the social course, the greater number receive subsidies from the State and the provinces. Their railway expenses are refunded and they re-

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Besides teachers who wish to deepen their knowledge of the subject, there are many people who voluntarily give temperance instruction in the form of lectures or otherwise—pastors, directors of societies for young people, private teachers, professors of physical culture, journalists, syndicate functionaries.

For these there is organised a general course, held once a year likewise, and lasting two weeks and a half. It comprises from sixty to seventy-five hours, including twenty hours of seminary work. The course is not always held at Stockholm, but in different parts of the country, generally at the seat of a popular university. The participators in the course have to prepare summaries of what they have studied, the latter being submitted to the lecturers. For 1924 the State grants a subsidy of 150 crowns to fifty participators in this general course.

The Swedish State also provides material for the instruction. It has just published a manual on the alcohol question which is based on the programme above set forth and which enables teachers who study it to treat the subject in a thoroughly efficient manner. Moreover, a guide to temperance teaching destined for school-teachers is in preparation. It will contain about forty pages of teaching material, properly so-called; it will give tables, objects for demonstration, etc., and a small manual for the use of the pupils.

The superintendence of the temperance teaching and the educative action against alcohol outside the school is exercised by the Education Department at Stockholm. With this object, a specialist is attached to the department as inspector of temperance teaching. The holder of this post at present is Dr. Thorild Dahlgren at Lund. The Education Department gives general directions concerning the conferences; it takes part in the arrangement of the social and hygienic courses for school teachers and of the general courses. It approves the programme of the courses, it gives its opinion when the list of lectures is drawn up. It appoints delegates to the different courses, etc. A good part of this activity is exercised, under its control through the intermediary of the Central Union for Temperance Teaching, which, formerly a private organism, now works in constant connection with the State.

As we see, temperance teaching in Sweden enjoys the enlightened solicitude of the State. Beyond all doubt the application of this fine programme of work, continued over a period of a few years, will produce excellent results. The rising Swedish generation will be more sober than those which preceded it.

## Saskatchewan Under Prohibition—

(Continued from page 9.)

### LOWEST DEATH RATE.

Saskatchewan has the lowest mortality rate of any province in Canada or any country in the British Empire or any country in the world of which the British Registrar-General has the record.

The following is from the speech of Hon. Dr. Urrich as reported in "The Moose Jaw Times," May 19, 1924:

"The death rate of the province was the lowest of any province, but according to the Registrar-General of Great Britain it was the lowest in the British Empire and the lowest of any country in the world from which vital statistics were available."

The number of illicit stills in Saskatchewan are not as numerous as the rabid moderationists in their hallucination would have the people believe. Some of these moderationists have not only seen moonshine where there was no moonshine, but they have seen two moons where there was only one, and some of them have in the old days seen snakes where there were no snakes at all.

How do they account for over 130 Heal, Catlin and Keeley institutes going out of business on this continent with the coming of Prohibition? We have, however, the number of seized stills which we have because of the special pressure brought to bear on the Dominion Government by Saskatchewan Prohibitionists and the Government and Liquor Commission in co-operation to enforce the Dominion Inland Revenue Law—we know of no help from the Moderation League. As a result of this in Saskatchewan, members of the Mounted Police, in addition to the Inland Revenue officers, were commissioned to aid in bringing to task those who had illicit stills. The seized stills are not necessarily an indication of more stills, but they are the result of greatly increased effort under pressure from Saskatchewan to enforce the Inland Revenue Act.

### EVERYBODY MAKING HOME BREW?

The Moderationists go about saying, "Everybody is making Home-Brew," and the product of illicit manufacture is deadly poison containing all sorts of poisonous concoctions. Now we will concede that all alcohol is poisonous in its nature. That is why we have drunkenness, "a temporary insanity induced by alcohol," as the scientist describes it. But if Mr. Everybody and his wife and Everybody's kids are making home brew and drinking this deadly poison that has such disastrous effects, under Prohibition, how does Mr. Moderationist account for:

(1) The low drunkenness rate in Saskatchewan in the past year and the reduction to about one-fifth what it was in 1913 before the war.

(2) The low rate of drink crimes and the reduction to less than one quarter what it was in 1913 before the war.

(3) The low crime rate and the "White Glove" episodes.

(4) The very low ratio of alcoholic insanity in Saskatchewan to total general admissions and the reduction of that ratio to one-sixth what it was in 1914.

(5) The amazingly lower rate of alcoholic insanity in Saskatchewan than in Italy, a wine-drinking country.

(6) The smallest procession to the cemetery pro rata of population of any country in the world.

(7) And, finally, if Prohibition is so bad for business how does Mr. Moderationist account for the fact that while B.C. and Quebec are facing grave financial difficulties and higher rate of commercial failures, Saskatchewan is one of the few provinces where in 1923 the budget showed a balance on the right side.





AND THEY ALL SMILED.

#### YOUNG.

Prohibition is still in its infancy in America, says one of its advocates. In some parts it certainly seems to be still on the bottle.

#### FIXED TO FIT.

Miss Passe: "How is the weather, Marie?"

The Maid: "Fresh and windy, madam."

"Very well. Put a healthy flush on my cheeks this morning. I'm going out."

#### NO GOOD.

A corn syrup manufacturing company received the following letter: "Dear Sirs,—I have ate three cans of your corn syrup and it has not helped my corne one bit."

#### WOULD IT?

"It is scandalous to see these society women going about with a doodle dog on the end of a string where a baby would be more fitting."

#### A MASTERFUL MALE.

"So you let your husband carry a latch-key?"

"Oh, just to humor him. He likes to show it to his friends to let them see how independent he is—but it doesn't fit the door!"

#### "PITY 'TIS, 'TIS TRUE" TOO OFTEN.

Little Jack Horner sat in the corner

Of a restaurant, eating a pie,

He put in his thumb to pull out a plum  
But instead, he pulled out a fly

#### POLITE UNDER TEMPTATION.

Aunt: "And were you a very good little girl at church this morning, Sallie?"

Sallie: "Oh, yes, Aunt. A man offered me a big plate full of money, and I said 'No thank you.'"

#### QUAINT RUSSIAN CUSTOM.

Bright Boy: "In Siberia they don't hang a man with a wooden leg."

Innocent Boy: "Why not?"

Bright Boy: "They use a rope."

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## DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

## SUNDAY.

## WHAT TRUST DOES.

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."—Ps., 37, 3.

To know there is One who knows you thoroughly, understands you better than you understand yourself, sees the very worst in you as well as the best, and yet loves you perfectly with a love that no change can touch nor time can chill, is not this enough to energise your life with joy and fill your heart with song? To know, too, that not only does this Friend thus love you, but undertakes to care for the whole of your concerns in time and eternity—if you will let Him, is this not enough to make sorrow and sighing flee away from you for ever? He offers to take your life and yourself into His keeping. And what does He ask in return? Nothing but your trust. Could any friend ask less? "They who trust Him wholly, find Him wholly true." And this trust will lead to do good in order to please Him who has betrothed you unto Him for ever. We love to work for those we love. There is no bondage in such labor. Love lends her wings and e'en o'er Duty's face a radiance flings. Thus will this text be verified in your experience. "Trust in the Lord, and do good, and verily thou shalt be fed." "Make you His service your delight. He'll make your wants His care."

## MONDAY.

"He careth for you."—1 Pet., 6, 7.

"He careth!" For whom does He care? Can it be I His love may share? Cares He for me the careless one? Have oft tried His gaze to shun.

Cares He for one who grieves Him so—One who has caused His tears to flow? Yes, child of woe, though vile you be, He weeps. He prays, He cares for thee.

Cares He for one for whom none cares? Whose burdens heavy no man shares? Cares He for me? Oh, could I hear That I at least to one were dear!

Cares He for one whose life has been Spent in the deepest depths of sin? Yes, sinner, 'twas for such as thee He bled, He died at Calvary.

Then I may bring Him all my cares, Assured that He my burden shares? May look to Him nor from Him flee, Knowing that He does care for me.

## TUESDAY.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."—1 John, 4, 8.

All religion might be summed up in the one word "Love"—all true religion. "God is love." What can more correctly describe His character than that? One of the devices of the enemy is to make us look upon God as a hard taskmaster, "reaping where He has not sown, and gathering where He has not straved." Once get a man to think on God in this light, and there is an end of all true religion in that man. We are not told God is greatness, God is power, God is justice. All these are His attributes; but God is love. He is its very essence, thus all true love—not sensuous passion which goes by the name; but all real love must come from God. "God so loved the world that He gave (loves lovest to give)—gave Himself, in the person of His Son." For "God was manifest in the flesh." "The Word was God, and the

Word was made flesh, and dwelt among us." Christ was the spoken word of God to man. Only so could we know Him who dwelleth in light no man can approach unto. "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath declared Him." Only in this way could a finite being apprehend the wonderful love of God. The atonement was not only necessary for man's salvation, but it was requisite to reveal God's love to man.

## WEDNESDAY.

"God is love."—1 John, 4, 8.

"God is love"—its very essence.

Thus all love must flow from Him. Earthly loves may change and falter,

But His love can ne'er burn dim. Though all else should pass away, God's love never knows decay.

God is love. This world of beauty—

Things to charm the eye and ear— He created for man's pleasure,

Put him over all things here. Doth not this affection prove?

This proclaim that "God is love"? God is love. The King of heaven

Stooped as man for man to die, Bore our sins, our cares, our sorrows, Just to bring His creatures nigh.

Doth not this affection prove? This proclaim that God is love?

God the King of heaven above Is the King and God of love.

## THURSDAY.

## FIDELITY.

"Having loved His own which were in the world He loved them unto the end."—John, 13, 1.

This is a very good piece of advice:

"The friends thou hast, and their adoption tried, Grapple them to thy side with hooks of steel."

Even if you have discovered they are not absolutely perfect. He who cannot make himself perfect cannot expect to make his friends so. Take your friends as you find them. If they are not all you wish them to be, let your example so permeate them that it shall make them so. The intimate companions of Christ were very imperfect beings, full of faults and failings, even after they had been in personal contact with Him daily, disagreeing among themselves, often grieving Him by their obtuseness and blindness to spiritual things, wounding Him by their want of trust in Him; yet He not only bore

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with them patiently, but loved them to the last. Never once did He upbraid them for their want of faith, excusing them when overcome by weariness, and even when they all forsook Him and fled, He loved them unto the end. Love excuses all faults, not that it is blind to them; but it is so clear-sighted that it sees beneath the surface, and hopes all things. "All that I meant to be, that I was worth to God." He sees not only what you are, but what He can make of you.

## FRIDAY.

"Thou understandest my thought afar off."

Thou never dost mistake us, Thou wast misunderstood.

Too often friends forsake us for actions misconstrued.

Too often they our acts misread and fail us in our sorest need.

Thou understandest, Father, though others may mistake;

Full oft the clouds will gather and our hearts sorely ache—

Then how we long for sympathy which only can be found in Thee!

Thou understandest ever, and even when we fail,

Thou dost forsake us never, though foes should all assail.

Thou never, never canst mistake, and never, never will forsake.

## SATURDAY.

"They that sow in tears shall reap in joy."—Ps., 126, 5.

Oh, child of heaven, weep not.

Look beyond Time's short years,

Though thou indeed dost reap not

What thou hast sown in tears.

Look to the harvest yonder

Where sin no more is known.

Thou there indeed shalt wonder

At what thy hands have sown.

I know thy woes, thy sorrows,

I see the tempter's rage.

Look to the endless morrows,

Look beyond Time's short stage.

I blot out thy transgressions,

I have accepted thee,

Accepted thy confessions

And owned thy work for me.

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## PROHIBITION AND THE LAW.

### A PARTY TO CRIME, AN ENEMY TO SOCIETY, A TRAITOR TO HIS COUNTRY.

(By JUDGE WILLIAM M. MALTBIÉ.)

(The author of the following article is Associate Justice of the Superior Court of the State of Connecticut. He analyses here, from the point of view of an administrator of the law, the fundamental issue which has been raised by those who defy the enforcement of the Eighteenth Amendment.)

Whether we were believers in the power of law to end the evils and woes consequent upon the use of intoxicating liquors, or felt that the matter lay rather in the field of morals than in that of statutory regulation, we to-day confront an issue that comes home to every man, woman or child who loves the United States, has faith in its ideals and hope for its service to humanity. The Prohibition Amendment stands to-day as the law of the land. Beyond question, it represents the will of the people the country over, however it may be in parts of this little strip of territory between the Alleghenies and the Atlantic. It was adopted in full accord with methods established by our fathers and recognised by everyone in respect to every other change in government, as sound and controlling.

In a democracy, absolute liberty is impossible, for to grant it to one is necessarily to deny it to others. The ideal of democracy is to establish such an equality of opportunity for all as is reasonably consonant with the continuance of those circumstances of life which develop the self-control of the individual—without which government must reduce itself to a despotism—and with the giving of due rewards for ambition and industry, which are necessary to spur selfish human nature on to the goal of individual success. From the earliest times it has been recognised that society in the United States of America could not brook an unrestrained liberty in any man to deal in or use intoxicating liquors, because their abuse was inevitable and was inevitably followed by too much misery and evil, and because the liberty of one to pursue the pleasures of the palate too often resulted in the denial to others, not of pleasure alone, but of the means of comfort, the opportunities of education, the bare necessities of life. Gradually the feeling grew that the only just cause for all was to deny absolutely the right of any to purvey the cause of so much evil. Then the final appeal was made to the highest arbiter the forefathers provided for the settlement of questions of government, and the decision was made that the manufacture and sale of intoxicants must cease.

