

MRS. C. TEAGUE, SYDENHAM UNION

At the February meeting of the Sydenham Union the members stood in silence in memory of their late member, Mrs. C. Teague, who had passed away recently.

In a few well chosen remarks our President paid a tribute to the memory of our late sister, who was one of the earliest members of our branch, at one time holding office. Throughout a long and useful life Mrs. Teague proved a loyal and enthusiastic Temperance Worker, being connected with the Good Templars and the Band of Hope Union. Although almost blind during her last few years the late Mrs. Teague derived untold pleasure when a member or friend was available to escort her to our W.C.T.U. meetings, and her presence there was an inspiration to all. She will be sadly missed from our ranks.

Sent by Mrs. Drewett.

ONE EASTER DAY IN ENGLAND

A grey morning it was. All around the mountains were veiled. Derwent-water, that loveliest of lakes, gleamed mistily through the fine drizzle, and soft cloud rolled slowly among the valleys and openings all round the shore. The road was a little muddy, but the birds sang so gloriously even through the dimness that we forgot everything else. The two miles, sometimes over the field path, and again on the road, seemed a mere nothing; and as we neared the beautiful church, "Crossthwaite," the bell was still calling the worshippers from far and near. Raincoats were removed, umbrellas furled, and with a last look at the damp, colourless scene, we entered the Church.

It would be impossible ever to forget that entrance. Suddenly we came into a blaze of glorious light and beauty. The outside world instantly forgotten as, with a gasp of wonder, we saw how Keswick parishioners had prepared their Easter Morning Service. Thousands of daffodils, golden, strong, sturdy blooms, gathered in great baskets from the hillsides, from the lake shore, were just a splendour of stored sunlight in every corner of the dim old building. Every window, pew railing, altar vase, altar rail, pulpit step, and choir seat was outlined, filled, decked with the exquisite gold of the flowers. What a message they gave! How deeply the truth of the Resurrection of Our Lord reached our hearts! When Canon Rawnsley, that friend of Wordsworth, