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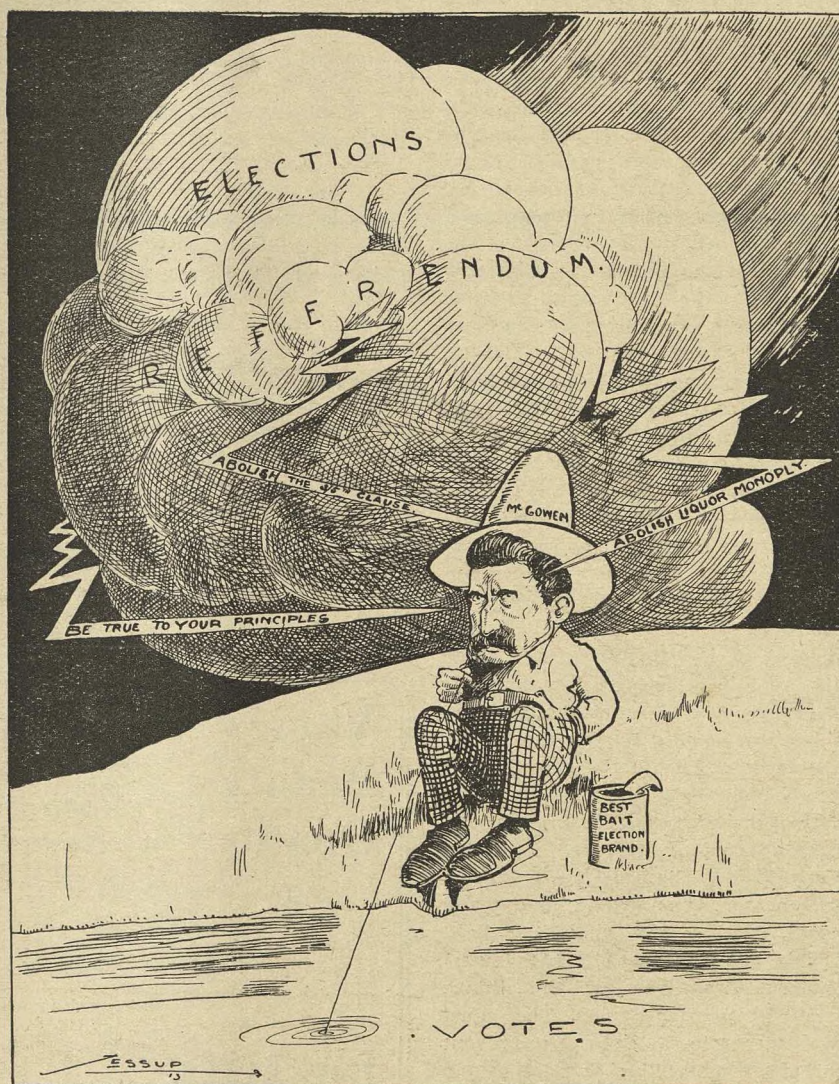
A JOURNAL OF MORAL REFORM AND NO-LICENSE.

VOL. VI. No. 7.

Price One Penny.

THURSDAY, MAY 1, 1913.

Registered at the G.P.O., Sydney, for transmission by Post as a Newspaper.



**None so Deaf as those
who won't Hear.**

For years a voice of growing volume has called in vain to politicians to do a fair and just thing by temperance reform. Those who have heard the voice and endeavored to heed it have usually had to seriously cripple their contribution to the world's betterment by a compromise forced on them by a powerful monopoly. Many politicians are like old Squeers of whom it is said:—

A remarkable man was old grandfather Squeers,
 He had to wear lightning rods over his ears
 To hear even thunder; and oftentimes then,
 He had to request it to thunder again.

The politicians are now being called on to face their masters, and they do well to note the new tone that is all too evident in the demand for straightness, consistency, and fairness. There is rightly a note of insistence, urgency, and impatience in the temperance voice that demands the repeal of the three-fifths majority clause, and that the will of the people should be given immediate effect to when it declares a bar must close.

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Lecture on the Child.

By Dr. C. W. SALEEBY, F.R.S.

Dr. H. D. Poliard presided at a meeting held in Bedfordshire on February 20 last, and said that the committee responsible for that meeting were delighted to see such a large audience gathered to hear an expert deal with a subject of such moment as the child. He introduced Dr. Saleeby as one who had established for himself a high place in the international scientific world by his writings on this subject.

DR. SALEEBY,

who had a hearty reception, said he was going to speak of the child from the point of view of John Ruskin—that the real problem for every nation was the one that centred round the children, because it was through their parenthood that the next generation would be produced. Dealing with the science of eugenics, as it was called, and alluding to the decline in the birth rate, he said they must henceforth contend that it was not merely the quantity of children that mattered, but the quality also, and they must try to see whether the facts of differences in the quality of children could be defined, predicted, or in any way controlled for good. Dealing with the question of how any living thing or creature was produced, he called that nurture, but in the case of human beings there was something before this, and this was nature or heredity. The two objects they must set before themselves he would call positive and negative eugenics. Positive meant trying to encourage worthy parenthood; and negative meant trying to discourage unworthy parenthood. He then went on to announce the remarkable discovery made in heredity 50 years ago by a monk named Mendel, who lived in Silesia. By experimenting with peas for several years and mating the tall ones with the dwarfs, he found that in the first two generations the offspring were all tall, and it was not till the third generation that 25 per cent. of the offspring were dwarf. Nothing of Mendel's discovery was known until many years after his death, and then it was experimented on and found to be true. Then exhaustive inquiries were made, and it was found that Mendel's theory also applied to human beings. People with brown eyes represented the tall peas, while blue-eyed people represented the dwarf peas. The same laws applied to the feeble-minded. They would never get a normal child from feeble-minded parents, and he urged the permanent care of the feeble-minded and the

prevention of the production of feeble-minded children. The feeble-minded could not resist temptation or suggestion, and they came into public view as petty criminals and inebriates, who were really not normal beings, and to whom punishment did no good. They might as well punish him because his eyes were brown. Of the normal child they did not know enough yet for him to offer any positive results. As to whether it was possible to affect the parents in such a way as to make the children different, the lecturer said the natural gifts would be transmitted, and not the culture of those gifts. But there were other influences which he had called racial poisons, because their influence had been upon the whole life which reached the unborn. The most important of all racial poisons, which were only few, beyond all question was alcohol. That had long been believed. It was believed by Lycurgus, the great law-giver of the Spartans. They saw an allusion to it in the Old Testament, when the birth of Samson was discussed; because he was to be a strong man and a fighter, his mother was warned to take no alcohol—a very good rule for mothers in general. (Applause.) But in the present day it had become a question for science. They could not accept it as religion or tradition, but it must be tested. Within the last few years it had been very carefully studied. The most valuable paper read at the Eugenic Congress was by a Norwegian doctor, who threw upon the screen tables of pedigrees of families into whose history he had inquired, and which proved the appalling degeneration that followed the introduction of an alcoholised person into healthy stock. It was the strong alcoholic liquors which did the great harm; where the alcohol entered the blood in strong solution it had the most serious consequences. The Norwegian doctors presented a petition to the Norwegian Parliament and framed a bill to put a heavy tax on strong liquors, and a comparatively low tax upon the light liquors. This bill was passed. (Applause.) Racial poisons was one of the things eugenists must concentrate upon. They must try by every means in their power to prevent future parents from spoiling themselves and from spoiling the next generation by taking, above all things, strong alcoholic liquors. In a simple formula, which he thought was good eugenics, good temperance teaching, good politics, and good statesmanship, "protect parenthood from alcohol." (Applause.)

PLEDGE-SIGNING CRUSADE

The work at the Court grows more interesting and encouraging each week. Mr. Creagh, the missionary, in the belief that the best way to keep a man out of the mud is to shine his boots, introduced boot and clothes brushes to the men, and they made an immediate and excellent use of the chance to spruce up a bit, and they felt more like men when they once more passed out into the street to do battle with the adverse circumstances so largely created by drink.

MANY THANKS.

W. Wrigley, 14/-; Mrs. Mackay, 4/-; Bowral meeting, £1/12/3; Scott's Creek Anglican Church, 9/9; Croki Anglican Church, 16/6; Nahiak, £2/15/4; Gloucester, 19/3; Croki, Taree Anglican Church, £1/10/6. Meetings: £2/5/9; Cundletown, £1/7/-. Miss Watt, 5/-. We also heartily thank F. J. Palmer and Son, W. Lowe and Co., and W. A. Murdoch for hats which are of the greatest value to us; Mrs. Moffat, clothing; W. Brown, hats.

WEEK'S RECORD.

	Men.	Women.	Pledge.
April 18	15	5	8
" 19	17	7	4
" 21	35	10	14
" 22	9	7	7
" 23	17	6	4
" 24	13	1	6
	106	36	43

Total up to date—766 Pledges taken in 15 weeks.

HIS VERSION.

Some country youths were visiting London. They went into the British Museum and saw a mummy, over which hung a card on which was printed: "B.C. 87."

They were mystified, and one said, "What do you make of that, Sam?"

"Well," said Sam, "I should say it was the number of the motor car that killed him."

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and ask us to send a Cart. YOU WILL CERTAINLY LIKE IT.

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Purring When Your Pleased.

They had been licked over hundreds of times by the same mother, had been brought up on the same food, living in the same house, learnt the same lessons, heard the same advice, and yet how different they were! Never were there two kittens more thoroughly unlike than those two. The one with an open, loving heart, which never could contain itself in joy, but purred it out at once to all the world; the other, who scarcely ever purred at all, and that never above its breath, let him be as happy or as fond as he would.

It was partly his mother's fault, perhaps, for she always set her children the example of reserve; rarely purring herself, and then only in a low tone. She and her purring daughter were always having small tiffs on the subject.

Every morning, for instance, when the nice, curly-headed little boy brought the kittens a saucer of milk from his breakfast, there was sure to be a disturbance over the purring question, for, even before the saucer had reached the floor, Puss Missy was sure to be there, tail and head erect and eager, singing her loudest and best, her whole throat vibrating visibly; while Puss Master, on the contrary, took his food, but said very little about it, or if ever tempted to express his natural delight, did it in so low a tone that nobody could hear without putting their ears close down to him to listen.

Now this was what the mother cat called keeping up one's dignity and self-respect, so it can easily be imagined how angry she used to get with the other child. "Wretched little creature!" she would say to poor Puss Missy, who, even after the meal was over, would lie purring with pleasure in front of the fire; "what in the world are you making all that noise and fuss about? Why are you to be always letting yourself down by thanking people for what they do for you, as if you did not deserve it, and had not a right to expect it? Isn't it quite right for them to feed you and keep you warm? What a shame it would be if they left you without food or fire! I am ashamed to see you make yourself so cheap, by showing gratitude for every trifle. Look at your brother and see how he takes everything as a matter of course, and has the sense to keep his feelings to himself; and people are sure to respect him all the more. Have a little more esteem for your own character, I do beg! What is to become of self-respect if people are to purr whenever they are pleased?"

But talking was all in vain. As soon as ever anything happened to make her feel happy and comfortable, throb went the little throat, as naturally as flowers come out in spring, and there she was in a fresh scrape

again! And the temptations were endless. The little boy's cousin, pale and quiet, and silent as she was, would often take Puss Missy on her knee, and nurse her for half an hour at a time, stroking her so gently and kindly—how could anyone help purring?

Or the boy would tie a string, with a cork at the end of it, to the drawer-handle of a table, so that the kittens could paw it, and spring at it, as they pleased—how was it possible not to give vent to one's delight in the interval of such a game, when the thing was swinging from side to side before their eyes, inviting the next bound?

And when there was nothing else to be pleased about, there were always their own tails to run after, and the fun was surely irresistible and well deserved a song.

Yet the brother very seldom committed himself in that way—that was the great puzzle, and Puss Missy grew more perplexed as time went on. Nay, once, when they were alone together, and her spirits had quite got the better of her judgment, she boldly asked him, in as many words, "Why do you not purr when you are pleased?" Whereat he seemed quite taken by surprise. "It's so weak-minded, mother says; I should be ashamed. Besides," added he, after a short pause, "to tell you the truth—but don't say anything about it—when I begin, there's something that chokes a little in my throat. Mind you don't tell—it would let me down so in mother's eyes. She likes one to keep up one's dignity, you know."

But at last a change came into their lives. One day their friend, the curly-headed boy, came bounding into the kitchen where Puss and her kittens were asleep, in raptures of delight, followed by the pale, quiet, silent cousin, as quiet and silent as ever.

The boy rushed to the kittens at once, took up both together in his hands, and said, "I want you to have the one you like most." "Oh, I like them both!" answered the girl.

"So do I," replied her cousin; "but I know which I like best for all that; and so must you, only you won't say. Cousin, dear, I wish I could see when you were pleased by your face!"

It is a great distress to some people when their firends will not purr when they are pleased; and as the children went back together to the drawing-room, the little boy was the sadder of the two, though he could not have explained why.

And then, just what he expected happened—the choice between the two kittens was offered first to the girl; but, instead of accepting it as a favor, and saying "Thank you" for it, and being pleased, as she ought to have been, she would say nothing but

that she liked both, and it could not matter which she had; nay, to look at her as she spoke, nobody would have thought she cared for having either at all!

But she did not; and presently her aunt said, "Well, then, as she did not care, the boy should choose." On which the poor boy colored with vexation; but when he had sought his cousin's eyes again and again in vain for some token of her feelings, he laid sudden hold of Puss Missy, and cuddled her against his cheek, exclaiming:

"Then I will have this one! I like her much the best mother, because she purrs when she is pleased!"

And then the little girl took up Puss Master, and kissed him very kindly, but went away without saying another word.

But at the end of the week, one sunshiny morning, when the boy was riding his father's pony, and only the little girl was in the house, her aunt, coming suddenly into the schoolroom, discovered her kneeling by the sofa, weeping a silent rain of tears over the fur-coat of Puss Missy, who was purring loudly all the time; while her own kitten, Puss Master, was lying asleep unnoticed by the fire.

* * *

Now, the pale, silent little girl had been an orphan nearly two years—father and mother having died within a few weeks of each other; and she had been ever since, till quite lately, under the care of a guardian, who, though married, had no children, and was more strict and well-intentioned than kind and comprehending; so that, between sorrow at first and fear afterwards, joined to a timid, shrinking nature, she had, without knowing anything about it, shut herself up in a sort of defensive armor of self-restraint, which till now neither aunt, nor uncle, nor even loving cousin, had been able to break through.

But they had gently bided their time, and the time had come at last, and Puss Missy pointed the moral; for, with her aunt's arms folded round her, and a sense of her comforting tenderness creeping into the long-lonely heart, she owned that she had fretted all the week in secret because—actually because—it was so miserable to nurse a kitten who would not purr when he was pleased!

* * *

Anybody may guess how nice it was, ten minutes afterwards, to see the little girl, with the roused color of warm feeling on her cheeks, smiling through her tears at the thought of how like the unpurring kitten she had been herself. Anybody may guess, too, with what riotous joy the loving boy-cousin insisted on her changing kittens at once, and having Puss Missy for her very own. And how, on the other hand, he set to work himself, with a resolute heart, to

(Continued on Page 10.)

EDWIN LANE,

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LADIES' COSTUMES A SPECIALITY.

New South Wales Alliance.

REV. R. B. S. HAMMOND AND MR. JAMES MARION IN THE GLOUCESTER ELECTORATE.

Under the direction of the Gloucester No-License Council the excellent arrangements made for the visit of Rev. R. B. S. Hammond and Mr. J. Marion made it possible for 21 meetings and services to be held in eight days, and all parts of the electorate to be reached with the message of No-License. Unfortunately the first two days were affected by rain, with the result that the meetings at Gloucester township, Wingham, Tinonee, and Landsdowne were seriously interfered with, but in each place the small companies reached listened attentively and were impressed with the unanswerable arguments of the speakers.

AT TAREE.

Taree, the present terminus of the North Coast railway, was the basis of operations for the week-end, and fortunately the clouds had rolled away sufficiently to make possible a magnificent open-air meeting on Saturday night. Right on until 10.30 the questions affecting No-License were dealt with, and a good deal of necessary light was thrown upon such contended points as the revenue, accommodation, home drinking, sly-grog, whilst the degrading and demoralising effects of the traffic were clearly exposed with the assistance of vivid illustrations.

Sunday morning broke wet, and Mr. Hammond left for Scott's Creek and Croki, in company with Canon Phillips, for morning and afternoon services in these outlying places. Happily by midday the clouds had cleared away again. In Taree Mr. Marion preached in the Presbyterian Church at 11 a.m., and gave a special temperance sermon in the Belmore Hall at 3 p.m. on "Drink and Efficiency." There was a fine audience at this service.

In the evening Mr. Hammond preached to

a crowded church at St. John's Church, and afterwards gave a telling address at the Belmore Hall, which was packed to the door. The large attendance, the close attention, and the reports as to the immediate affect of the addresses are sufficient to warrant the opinions that platform work is still a powerful factor in winning votes for No-License and individuals to total abstinence.

NEW ZEALAND BY PICTURE.

On Monday evening the Belmore Hall was again crowded. Mr. L. O. Martin, the Mayor of Taree, who entertained Mr. Hammond, presided, and paid a high tribute to the unselfish work and great influence of Mr. Hammond as a social reformer. Rev. J. Paterson, M.A., of Sydney, was also present, and briefly addressed the gathering. For an hour and a half Mr. Hammond dealt with the New Zealand situation, and exposed the liquor lies, fakes, and exaggerations that were used to defeat No-License. The audience was greatly stirred by the recital of the crowning triumph of No-License in the electorates that had gone dry.

The same evening the General Secretary visited Killabakh, 10 miles beyond Wingham. Rev. James Terras, M.A., drove the visitor up, and introduced the speaker to an audience of farmers. The question of revenue was exhaustively dealt with, the speaker declaring that many electors had been "had," and were warned to beware of future broadsiders from the brewers.

ELECTORAL CONFERENCE.

The largest and most representative conference of temperance workers held to do the Gloucester electorate met on Tuesday afternoon. Alderman Wrigley presided. Rev. W. Tassie submitted proposals, which

were discussed and heartily endorsed. The special needs of the district were voiced. The representatives from the Alliance assured the local leagues of their desire to heartily co-operate.

The ladies provided tea in the Methodist school-room.

In the evening Rev. R. B. S. Hammond visited Nahiak, 18 miles away, and Rev. J. Paterson, M.A., and Mr. Marion addressed a final meeting in Taree. The other places to be reached before the delegation returns to Sydney are Croki, Hannan Vale, Moreland, and Cundletown.

Archdeacon Boyce's "Case for No-License" found a ready sale, whilst many present gave their moral support to temperance by becoming subscribers to the temperance paper, "Grit."

SPEAKING TEAM.

The Speaking Team is doing good work. Very successful meetings have been held at Rockdale, Petersham, Campsie, Crow's Nest, and other suburbs. Good crowds are the rule, and for the most part a very fair hearing is accorded the speakers, though sometimes the festive interjector becomes more persistent than polite. Secretaries of local organizations desiring the team's services are requested to communicate with the secretary, Mr. O. A. Piggott, "Corra Lynn," Robert St., Camperdown.

The executive desire to thank Mr. A. Bruntnell, M.L.A., and Mr. A. E. Bates, for gifts of books toward the library.

AND YE HEAR NOT.

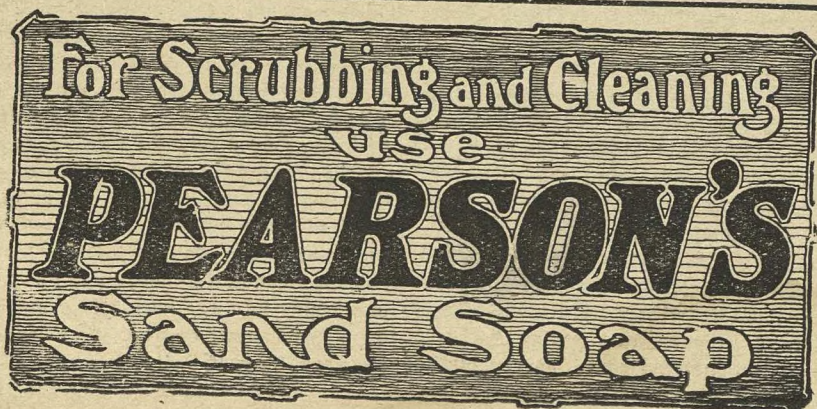
(From "Collier's Weekly," December 21.)

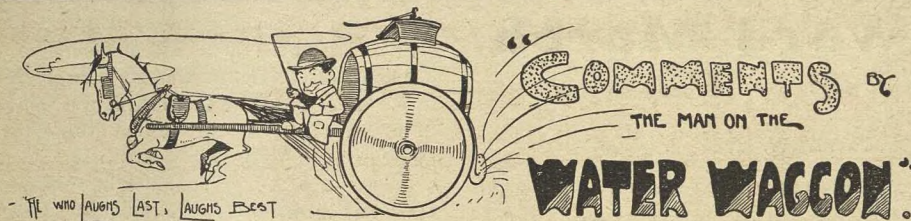
Oh, when, within our proudest cities, where
The staunchest blows for righteousness are
struck,
Vice stalks in unshamed horror, through the
glare,
Dragging the name of "mother" in the
muck,

Or, when, in noisome, crowded, ugly dens,
The little children toil amid the grime,
And work long, painful hours in airless pens
That doom them to a sordid life of crime,
How must the Christmas angel fold his wings,
And turn away to hide his shame-hot tears,
As, through the stars above the smoke, he
sings
The same song he has sung two thousand
years!

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Mr. Fred. B. Smith, who recently visited Sydney, and is at the time of writing in Melbourne, is apparently a gentleman of strong opinions, one of which is that religion is certainly not a dead number. The Melbourne "Herald" reports his sayings:—

"The person who talks about religion dying out," said Mr. Smith, "is like the ignoramus who, standing at the beach, watches the receding tides of the ocean and declares that 'this lake is drying up.' Men of that sort ought to revise their charts. As a matter of fact, there is a great cry for good throughout the world, and we are experiencing one of the greatest revivals of religion that we have ever known. And there are certainly no signs of it dying out in Melbourne. Melbourne, I think, is religiously one of the greatest cities I have ever visited. I see in Melbourne the fulfilment of many of the things about which we talk."

After thus complimenting the southern capital, Mr. Smith proceeds to give the clergy something to think about. He first points out that the church has not grown between 1890 and 1912 as rapidly as between 1860 and 1890. Men, too, were not coming to church in such numbers as in the sixties, seventies, and eighties. Then he attempted to raise the vision of his friends, the clergy. "If any pastor," said he, "is indulging in the thought that men were going to church twice every Sunday just to hear him and be good, he was making an awful mistake. He (the speaker) could imagine nothing more humdrum than going to church just to be good."

He continues:—"They must go further, and make men believe that they were part of the building power of the Kingdom of God. They must be given some work and made to feel that religion was life. The Church must give its men a working programme. There must be organization. The gospel never changed, but there was a change in the accent, in the note of the Gospel that bound men to religion."

Here we are entirely at one with Mr. Smith. The reality of the things we are taught in church seldom seems to strike more than half our congregations. That such truths should be real to them, and that they should feel responsible for making them real to others, is what we need to inculcate. Then would they speak and act

from "personal conviction, and that tells." It is the whole keynote of success—personal conviction.

What we hold we can give, but never what we do not possess ourselves. That is logical and true in every case, no matter what the matter possessed be.

Have you, my reader, a sound grip of Scriptural truth? Are you in touch with Him who is Truth itself? Inasmuch as you are just in so much do you reflect that truth, and it is the Church's duty to find avenues for you to enlighten the world-darkness. As you attempt this so will you find your own faith strengthened—your own life sweetened—just as a babe's limbs are strengthened by its attempts to walk. And your influence on your fellow-men will extend quite naturally in a measure that will surprise yourself.

FAILURE IN LIFE.

It is sad indeed to read letters like that written by the young Englishman calling himself Cecil Barker, whose body was found at the back of Parramatta Park. Only 20 years old, he considered his life a failure—and destroyed himself—when sound practical advice administered in a friendly way would have saved a valuable young citizen and an immortal soul. He could have been told that he had only just set out on life's journey—that were he in the right spirit then for hard work the mistakes of the past mattered little. But there was none handy to help him, and hence he realised what he had hoped to avoid—failure. A man has never failed, so an old philosopher tells us, until he himself has given up all hope; and while there is life there is always hope.

Is there no lesson for us here? Cannot someone feel that here is for him the work Mr. Smith speaks about. To shed rays of light upon the "hopeless," and give the glad hand of cheer to the cheerless.

Our readers are well aware of the work our Editor is doing in the Men's Home in Commonwealth-street, and also in the daily efforts at the Police Court to catch there poor despairing ones.

Cannot you help, my friends? Will you deny yourselves soul pleasure or comfort this month, and send the commercial value of it to the objects named above?

It will be satisfaction to you to feel that you have at least helped to stem the tide a little which drives these erring ones to destruction—to have helped to catch one despairing brother before he is engulfed.

OPTIMISM.

Will Crooks, the member of Woolwich, England, is a delightful man, and one who is playing a big part in all the movements in England for a better life for the masses.

VERY BEST FUEL AT LOWEST RATES. "Grit" Readers, Order From WARBURTON AND SON.

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Last month, speaking at a Brotherhood meeting, he said: "Be like me; Crooks has never failed; never been defeated. He has only had the victory, but of a bit." A cheery spirit, a hopeful outlook, a refusal to accept defeat are qualities that we all recognise to be invaluable, but a great many fail to remember that these qualities can be acquired and can be developed. An old saint is reported to have said: "If you want to be miserable, look into your own heart; if you want to be perplexed, look at the lives of others; but if you would be cheery and hopeful, look up and see God in the face of Jesus Christ." We do well to—

Look up, not down;

Look out, not in;

Look forward, not backward;

And lend a helping hand.

BENEFITS OF PROHIBITION IN NORTH DAKOTA.

Governor L. B. Hanna.

North Dakota has had constitutional prohibition since Statehood, and year by year the law has been better and better enforced all over the State. There is no question as to its beneficial effect, and neither is there any question, in my mind, that temperance is making a gigantic stride forward all over the nation.

Many factors are contributing to the financial as well as to the moral side of the question. Railroad companies, insurance companies, bankers, men in business generally, are insisting that their employees and their business associates shall be temperate.

I never expect to see license in North Dakota, but I do believe that as the years go by prohibition will become stronger and that the majority in favor will increase each and every year.

By far the largest number of our farmers are in favor of prohibition, as the fact that liquor is kept out of the State has a good, moral effect, upon the men employed by our farmers. May the sentiment for temperance continue to increase in North Dakota and throughout the land.

The Case for No-License

IN NEW SOUTH WALES.

By ARCHDEACON F. B. BOYCE.

Just published by the N.S.W. Alliance, 33 Park Street, Sydney. PRICE, SIXPENCE. Postage, One Penny. A large reduction for quantities.

Twenty pages of the 76 are given to interesting illustrations of the success of No-License in Canada, the United States, and New Zealand. The exaggerations and bogeys put forth by License advocates in the last campaign here are exposed.

It is as a handbook to the No-License controversy in this State, and is right up-to-date. Speakers, writers, and other workers in the great cause will find it invaluable.

EYE STRAIN

So long endured,
So quickly cured
by consulting

Mr. A. M. MERRINGTON, G.S.O.I.

QUALIFIED OPTICIAN,
29 BROADWAY (near Grace Bros.),
GLEBE, SYDNEY.

Prohibition's Onward March.

REVISED JANUARY 1, 1913.

WHERE LIQUOR IS AN OUTLAW.

Alabama: From January, 1909, to February, 1911, a statutory prohibition law was in effect. The 1911 Legislature passed a local option bill referring the question, with the county as a unit, to the people. Under this law, all saloons are to be well-regulated, and 1 saloon is allowed to each 3000 inhabitants. Of the 67 counties, 59 are now dry.

Alaska: Prohibition from time of purchase by the United States, 1868, until 1899, when Congress passed a law allowing the courts to grant licenses to sell liquor to whites. The law prohibiting sale to Indians is still in force. The license tax is 1500 dols. in all places of 1500 or more, 1000 dols. in places of 1000 to 1500 and 500 dols. elsewhere.

Arizona: The Arizona Legislature of 1909 enacted a law giving the people county option by majority vote. The old law, thus amended, provided for local option by two-thirds vote. The same Legislature segregated all municipalities for local option purposes. Besides the Indian reservations, there are 2 dry counties, and a number of dry municipalities.

Arkansas: Of the 75 counties, 48 are under prohibition by local option and petition. The effort during the past year to secure state-wide prohibition through the initiative was unsuccessful because of the short time in which to carry on the campaign. A bill providing that no liquor shall be sold except upon petition of the adult white citizens of an incorporated town has passed both houses of the legislature.

California: The Legislature of 1911 enacted an excellent workable law giving to the people of every municipality, and to the people of the portions of each supervisorial district lying outside of a municipality, the power to banish the beverage liquor traffic. In Central and Northern California there are 108 dry supervisorial districts; 43 dry municipalities; 35 dry incorporated cities; more than 300 towns have voted dry since January 1, 1912. Within the last two years 818 saloons have been closed by ballot in 80 supervisorial districts and 14 incorporated cities. Two years ago in all California there were 200 dry towns. There are now 682 and more than one-half the territory of the State is free from saloons. All saloons are prohibited within one and one-half miles of Stanford University, and within 3 miles of the State Farm and Agricultural College at Davis.

Colorado: The local option law was enacted in 1907 and applies to wards, precincts, and municipalities. Thirteen counties out of sixty-one have no saloons, five have only one license town and many country precincts are dry. Eighty cities and towns are saloonless. A prohibitory amendment was defeated at the polls, November, 1912, after a hot campaign which may soon be duplicated. No advance temperance legislation is antici-

pated during the present session of the legislature.

Connecticut: Strictly speaking Connecticut has no prohibition territory, but 89 out of the 168 towns of the State have forbidden the sale of liquor locally by vote, and of these 89, three have decided to grant liquor licenses to summer hotels from June 1 to October 1, under the law of 1911. The no-license towns have decreased by four. A bill to limit saloons to one for every 1000 population instead of 500 as now in force, is before the legislature.

Delaware: Two of the 3 counties, comprising three-fourths of the area of the State, have prohibition. About 80,000 people live in no-license territory. Additional enforcement legislation has been enacted in the last year, and efforts are being made to secure the passage of a Search and Seizure Act and a measure to prevent the shipping of liquor from wet to dry territory.

District of Columbia: The territory now under prohibition in the District includes the Capital, the National Soldiers' Home and its environs within a radius of one mile, the grounds of the insane asylum and the almshouse, and the area between the two last named, as well as within a radius of one-half mile of said properties. This protected territory has a population of about 54,500 persons. The law of the District forbids the opening of a saloon within 400 feet of a church or school. The total population of the District is 330,000.

Florida: Thirty-seven of the forty-eight counties are dry under the county option law. The law permits a vote to be taken every two years. We expect the legislature which convenes in April to pass the anti-screen bill, early closing bill, and bill forbidding soliciting in dry territory.

Georgia: Statutory prohibition, enacted August 5, 1907; in effect January 1, 1908.

Hawaii: Prohibition prevailed under native rule. Since annexation to the United States a license law has been substituted.

Idaho: Under the county option law, passed in 1909, 20 of the 27 counties are dry. The successful operation of the law is hindered by the shipping of liquor into dry territory. The state is to have the initiative, referendum and recall this year and an effort for a state-wide campaign in 1914 will be made.

Illinois: Under the provision for local option by municipalities and townships, about two-thirds of the State is no-saloon territory. Over 2,000,000 of the people of the State live in anti-saloon territory and a county option bill is now before the legislature.

Indiana: The Legislature of 1911 repealed the county option law, passed in 1908, enacting in its place a city and township local option measure. At the present time there are 24 dry counties and 6 dry cities with a

population of 5000 or more. Eighty-one per cent. of the area is under no-license and 65 per cent. of the population lives in dry territory. The W.C.T.U. is working for constitutional prohibition and will continue its endeavors until that end is attained.

Iowa: Statutory prohibition enacted in 1884, but nullified by "mulet" law passed in 1894, permitting saloons upon written petition of from 50 to 80 per cent. of the voters, according to population, under which all permits expired July 1, 1911. The Moon Law which took effect July 1, 1911, allowing but 1 saloon for 1000 inhabitants in any town closed 130 saloons. Of Iowa's 99 counties, 76 are entirely without saloons, as are also 703 cities and towns.

Kansas: Constitutional prohibition since 1880. Under the law of 1880 intoxicating liquor could be sold for medical, scientific, and mechanical purposes. The Legislature of 1909 passed a law eliminating the three exceptions. This law was contested on constitutional grounds and held to be good in our higher courts. The celebrated, wealthy, aristocratic Topeka Club used the locker system. No sales were made, or claimed; they met and drank their own liquor. The Supreme Court held this club to be a nuisance, and every club in Kansas was killed. Not an open saloon in Kansas, law well enforced, public sentiment for law enforcement stronger than ever before.

Kentucky: Out of 120 counties, 96 are dry. The other counties have one, two, or at most, three points where licenses are issued. The last legislature passed a uniform county option law. The sentiment for State-wide prohibition is growing.

Louisiana: There has been little change in the situation during the past year. Out of 59 parishes, 30 are dry, with dry territory in some of the others. The prohibitory law in this territory is for the most part well enforced.

Maine: Statutory prohibition enacted in 1851; repealed in 1856; re-enacted in 1858. Constitutional prohibition adopted in 1884. Maine has been the battleground of the contending forces for more than half a century, and in spite of a smugglers' paradise of long boundary line and intricate coast, in spite of occasional officials who would not enforce the law, in spite of endless misrepresentation on the part of the liquor interests of the nation and world, prohibition in Maine has more than vindicated itself as a source of prosperity and civic well-being. February 11, 1911, the Legislature passed a resolution, resubmitting to popular vote the constitutional prohibitory amendment. At the special election, September 11, 1911, the citizens of Maine, after a notable fight, voted for the retention of the prohibition amendment. On September 9, 1912, the license local option candidate for governor was defeated and Hon. William T. Haines, a staunch friend of prohibition, was elected.

Maryland: Of 23 counties, 10 are wholly without saloons, 3 have saloons in 1 municipality each, and 2 have saloons in 2 places each. Of the remainder, all but 3 have more or less local prohibition territory. The city

of Baltimore is not included in the county organization. It has a number of prohibition districts, notably the Johns Hopkins University grounds, the manufacturing section known as Hampden, and a district surrounding Goucher College.

Massachusetts: Massachusetts has a high license local option law, voting annually as to the sale of liquor, the cities voting in the autumn and the towns in the spring. This year 17 cities voted for license and 16 against it. The city of Newburyport changed from "no" to "yes" with a very small majority. The State as a whole has a majority of about 12,000 for license, but outside of Boston fully two-thirds of the area is no-license. The temperance societies are uniting this year for certain measures, chiefly the putting away of the sixth class or druggist's license. They are also opposing vigorously certain bills presented by the liquor men, notably the establishment of a State licensing board which, if appointed, would have power to grant hotel licenses in all no-license territory.

Michigan: A large part of the State has voted out the saloon under the county option law. The people have grown weary of fighting local option battles over and over every two years and are asking for State-wide prohibition. Several bills have been introduced into the legislature of 1913 and it is hoped that Michigan will vote on that question in 1914.

Minnesota: About two-thirds of the townships of the State are without saloons; one county is dry; six have only one wet place each; several others have only two wet places; eighteen county seats and about two-thirds of the townships are dry. The effort during the coming year will be to secure a prohibitory amendment to the constitution prohibiting the sale and manufacture of liquor.

Mississippi: Statutory prohibition enacted February, 1908; in effect January 1, 1909. A bill to submit a constitutional amendment, brought before the Legislature immediately after the passage of the prohibition statute, failed by only a small vote.

Missouri: Out of 114 counties, 87 are wholly or partially dry under local option, and the prospect is good for many more this year. This law permits cities of 2500 inhabitants to vote separately from the county. The past year has been one of victory in the 37 local option elections. New territory was gained and none lost. Much temperance sentiment was created by the State-wide campaign in 1910. A county unit bill is before the present Legislature.

Montana: Several large Indian reservations and military reservations comprise the only prohibition territory. The few anti-liquor laws are being well enforced in many communities, among them the midnight and Sunday closing laws.

Nebraska: Of 90 counties, 31 are dry. At the present time about one-half of the population of the State is in dry territory under the provisions of the local option law. Under a State law, all saloons are compelled to

close at 8 p.m. and remain closed until 7 a.m.

Nevada: The Indian reservation near Pyramid Lake is the only prohibition territory. The Legislature of 1911, in its revision of laws, brought to light one forbidding the sale of intoxicating liquors to minors, and re-enacted it with a penalty of from 50 dols. to 500 dols., or imprisonment; also a law against selling to habitual drunkards or drunken men on complaint of family or a peace officer.

New Hampshire: From 1855 until 1903 the State was under prohibition. In 1903, a local option provision was enacted by which all the towns are required to vote on the question of license or no-license at the November election every two years, and the cities once in four years. If the majority vote for no-license, then the prohibitory law remains in effect. Of 11 cities and 224 townships, 4 cities and 203 townships have voted out saloons. About 65 per cent. of the population live in prohibition territory.

New Jersey: About 100 municipalities in the State are without saloons, some by local ordinance, others by charters or deeds which forbid the sale of intoxicating liquors. The granting of licenses is in the hands of a variety of boards or persons, judges, boards of judges, mayors, mayors with the consent of council, city councils and excise boards. The commission government law permits a certain amount of home rule in communities adopting it. All commission towns which grant their own licenses can, by the initiative and referendum, secure no-license.

New Mexico: Besides four Indian reservations, and four military reservations, there are fourteen cities and towns that have closed their saloons under the territorial law permitting local prohibition ordinances, or because of a license prohibitively high. One other town, Mountainair, has a prohibition clause in all deeds. San Juan and Chavez counties are dry. There is a territorial law that forbids licensing of saloons in towns of less than 100 population, and about 40 towns are dry under this restriction. In 1912 a resolution favoring the submission of a constitutional amendment to the people passed the lower house of the legislature, but was defeated in the Senate. An effort to secure submission of the question to the vote of the people will be made again this year.

New York: Of the 933 townships, nearly one-half are under no-license and 200 under partial license. Two counties in the State are practically dry, and in several of the other twenty-three in which there are no cities, a large portion of the territory is under no-license. A county no-license bill, with the county as the unit, prohibiting the manufacture and sale of liquor, and making no provision for the reversal of the verdict when the county once votes dry, is to be introduced by the representatives of the W.C.T.U. during the present session of the legislature.

North Carolina: Statutory prohibition, adopted by popular vote, May, 1908; in effect January 1, 1909.

North Dakota: When North Dakota entered the Union in 1889, the prohibitory clause of the constitution was voted upon separately and adopted. The first legislative assembly passed a strong law for the enforcement of this constitutional provision. The constitutionality of the law has been sustained by the Supreme Court, and its enforcement has been strengthened by legislative enactments. The law is well enforced and the sentiment for it stronger than ever before, as prohibition has here proved itself to be synonymous with prosperity.

Ohio: Eighty-five per cent. of the State is dry territory. Out of the 88 counties, 45 are dry and in the 43 wet counties, by the local option law, seven-eighths of the territory is dry. Some of the wet counties are wholly dry with the exception of one town, usually the county seat. The new constitution adopted last year provides that all existing local option and regulatory laws remain in full force and effect. Townships, municipalities and counties can vote on the wet and dry issue as before. There can be but one saloon for each 500 of the population. A municipality may further reduce the number of saloons. Brewery-owned saloons are prohibited.

Oklahoma: Constitutional prohibition, adopted September 17, 1907. November 8, 1910, a local option and high license amendment was submitted to a vote of the people and was defeated by a majority of 21,077. Sentiment in favor of law enforcement is stronger than ever. Shipment of intoxicating liquors by freight and express has been prohibited by a recent Federal court decision in that part of the State formerly known as Indian territory, because of the twenty-one-year provision in the Enabling Act.

Oregon: Of 33 counties 8 are dry and there is an increasing number of dry towns. A bill is pending which, if passed, will prohibit all sale of liquor outside of incorporated cities and towns. A strong measure which would prohibit shipment into dry territory is also pending. Prohibition sentiment is growing in Oregon.

Pennsylvania: The liquor traffic is subject to the regulation of the Brooks high license law. Under it licenses are granted by the court of quarter sessions, which can issue any number of licenses and revoke any or all at the end of the year. A bond of 2000 dols. is required from the applicant for license, who must also have the signatures of 12 reputable electors of the ward, borough or township in which he desires to start his saloon. Approximately 11,000 saloons are now in operation in all parts of the State. Four counties have prohibition under judicial decision, and there is a fair prospect of others being added to the list during the year. Probably 200,000 of the 7,000,000 people in the State live in dry territory. Six hundred towns in various parts of the State have no legalised saloons, and there are about 20 boroughs and towns where no saloons can be started. Sentiment for no-license is largely on the increase. Five different temperance bills will be presented this year.

(Continued on Page 10.)

GRIT.

A Journal of Moral Reform
and No-License.

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

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Editor—ROBERT B. S. HAMMOND.
Manager—J. BRADFIELD.
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THURSDAY, MAY 1, 1913.

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From January 1, 1913, the price of "Grit" posted each week will be 6/- a year. After five and a half years' experience we are compelled to make this small increase and believe no one who reads "Grit" will object to this most reasonable charge.

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Fortunately, there are many people who will have nothing but the best, and who have sufficient commonsense to judge by results. Since January, 1908, students TRAINED and PRESENTED by the Metropolitan Business College have won fifty-six (56) FIRST PLACES in open competitive examinations IN SYDNEY in Shorthand, Accountancy, Typing, and General Subjects—first place in N.S.W. (with appointment) FIVE TIMES IN SUCCESSION in Governmental examinations in Shorthand, Typing, and English.

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READ 'GRIT'

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A Personal Chat with my readers

CAREFUL BUT NOT MEAN.

We are living in a day when children despise a half-penny and do not think a penny worth saving, and threepenny bits are more common with the children of even the so-called poor than pennies were among the so-called better classes 20 years ago. Now no one likes being called mean, and very much of our expenditure is due to the standard fixed by others, and the result is that many people are mean to enable them to be extravagant. An old song used to say, "Study Economy, but don't be mean is a motto for every man," and I agree with it, believing it to be quite possible to be careful and generous, and also sadly possible to be mean and extravagant. Which would you sooner give a penny a day, Sundays excepted, or a pound a year to your church? You say you can't give the pound down, and yet because you despise the penny and throw it away on an evening paper which you don't want and leave in the train, or use it on a tram fare covering two stops the cause you believe in goes unsupported and evil continues to triumph. In six years nearly one thousand people have discontinued taking "Grit," because, so they declare, they could not afford a penny a week, a sum they waste daily. A child should be instructed in the difference between a picture show once a week and the same sum invested in life assurance. In 20 years the result would be so startling as to arrest the attention of even a most careless child. The trouble with most of us is that we are financially all out of proportion. We spend more on a holiday than we ever dream of spending on the Christian enterprise. We spend more on fun, mere idle fun, than we ever do on education. On Easter Thursday at a small country station the station master said he took £240 in an hour, and estimated that the 250 people who took tickets for Sydney averaged at least £5 each to spend in the next few days. £1540 spent in less than a week by people, not one of whom were known to have ever given 10/- to any public charity or religious enterprise in the town, the Sunday collections in all the denominations amounting to less than £20 for the day.