#### THE NEW LAWLESS BRIGADE.

Because that is so, we face to-day the most direct and persuasive attack ever made upon government as we know it. For here in this little strip of land between the Alleghenies and the Atlantic and in this year

of 1924, we find not a few, but many people, not the ignorant and uninstructed but the educated, not the poor but the well-to-do, not the sans-culotte but the man of repute and standing in the community, the so-called good citizen, openly declining to obey the laws of his country and becoming a party to their breach; and this is not as a rare occurrence but as an everyday matter. Never was an issue more sharply drawn or more readily comprehensible. The issue is purely one of respect for and obedience to law on the one hand, of disregard and breach of it on the other.

The two sanctions which lie back of the Prohibition laws, as they lie back of all laws, are the power of the State to impose them upon those who would of their own accord break them and the support of public opinion. The first concerns those of us who are engaged in the actual effort to administer the laws, and the weapon we must use

is the age-old appeal to fear of punishment. Fear is ignoble, but it is one of the great motivating influences of human life, and it is the only weapon the mind of man has yet been able to devise which society can use for its protection against those who go forth in conscious resolve to break the law. However tender we would be to the offender, we must not forget that we owe to society the duty to protect it from other like offences; in our regard for the lawbreaker we must not forget the duty we owe to the law-abiding. The bootlegger is one who goes forth in studied defiance of the law to gain for himself a portion of the profits of an illegal traffic. As he is presented in court, he may have no criminal record against him, but he is very, very rarely, if ever, a first offender; all that may be said is that he is now caught for the first time. For such an offender, probation is futile, it makes a mock of law. For him a fine is but a license fee levied upon an illegal traffic; it spurs him to greater effort to make up his losses by further breaches of the law. The only treatment which is punishment at all, not to say fit punishment, is a substantial sentence of imprisonment; the only hope of

(Continued on next page.)



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restraint for others who are moved by a like inclination is the example that such imprisonment affords.

#### LAW OR ANARCHY—WHICH?

If the case of the bootlegger rested there, with his studied defiance of the Prohibition laws, the problem would be serious enough. But his calling draws after it all manner of crimes. For his liquor or its proceeds the hijacker plies his ill-omened trade; over it, men have fought and murder has likely been done; because of it piracy is rampant on the seas and smuggling flourishes on the shores; and worst of all, a slimy trail of bribery and corruption reaches out to every man who is seeking to enforce these laws. Upon whose shoulders rests the responsibility for this disorder in our State and this threat to the stability of government? Because the conclusion follows as a matter of cold logic, and not because I am overfond of extreme statement or not given to fairly weighing the import of the words I use, I say that that man, no matter what his station in society, who purchases liquor to-day is in so far forth a party to crime, an enemy to society, a traitor to his country.

And what a position he must take! In fact, does he not set himself up as the arbiter in the choice of the laws of his country which he will obey? If Croesus, in his marble palace, surrounded by all the comforts and luxuries that these teeming days afford, can say, "All laws will I obey save this, that I will not deny to myself the pleasant titillation of champagne upon my palate," then by the same token, Cacus may say, "All laws will I obey save this, what I want, that I will take," and Priapus may say, "All laws will I obey save this, I will wreak my sensual desire where I like," and the bravo may say, "All laws will I obey save this, whom I hate I kill." Upon a foundation corrupted by such a doctrine can government stand? That way does not anarchy lie and chaos?

#### YOUR COUNTRY AND THE WORLD NEEDS YOU.

That is the problem which confronts us to-day, here in the United States, and particularly along the Atlantic seaboard. And it spells a duty for every one of us. Resolutions at best are little more than gestures of goodwill. Only as there is aroused a public opinion which recognises the problem for what it is, only as the public puts behind the Prohibition laws a will-to-do, a determination that they shall be obeyed because they are laws, will that problem be solved. We who sit here are of that public,

and every one of us owes it to himself and to his country to do what he can to help forward that solution; to use his influence to that end; by his words and deeds to let it be known to all who come in contact with him that he at least proposes to measure up to the full duty of the good citizenship of the day. Now in these times of peace hardly less than in the times of war just past, your country needs your help and your support. Will you give it?—"Christian Science Monitor."



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