I think it would be very interesting if some of my readers were to send anonymously for publication some of the principles that guide their spending and their giving, and also their opinion as to whether we are as a people mean, and as to the value of teaching children economy. Do you realise that an article at one shilling and another at one and threepence shows a difference of 20 per cent.,

and that any purchasing agent for a manufacturing concern who could save his company 20 per cent. on supplies would be in a position to command his own salary. A woman is really the purchasing agent of the little factory of the family—a factory engaged in the manufacture of human efficiency and happiness. Surely it is time the children were taught the value of a penny.

A PURE DRINK BILL.

Everywhere people express the thought that the great trouble with liquor is that so much of it is vile, impure, immature stuff, and that the way to meet the liquor trouble is to let people have it, only guarantee it pure. This, of course, is pure nonsense. You might as well talk of clean dirt as talk of pure liquor. Drunkards of the worse possible type have come in large numbers from the ranks of the well-to-day, who have learned to drink, and continued to drink, the purest liquor that money could buy. This kind of argument was frequently used as to whisky, and a Royal Commission solemnly sat in 1909 to investigate the matter, under the presidency of the late Lord James of Hereford. Its verdict was that—

"The general tendency of the evidence on these matters was to show that any specially evil effects observed were rather to be attributed to the excessive quantity consumed than to any specially deleterious substance."

"The Times," commenting on this, caustically remarked:—

"If anybody finds himself the worse for whisky drinking, he had better face the plain truth that he is imbibing too much ethylic alcohol, and not try to excuse his excess by throwing the blame upon the secondary products. . . . It is just alcohol, no more and no less, that is doing mischief."

The Editor

An old lady was searching in the dim bric-a-brac shop for something odd to take home with her. Finally she noticed a quaint figure, the head and shoulders of which appeared above the counter at the farthest end of the room. She turned to the clerk and said: "What's that queer old Japanese idler over there worth?"

The clerk answered in a subdued tone: "About 50,000 dollars, ma'am. That's the proprietor."

The Liberty Beer League.

A SCANDALOUS AND UNWARRANTED LIBEL ON NO-LICENSE AREAS.

APPALLINGLY IGNORANT OR UNPARDONABLY UNTRUTHFUL.

For some considerable time the Liberty Beer League of N.S.W. has been filling up the country papers with the most disgusting and unprovable statements. Speaking at Mudgee on March 27th last, Mr. P. G. Cheeseman is reported in the local press as saying:—

1. To safeguard the reasonable freedom of action of the individual of the community.

2. To oppose intemperate, oppressive and extreme legislation inimical to the legitimate rights and privileges of the people, and to secure the repeal of such legislation already enacted.

3. To resist by every constitutional means the persistent attempts of a certain section of the community to impose unreasonable and extreme restrictions on the rational freedom of action and conduct of the people with regard to sports, entertainments, the use of alcoholic beverages and other matters affecting the personal liberty of the subject.

4. To obtain co-operation and support of all those interested in the promotion of many sports and healthy recreations of the people.

5. To create a sound and rational opinion on all matters social, commercial, and legislative, affecting the objects hereinbefore appearing.

The only but quite sufficient objection to all this is that the liberty of the people is not being attacked, and is not in any danger. The next thing is that all this plausible talk is only so much cover to hide the real object of the Liberty Beer League which is to oppose No-License, and yet No-License is but the demand of the people to enjoy freedom from the burden of liquor and all its attendant evils.

SELF CONTRADICTIONARY.

"I want to show you," the speaker said, "some of the ways your liberties have been interfered with, and some ways they would be still more encroached upon if these organizations, such as the No-License brigade and other killjoys were allowed full sway." He alluded to what they had done in regard to Tattersall's sweeps. Two or three years ago they had been enabled to get their tickets without let or hindrance, but owing to the action of certain people the sweeps were wiped out of this State. Notwithstanding that it was illegal, Tatts. was doing far more business with the other States than formerly.

It would seem to an ordinary person that since on Mr. Cheeseman's authority more business is done with Tatts. in N.S.W. than ever then the liberty of the people has not been interfered with.

"Those who received tickets from Tas-

mania were, he said, just as much law-breakers as those who broke into the bank at Surry Hills, because a law said Tatts. were illegal just as a law said thieving was illegal. Some time ago a seizure was made at the G.P.O. in Sydney of applications for tickets, and he was told some 189,000 applications were collared. Considering that most of these applications came from reputable, honest, citizens, this was a shame."

To state that those who do business with Tatts. are lawbreakers and then to call them "reputable, honest, citizens" is surely a very definite contradiction of terms. This kind of irresponsible talk discredits not only the talker, but the League under whose auspices he is speaking.

"SEEING THINGS."

Mr. Cheeseman has "visions," and is given to "seeing things," and with powers of perception far exceeding that of ordinary mortals, he can detect a great menace to our liberties engineered by nobodies, who are in an absurd minority, and who are so insignificant and ridiculous to be beneath contempt. If this is so Mr. Cheeseman appears to be a general who is leading his whole army out to repel a rabbit. Mr. Cheeseman proclaims that the liberty to gamble, the liberty to make a day of work of the day of rest, the liberty to offend the decencies of society on the beaches, the liberty of children under 16 to go where they liked, when they liked and as often as they liked regardless of the harm that might come to them, that all these are being threatened. The only trouble about all this is that such liberty is misnamed. It is in truth license, not liberty, that Mr. Cheeseman is contending for. The more advanced our civilization, the more interwoven are the interests of the people, and the less personal liberty we enjoy. The kind of liberty Mr. Cheeseman wants is only found and enjoyed among savages.

THE BEER LEAGUE AND NO-LICENSE.

Mr. Cheeseman is sadly lacking in argument and facts. He says:—

"It was realised that No-License entered largely into the liberties of the people, and they asked the people to vote for continuance. If No-License were carried it would mean also illicit stills and sly grog-selling and inferior liquor. Reduction also meant restricted accommodation, but not less drinking. It would mean giving a monopoly to a few, and the quality of the liquor, as well as accommodation, would suffer. No-License, he said, also led to home drinking, and instanced the case of Ashburton and Invercargill in New Zealand, where one got as much liquor as they wanted, as it was in 85 per cent. of the homes of the people."

If No-License is responsible for sly-grog selling in New Zealand, why have we more convictions for sly-grog selling in Sydney with 600 bars and wine shops in addition than they have in the No-License areas in New Zealand? If sly-grog is rampant why is it that Inspector Mitchell of Invercargill says, "I have no evidence that sly-grog selling is being carried on to any extent in Invercargill?" Why did Inspector O'Brien say of Clutha, "I am convinced sly-grog selling has been stamped out; we had only one conviction in the last year." The statement that 85 per cent. of the homes in No-License areas were stocked with liquor is simply a common lie, an insult to the areas referred to, and an insult to the intelligence of any audience asked to believe such an unprovable statement.

A BUNCH OF COMMON LIES.

Mr. Cheeseman said:—

"It had been proved beyond doubt that as much drinking went on in No-License countries as in License countries. Look at certain counties in New Zealand, where about 85 per cent. of the homes of the people were sly-grog shops."

A Government return accepted by the Parliament of the Dominion proved that in the bar areas the people spent £4/3/6 per head and in No-License areas they only spent 16/- per head. The statement that 85 per cent. of the homes has become sly-groggeries stamps the speaker as one unfit to talk to decent people.

"In conclusion the speaker said that if the people referred to got their way it would mean a loss of £4,000,000 per annum in revenue, and this would have to be made up by extra taxation, that is to say, by land and food taxes, and then there were the large number employed in these industries (some 50,000 people) to be considered."

Of course it is a matter of no concern that the revenue from liquor in N.S.W. is only £1,200,000, and that the cost of collection is about £1,500,000, leaving us bankrupt as far as liquor is concerned. No place can be named where the closing of the bar has raised the price of food, or imposed any fresh taxation on the people, but this is of no importance to a speaker who is content to draw on his imagination for his facts and rely upon the ignorance of his audience for his applause. That the liquor industry of N.S.W. does not directly employ 3000 people is evidently not of sufficient importance to deter Mr. Cheeseman from using 50,000 as a round and impressive figure with which to stir the worker to fear No-License as the harbinger of unemployment.

Mr. Berry, the late hangman of England, was reported a while ago to have said: "You ask me if intoxicants have much to do with feeding the gallows. I tell you I have never hanged a teetotaler, nor remember one ever being hanged, and in all the 500 executions I have been connected with, 19 out of 20 have been through drink."

PROHIBITION'S ONWARD MARCH

(Continued from Page 7.)

South Carolina: Of 43 counties, 36 are under prohibition, while the remainder have dispensaries only in the principal cities—in most counties only in the county seat. At the last election out of the eight counties where petitions for re-submission were circulated, in only two, Union and Chester, were sufficient signatures secured to permit elections to be called. The former lost by only 113 votes and Chester remained dry by a vote of 3 to 1.

South Dakota: Of the 66 counties, organized and unorganized, 12 are without saloons. In some cases this is because the counties are part of Indian reservations, and in other cases because the counties are unorganized, and, therefore, according to Supreme Court decision, under prohibitory law. Three of these counties have voted dry, aside from those above named, and 1 county was never wet. Some of the counties are almost rid of saloons by voting them dry by townships or by towns under the local option law. The Supreme Court has rendered a decision that under the law county commissioners can, if the people so desire, grant no-license. Other anti-liquor measures are the anti-treating law, daylight saloon bill, and a measure forbidding drinking on the railroad trains.

Tennessee: Statutory prohibition enacted January, 1909. Prohibition of sale of intoxicants in effect July 1, 1909; prohibition of manufacture in effect January 1, 1910. The temperance people are hoping for the passage of some laws that will strengthen the prohibition laws, thus bringing about better law enforcement in the two or three larger cities.

Texas: Of 249 counties 175 are under prohibition, 20 are wet and 54 partially wet. In many of the latter, however, liquor is sold only in the county seat. An effort will be made to secure from the legislature a law prohibiting the sale or serving of liquor in hotels and restaurants; also asking for an amendment prohibiting the sale of intoxicating liquor in the State.

Utah: The present State law makes each incorporated city or town a unit and the entire county outside of these cities or towns a unit in itself. At the June 27, 1911, local option elections, held in 110 cities and towns, 87 towns and cities voted dry, Salt Lake City and Ogden voting wet. Only one county, Carbon, a mining district where the foreign element predominates, is wet. An effort will be made to have the legislature allow the people to vote on State-wide prohibition in 1914.

Vermont: In 1912 after nine years' experience with the licensed saloon, 225 towns voted against it and 21 for it, but only 15 granted licenses and had saloons. The total majority in the State against license was 9238, an increase of 35 per cent. over the year before. The total number of saloons in the State was reduced from 84 to 67, or

20 per cent. The license fees received by the State amounted to 70,739.40 dollars, a decrease of 28 per cent. Every county, 14 in number, gave a majority for no-license, and seven counties were white. Under Vermont statutes any beverage containing more than one per cent. of alcohol is intoxicating liquor, the sale of which, without a license, is prohibited. The legislature now in session has refused to grant the "innkeeper's license" for which a strong fight has been made.

Virginia: Of 170 incorporated towns, 150 are dry. Of 20 cities, 10 are dry. Of 100 counties 86 are without saloons, 33 having no form of legalized manufacture or sale of strong drink. There is much sentiment in favor of State-wide prohibition and the temperance forces are working to have the question submitted to a vote of the people. A bill for this purpose passed the house in the Legislature of 1912 by a vote of 62 to 30, but failed in the Senate by vote of 23 to 15.

Washington: The sale of liquor is prohibited within two miles of the University of Washington at Seattle, within 2000 feet of every other State school, and within one mile outside the boundaries of every incorporated municipality in the State. The 1903 legislature passed a city and county precinct option law under which saloons have been driven from a considerable portion of the State. As the result of a vote in 91 places, 56 excluded the saloon and 35 retained it; 203 saloons were closed by law; 34 of the 39 counties are now dry territory in the unincorporated part. Eighty-seven per cent. of the total area of the State is dry territory. A State-wide prohibition campaign by initiative is planned for 1914.

West Virginia, November 5, by a majority vote of over 92,000, adopted a constitutional amendment. Legislation to make effective the amendment has passed both houses of the legislature.

Wisconsin: Over 717 towns, cities and villages out of a total of 1586 are dry. The State has one dry county—Burnett. Several anti-liquor bills will be presented to the legislature during 1913. The county option bill presented last year received but six favorable votes in the senate. The majority of no-license towns are located in the southern part of the State.

Wyoming: Under a law passed by the Legislature of 1908-9 providing that no license shall be granted for the sale of intoxicating liquors outside of incorporated cities and towns, more than 90 per cent. of the area of the State became dry territory. Five of the incorporated cities have already excluded the saloon, and the Yellowstone National Park, under the control of the Government, and the Shoshone Indian reservation are also dry territory.

PURRING WHEN YOUR PLEASED

(Continued from Page 3.)

make Fuss Master so fond of him that purr he must, whether he would or no; and how that, now and then, by dint of delicate attentions, such as choice morsels of food and judicious rubbing under the ears, he worked the creature up to such a pitch of complacency that the vibrations of his throat became, at any rate, visible to sight, and perceptible to touch.

Truly, they were a very happy party; for after Fuss Master took Fuss Missy for friend, confidante, and adviser, he grew so loving and fond that he could not help showing his feelings in a thousand pretty, pleasant ways; and the mother-cat herself relaxed by degrees; perhaps because she found her kittens were not taken away—partly, perhaps, because Fuss Missy's open-heartedness stole into her heart at last with a sense of comfort—who knows? Certainly she left off scolding and lecturing, and would not only watch their gambols but join in them at times herself. And if neither she nor her son ever purred quite so much, or so loudly as their neighbors, the reason, no doubt, was only that tiresome choking in the throat.

Why, the pale little girl herself complained of having felt something very like it, during the sad two years before her kind aunt made her happy again! It always used to come on when she wanted to say what she felt.

And, perhaps, there is always something that chokes in the throat when people do not purr when they are pleased.

Let us hope so.—"Parables from Nature."

NEW USE FOR A HYPHEN.

A teacher in a lower grade was instructing her pupils in the use of hyphen. Among the examples given by the children was the word "bird-cage."

"That's right," encouragingly remarked the teacher. "Now, Paul, tell me why we put a hyphen in 'bird-cage?'"

"It's for the bird to sit on," was the startling rejoinder.

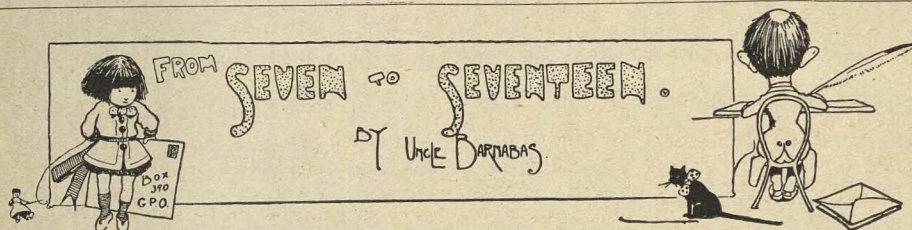
A REST AND CHANGE.

For the week end or a more prolonged holiday you can't surpass CRONULLA. A snug little home, 50 yards from the beach and 100 yards from the tram terminus. Splendid bathing and fishing. Moderate charges. Accommodation for only four. Mrs. A. W. Taylor, "Wiloyna," Ocean Parade, Cronulla

£25 3-Roomed Cottage Furnished for £25

A LIST OF GOODS POSTED ON APPLICATION.

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CO-OPERATION.

Did you ever see two cows standing together, one facing north and the other facing south, and each brushing the flies off the other one's face with her tail—that is co(w)-operation. It is wonderful what you can do when you get some one to help you. What is the good of an engine if there are no trucks or carriages for it to draw? What is the good of an iron if there is no fire to heat it? What is the good of a needle if there is no cotton? What is the good of a piano if there is no one to play it? All of us need some one or something outside ourselves to enable us to do the best in us. We are like the one-armed man I heard of who wanted to clap and could not until he got alongside another one-armed man.

A popular actress was playing "Fedora" to a crowded house in Chicago. The poison scene elicited a tempest of applause from the audience; but ere the clapping of hands and the stamping of feet had completely died away loud peals of laughter burst forth from the upper part of the theatre. The sober-minded people in the boxes and stalls gazed reproachfully at the boisterous "gods," but in a moment they, too, began to laugh, for in the front row of the balcony, and in full view of all, stood two one-armed men, who, unconscious of the amusement which they caused, were energetically co-operating to prolong the applause by clapping their remaining hands together.

One stick is easily broken; a dozen of them together cannot be broken. Now, will you begin and join prayers with some one else? Will you get some one to read "Grit" with you? Will you get some one to save a little with you for the children's issue of "Grit," which will come out in July or August. At least 30,000 copies of "Grit," with an appeal from the children and a page of photos of all the Ne's and Ni's, will go to 30,000 people pleading that they do something to remove the drink temptation. Will you save up and co-operate with me in sending out this great children's issue. It will cost £50 at the very least, so we need to start at once. I am like the one-armed man, and can not do much until some one else joins me, and then lots of things can be done.

UNCLE B.

FOR SUNDAY.

Can you find a text in Matthew, chapter 18, about co-operation.

FOR MONDAY.

Parlor Quoits.

A board with nails driven a little way into one side of it and a few curtain rings constitute all the equipment necessary for

this diverting game. The board is laid on the floor, and the players pitch the curtain rings at it, as they would pitch quoits outdoors, the object being to cast the rings over the nail in the centre of the board. To assign a specific numerical value to the different nails adds interest.

MRS. HARRISON LEE-COWIE.

Dear Nis and Ne's,—I am so glad you have been looking up the Bible passages about drink and poisonous reptiles. Prizes will be sent by that versatile Uncle Barnabas to each sender of answers. There are other passages in the Bible comparing drink to hell and death. Will you find them for me, and show them to all your friends, please.

Now, if you are berry smart, I won't say "you are a gooseberry, although your father, as an elderberry, would not have made such a mulberry as to send in that bilberry before it was dewberry. Wasn't it raspberry to make me look so blackberry, but, after all, I don't care a strawberry."

Can you think of any other berries?

MUCH OLDER THAN UNCLE B.

Evangeline, the North Coast, writes:—

Dear Page Double One-ers (is that right?),—You must excuse my writing, seeing I passed the age limit some time before Uncle B. was born. (I understand he's something over five now. Am I correct?) I enjoy reading the letters on your page; they are all interesting, and some are quite spicy. Just the kind of letters I would like to write myself (in style, I mean) did I belong to the charmed circle. Now I know that all Uncle B.'s Seven-to-Seventeeners are young missionaries. They're going to vote No-License when they are 21, and they're going to help as many others as they can, especially this year, to do the same. But there's something else that is nearly as bad as drinking—in fact, it leads to drinking, and does much harm beside. I refer to cigarette smoking. No boy who practises this can expect to grow up healthy and strong. How many who read Page 11 have friends or relatives who smoke cigarettes? Perhaps if your friends don't your acquaintances may. Now, you can be a power for good if you'll only tell them how dangerous this practice is. Give them something to read about it. Watch "Grit," and see if you can't find something in its columns that you could give, along with the rest of the paper, to show them what a bad habit it really is. Hundreds (I think I am safe in saying thousands) of young men and boys from any age up to 20 are simply killing themselves by it. And it is so very hard to leave off once the practice is started.

So talk to those as well who have not yet begun—your friends and playmates at school of both sexes. The girls may be able to reach other boys, and wouldn't it be grand if you girls could start an anti-cigarette league in your own town. I won't write more for this time, but I shall look forward to hearing some glowing reports of work done later on. The secret of true happiness, you know, is found in service for others.—Your sincere friend.

(Dear Evangeline,—We all welcome you, and we will adopt you in spite of your being so ancient. I agree with you that the cigarette for boys is as harmful and dirty as it is hard to give up, and I will have to reproduce the great article in "Grit" that we printed some years ago. We look forward to your next letter.—Uncle B.)

A HAPPY BIRTHDAY.

Kathleen Rankin, "Dalburrabin," Casino, writes:—

Dear Uncle B.,—I am just writing these few lines to let you know that I am not quite dead yet. I saw your birthday greetings to me, and I thought that I must write and thank you for them. You asked us to tell you the nicest thing we did on our birthday. Well, I had a great time on my birthday. There was a big demonstration and sports in aid of the hospital, and we went to that. The procession from the town to the park was splendid. The kiddies were delighted with some of the comical turnouts, especially one where the poor old "horse" had a pair of old pants on its front legs and a straw hat on its ears, and as they went along he kept putting his tongue out. But some of the turnouts were very pretty; perhaps the prettiest was a motorcar that was made to be like a swan. Our show is at the end of this month. Our boys will have two ponies in it. I help Fred to look after his. I'm a poor old sleepy-head, so I will say good-night now.—I remain, your loving Ni'.

(Dear Kathleen,—It is nice to hear that the sports fell on your birthday, and provided you with such a nice day. I guess that horse must have looked like a donkey. I hope your ponies get a prize. I wonder which part of the looking after you do. There is nothing like elbow grease to make a horse's coat shine; it beats even carrots. Be sure and tell us all about the show.—Uncle B.)

FUN IN NEW ZEALAND.

"Sophy Traddles," Somewhere in New Zealand, writes:—

Dear Uncle B.,—I expect it's time to write another letter, isn't it? Now I have started I don't know how to go on. Generally the cry is "I don't know how to begin." Often when essay night comes round, though our heads be full of ideas, we can't write them down without an introduction. Yes, Eileen is better. She can walk about the house now. We correspond pretty frequently, and one day this week we had a talk on the telephone. My sister and I spent our Easter holidays at Shannon. We didn't stay on the

flat, but went eight miles out into the ranges. With walks and rides and paddles in the creek we filled up the time and spent a lovely holiday. We girls had our first hockey practice this afternoon. It was awfully hot, but above it we felt a nice cool breeze. Our side scored four goals and the other only one. But I think we were pretty equally placed, because it was a long time before anyone scored. I generally play inner left wing, but to-day I had to hockey off. Are you going to see the New Zealand? Our school, with a good many schools on our line, is going to Wellington to see it. The biggest boats I have seen were only of a few hundred tons at Napier and Wanganui. I have never been to Wellington, so if I go I expect to enjoy myself. My birthday is on October 11. Now I will close.—I am, yours sincerely.

(Dear Sophy,—Your letter was very welcome. You have been having a good time with hockey, holidays in the ranges, and then a trip to see the great engine of war. It is a great pity grown-up nations do not behave as grown-ups should, and stop always talking about fight. Please tell us all about the New Zealand. We will all be interested.—Uncle B.)

POOR OLD "GRIT."

Isabel McCulloch, "Nilma," Come-by-Chance, N.S.W., writes:—

Dear Uncle B.,—I will be a scallawag if I leave this letter any longer, and I don't want to be one. We are having some lovely rain here. We have had 145 points, and it is still raining. We will have some green grass now. We have not had any rain for a long time. Poor old Grit is sick. The dogs got at him and pulled the wool off his neck, and he is sick now. We thought we would have to kill him. Of course it was the best lamb of the lot. I have just written to Enid Blanch. I got a letter from her the other day. We have a little kangaroo in our garden. He is very quite now. He drinks out of a plate. We are milking three cows with young calves. No more news now, so I will say good-bye.—I remain, your loving Niece.

(Dear Isabel,—I was glad to hear from you, but so sorry those naughty dogs had hurt poor Grit. I hope he is quite recovered. What do you call the kangaroo? Is he like the one on our postage stamps? I am so glad you have had rain. I fear we do not remember always how much we have to thank God for, and the rain is one of His greatest blessings.—Uncle B.)

"GRITENA."

Naomi Wingfield, 82 Prince Albert-road, St. Kilda, Dunedin, New Zealand, writes:—

Dear Uncle B.,—It is a long time since I wrote to you. A dear little baby came to our place in February. We have called him Gower Ewart, and I hope he will write to you some day. We called a little calf which Grannie had "Gritena." I am in the first standard, and I have to work very hard. I had a lovely holiday at Palmerston South.

Dear Uncle B., I must now conclude, with love to all the cousins.—I am, your affectionate Niece.

(Dear Naomi,—How lovely to have a wee baby in your home. I do hope he will be a Ne' some day. I think "Gritena" is a lovely name, and I hope the calf behaves itself now it is properly christened. I am glad you work hard, because it is good for us all to work hard; it never hurts anyone. Worry and bad habits are the things that hurt us.—Uncle B.)

A LITTLE NE'.

Thordis Ford, Balmoral-street, Wairoa, writes:—

Dear Uncle B.,—I have lessons every morning except Saturday and Sunday. I like my Bible. I am very fond of flowers. Everard got the Latin prize of his form at Christmas, and we went one night to see him get it.—With love, your loving Nephew.

(Dear Thordis,—Thank you for your interesting little letter. I am glad you like your Bible; it is the most wonderful book in the world, and the more one reads it the more one loves it.—Uncle B.)

OUR INVENTOR.

Everard Ford, "Kellerberrin," Balmoral-street, Wairoa, writes:—

Dear Uncle Barnabas,—Thank you for your last letter in "Grit." I think after the strike it is more likely that they will have a bridge over the harbor, and perhaps I may get a job helping to put it up. I am always inventing and trying to invent something, and what you mention is just what I would like to invent. I have not found the acetylene horrid, as you said, or I would not be making pipes for it as I am. I went to the show, where I saw an acetylene apparatus and a fan worked by an air gas burner. I also saw an engine worked by air gas, which about every two minutes lowered an air gas light into some liquid in a glass jug, which seemed to put it out and then raised it again, and then the gas lit. I swam in an egg-and-spoon race at my swimming carnival, in which I came second. With love.—Your loving Nephew.

(Dear Everard,—Your letter is most interesting, and I am sure you will some day make us all proud of you by doing something useful. You are to be congratulated in coming second in that swimming race. I wonder how far you had to swim and how many went in for it. I am glad to hear from Thordis that you won a Latin prize.—Uncle B.)

ABOUT LAZY NE'S.

Nettie Hume, "Moana," Donnelly-street, Armidale, writes:—

Dear Uncle Barnabas,—I suppose it is high time I wrote and thanked you for accepting me as a niece, and I must also remember I have twenty good letters to write. I wish you had left the good out, and I may have been able to write twenty letters, but I am afraid you will be disappointed if you are expecting good ones. Well, Uncle, our

show was held February instead of March this year, and was a great success, but very dry and dusty. I went two days, and enjoyed myself. I say, don't you think boys are lazy things. I believe you have about five nieces to one nephew. What lovely letters some of your nieces write. I wish some of them would take pity on me and write, and I would love to write to some of them. What about "The Incurable"? Don't you think it is time she wrote another of her interesting letters. Well, Uncle, I think I had better finish up or I will be taking up too much space in "Grit." But I must take up a little more space to say how sorry I was to hear about Alan Seaward. What a nice letter Mr. Seaward wrote to "Grit." Good-bye, Uncle, with best love to yourself and cousins.—I remain, your affectionate Niece.

(Dear Nettie,—The boys are not lazy; they are only shy; and then a boy is nearly always too busy to write. You ask one; I am sure he will tell you he is. I am quite depressed about "The Incurable." She ought to write, if only to let me know she is not offended. I hope some of your cousins will write to you soon.—Uncle B.)

ABOUT A CHEEKY MAN.

Athelstane Ford, "Kellerberrin," Balmoral-street, Wairoa, writes:—

Dear Uncle B.,—I have been going to school at Mr. Bavin's for the last quarter, and am in the third top class. I like going to school very much. I went to the Royal Easter Show the day before yesterday, and I enjoyed looking at the machinery very much. I fired a gun for a penny, and came two or three inches away from the bull's-eye. It was my first shot with a gun. Going to the show there was a great crush at Milson's Point, and we (my father, Everard, and myself) were almost carried along in the crowd when we were allowed to get on board. The steamer had paddle wheels. Coming back we were in a steam tug. I went to town yesterday, and there was not so much crush. When I had got on board the tug which was to take us over the harbor a man got on a high place, which was made of wood, and a policeman told him to get down, but he said he would not. "You will get down," said the policeman, and he knocked him off. Then the policeman got off the tug on to the wharf. Then the man jumped up again, and shouted out, "You'll get a leather medal for that, I suppose. Ho, ho, Jack-in-the-roost, I'll see you again. Ta, ta." I am writing this letter with a fountain pen which I bought yesterday for 1s. 6d. It has a filler and six nibs with it. We have had a nice shower of rain. There was half an inch. With love to you and cousins.—Your loving nephew.

(Dear Athelstane,—So glad to receive your interesting letter. What a cheeky man. I wonder the policeman did not lock him up. That was a very cheap fountain pen; I wonder will it last. I did not go to the show, though I planned to do so, but many of my plans get upset.—Uncle B.)

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The Duty of Being Fair.

One of the hardest things for most people is to be fair. From the earliest experiences of social activity the tendency is strong to claim everything for one's own view, party, or sect. Years of observation and experience do not seem to moderate this tendency, or correct the habit of overlooking the good points of another's character and discrediting the honest efforts he makes for good. On the contrary the habit grows with exercise and becomes an overmastering passion where grace is not invoked to subdue or destroy it. Unhappily, those who profess to be under grace do not always give the best evidence of its sanctifying power. In business, in social affairs, in politics, and in religion they do not set an example of charity and tolerance. There is the same want of fairness towards those whose views do not quite accord with theirs; the same blindness to good not done by their methods; the same inability to recognise that progress toward the goal of righteous achievement may be due to other efforts than, or as well as, their own.

It is one of the saddest proofs of the limitations of this life that so many fail to see the oneness of aim animating all good men in the struggle against wrong and the sincerity of their endeavors to attain the right. Hawthorne, in his representation of Life as a Procession, remarks that "when the honorable array of their procession shall tread on heavenly ground," good men "will doubtless find that they have been working each for the other's cause, and that every well-delivered stroke, which, with an honest purpose, any mortal struck, even for a narrow object, was indeed stricken for the universal cause of good. Their own view may be bounded by country, creed, profession, the diversities of individual character—but above all is the breadth of Providence. How many, who have deemed themselves antagonists, will smile hereafter, when they look back upon the world's wide harvest-field, and perceive that, in unconscious brotherhood, they were helping to bind the self-same sheaf!"

Thank God for "the breadth of Providence!" How it puts to shame human littleness and human narrowness! How surely will it make every earnest effort contribute to the ultimate victory of right over wrong despite the intolerance and criticism of mistaken men! And how beautiful the thought that in the great Hereafter the differences which keep men apart will be seen to have

served the wise purpose of God, and they will perceive they labored for the same cause!

In this consideration will be found a reason for the cultivation of the spirit of fairness and tolerance. Imperfection of knowledge combined with the disposition to be dogmatic which seems constitutional with the human mind, involves the liability to error and narrowness, and imposes the duty of self-restraint in the expression of opinion touching many things and of charity for those whose judgment leads them in another way. The consciousness of imperfections entailed by our present state of existence and the candid acknowledgment of this liability to make mistakes tend to humility, which makes for charity. The humble man is tolerant and fair. It is your dogmatist, whose pride of opinion asserts for itself the perfection of reason, that can see only one side to a question and will not allow that other reasoning is justified.

Another fact supporting the duty to be fair is that want of fairness retards rather than advances the cause at heart. It beclouds faith in its success, weakens hands that are lifting at the same load, and so limits the moral effect of the movement for truth and righteousness. Nothing will do more to create prejudice against a cause or confirm indifference to it than the want of fairness on the part of those who profess devotion to the cause but cannot tolerate other means to the end than those they advocate. A spirit of generous recognition for all who labor to the same end though not in our ranks will develop respect for our cause and enlist many who now have little faith in it.

Furthermore, the duty of being fair is made plain by the fact that the contrary spirit and practice wrongs worthy toilers in the field of humanity. The principle laid down by the Master when certain disciples told him they forbade one to cast out devils in His name because he "followed not us," will never be superseded. "Forbid him not, for there is no man who shall do a miracle in my name that can lightly speak evil of me. For he that is not against us, is on our part." If those who are doing a good work in His name have His approbation, though they follow not us, can we justly withhold ours? We have only to inquire whether one is influenced by the Spirit of Christ, and is striving to "loose the bands of wickedness, undo the heavy burdens, and let the oppressed go free," to know whether our atti-

tude toward him should be that of candor and good will or of criticism and disfavor.

Finally the duty of being fair is emphasized by the deep injury which the want of it inflicts on the moral nature of the individual himself. The sensibilities are blunted by the grinding impact of radicalism with no counteraction of the tender ministries of charity, patience and kindness. The vision of duty becomes cold and hard, the sweet juices of the heart dry up, and the man loses his humanity in his method of devotion to humanity. The divine art of being both firm and fair, of joining with fidelity the compassion that welcomes every hand to the service of humanity, is the only way to keep sane and useful, to save oneself in saving others. —"Christian Standard."

LIQUOR AND DRAPERY.

Bathurst, April 10.—The half-yearly meeting of the Baptist Union of New South Wales was concluded to-night. A resolution was unanimously carried expressing grave disapproval of the action of certain leading Sydney drapery house in obtaining licenses for the sale of intoxicating wines in the refreshment rooms connected with their businesses, and expressing the belief "that this is a most insidious and dangerous phase of the liquor traffic, to which we affirm our uncompromising hostility."

It was further resolved that such action is quite against the consensus of intelligent public opinion, and the hope was expressed that the firms in question "may see the wisdom, both in their own and the public interest, of at once discontinuing the sale of intoxicating liquors."

Evil is unnatural—goodness the natural state of man. Earth has no hopeless islands or continents. We live in a redemptive world. Poverty will end; sin will die; love will triumph, and hope will plant flowers on every grave.—David Swing.

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THE READY ANSWER.

"What did Noah live on when the flood subsided and his provisions in the ark were exhausted?" asked a Sunday-school teacher of her class on Sunday.

"I know," squeaked a little girl, after all the others had given it up.

"Well, what?" inquired the teacher.

"Dry land."

A SORE SPOT WITH HIM.

The teacher was addressing his pupils on the subjects of laziness and idleness.

He drew a terrible picture of the habitual loafer—the man who dislikes to work and who begs for all he gets.

"Now, John," said the teacher to a little boy who had been very inattentive during the lesson.

John was instantly on the alert.

"Tell me," continued the teacher, "who is the miserable individual who gets clothes, food and lodging, and yet does nothing in return?"

John's face brightened

"Please, sir," said he, "the baby."

A Boston lawyer, who brought his wit from his native Dublin, while cross-examining the plaintiff in a divorce trial, brought forth the following:—"You wish to divorce this woman because she drinks?" "Yes, sir." "Do you drink yourself?" "That's my business!" angrily. Whereupon the unmoved lawyer asked, "Have you any other business?"

WHY HE WOULDN'T SAY IT.

The president of a small college was visiting the little town that had been his former home, and had been asked to address an audience of his former neighbors. In order to assure them that his career had not caused him to put on airs he began his address thus:

"My dear friends—I won't call you ladies and gentlemen—I know you too well to say that."

WHAT IT PROVED.

A quack doctor was holding forth about his "medicines" to a rural audience.

"Yes, gentlemen," he said, "I have sold these pills for over 25 years and never heard a word of complaint. Now what does that prove?"

From a voice in the crowd came: "That dead men tell no tales."

WHY HE PRAYED LOUD.

Dick and Jimmy were spending a few days with their grandmother, who spoils them as grandmothers will.

One night they were saying their prayers and little Jimmy vociferated his petitions to the Heavenly Throne in a voice that could be heard a mile. He was telling the Divine Providence what he wanted for Christmas, and his enthusiasm in the cause got on his brother's nerves.

"What are you praying for Christmas presents so loud for?" interrupted Dick. "Th' Lord ain't deaf."

"No," whispered Jimmy, "but grandma is."

Senator Lodge, at dinner in the Back Bay district of Boston, indicated very neatly the difference between a statesman and a politician. "A statesman," he said, "thinks of the next generation; a politician of the next election."

DIABETES.

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OF COURSE.

A young lady entered the fur store and the polite salesman came forward.

"I wish to get a muff," she said.

"Yes'm," said the salesman, "what fur?"

The young lady looked surprised. "Why," she said, "to keep my hands warm, of course."

HOW MARK TWAIN PROVED IT.

When Mark Twain was living in Hartford, Connecticut, where Dr. Doane, now Bishop of Albany, was rector of an Episcopal Church, he went to hear one of the clergyman's best sermons. After it was over Mark approached the Doctor and said politely:

"I have enjoyed your sermon this morning. I welcomed it as I would an old friend. I have a book at home in my library that contains every word of it."

"Why, that can't be, Mr. Clemens," replied the rector.

"All the same, it is so," said Twain.

"Well, I certainly should like to see that book," rejoined the rector with dignity.

"All right," replied Mark; "you shall have it," and the next morning Doctor Doane received with Mark Twain's compliments a dictionary.



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What the Parson Says.

SOMETHING FOR THE INNER MAN.

WHY YOU SHOULD JOIN THE CHURCH.

A true Church is a society of Jesus constituted of men who have committed themselves to His saviourhood and lordship, and pledged themselves to serve humanity in His spirit and method. It is not a society of expert theologians or matured saints, but of imperfect disciples who have put themselves in the school of their Master to be taught to re-think His thought and re-live His life. The only preliminary condition is absolute willingness to be remade and remoulded by Him. Not all our Churches come up to this standard. But the more imperfect the society happens to be, the more urgent the reasons why every true-spirited man should reinforce its ranks, for the only way to improve a Church is to join it. I have never yet heard an excuse strong enough to justify a Christian in keeping apart from his fellow-believers, and have never hitherto met any objection which can shake the following reasons why he should become a Church member:

Pay Your Debts!

By joining the Church I maintain my honor and pay my debts. I would never have been a Christian were it not for the men and women in the past who deemed it worth while to support the Christian tradition and maintain the Christian fellowship. Blot out the Churches of the past, and you destroy every sanctuary in the land, you scatter the Sunday schools, you disband the Bible and missionary societies, and you relegate the Gospel into the refuse heap of oblivion. If God is real to us to-day, if forgiveness and victory are living hopes, if Jesus Christ is more than a myth, it is because men and women of bygone days have sacrificed their ease and fastidiousness, their leisure and their wealth, to unite into holy clubs for the propagation of the Gospel. All that we are morally and spiritually to-day is directly or indirectly traceable to the Church of Christ. Now, I do not want to deny that a strong-minded man may keep his spiritual life unimpaired, and yet remain aloof from the Church and outside the sanctuary; but if every man were to do the same, in the course of a century there would be no vital religion in our land. The man who neglects the means of grace says, as plainly as any language can express it, that he does not want the next generation to be Christian at all. We are more than the products of the past,

we are the makers of the future, and we can only discharge our obligations to our ancestors by handing down an active Church and a living Gospel to our posterity.

Play the Game!

It is only by attaching myself to a Church that I can effectively play the game of life. A man may derive considerable amusement from kicking a football in single blessedness, but to play the game he must join a team, play with his fellows, learn to pass the ball to his comrades, repress his own inclinations and energy, sacrifice his own glory and credit, and lose himself in a larger whole. From personal contact with hundreds of our brightest lads, I am convinced that the highest Christian life is lived by those who boldly associate themselves with some Christian team. I look over my list, and I tick off man after man who has made bankruptcy of both faith and manhood, and in each case the bankrupt has either posed as an independent or roamed as a gipsy. I cannot recall a single fellow having gone wrong who has appreciated his Christian privileges and performed some decent fragment of work for his Divine Master.

Reveal Your Highest.

By joining the Church I pull out all the stops of my soul. I only come into fullness of life as I am brought into contact with outside persons and things. If there had been no external world to challenge my senses and my mind, my consciousness would be a useless blank. If I did not come into communion with other human beings, my speech and my sympathy would be undeveloped, and I would remain for evermore a dumb misanthrope. In the same way, it is by entering into the larger life of the Church, and by coming into touch with the spiritual experiences of other souls, that the stops of my character are withdrawn, and any divine music that is within me is expressed. Think of a man engaged in business life. Every day he feels the pressure of a ruthless competition. He has to fight for his own hand in a world where every man is for himself, and where the devil takes the hindmost. Now he passes into the atmosphere of the Christian Church, whose ideals are magnanimity and unselfishness, peace and brotherhood. He comes once more into his native air, and realises the kind of man God Almighty has meant him to be, and the kind

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of society that must ultimately prevail. If men were only to realise it, there is no finer means of culture in the world to-day, no university that is more urgently demanded by what is best in our life than the Christian Church.

Be Loyal.

It is only by joining the Church that I am loyal to my Captain. I do not care to argue as to whether Jesus Christ instituted the Church in plain and explicit words. One thing is certain—that He so lived and so died that a Church was inevitable. So when the reader asks me for a chapter and verse which says definitely that he ought to join the Church, I point to the character and the sacrifice of the Saviour, and the whole of the New Testament. Men filled with the new life could not keep apart. Men charged with the spirit of love had to live the co-operative life. If I am a Christian, I must do the best I can for the Christ who did the best for me, and therefore I must restrain my critical spirit, I must surrender my lordly selfishness, and in sheer loyalty to Him attach myself to the Church that comes nearest to His ideal.—Rev. T. Phillips in "Home Messenger."

A GENTLE REMINDER.

Smith is a young New York lawyer, clever in many ways, but very forgetful. He was recently sent to St. Louis to interview an important client in regard to a case then pending in the Missouri courts. Later the head of his firm received this telegram from St. Louis:

"Have forgotten name of client. Please wire at once."

This was the reply sent from New York:

"Client's name Jenkins. Your name Smith."

HIS REMINDER.

"Now, children," said the visiting minister who had been asked to question the Sunday-school, "with what did Samson arm himself to fight against the Philistines?"

None of the children could tell him.

"Oh, yes, you know!" he said, and to help them he tapped his jaw with one finger. "What is this?" he asked.

This jogged their memories, and the class cried in chorus: "The jawbone of an ass."

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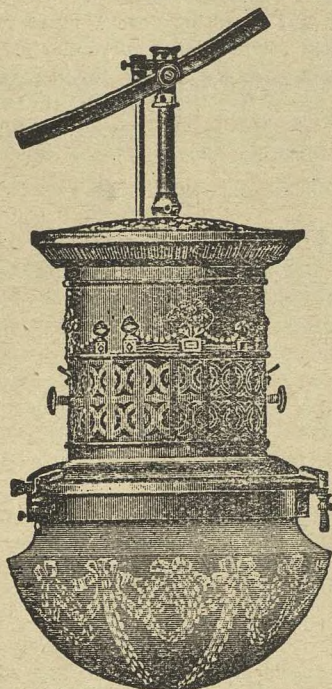
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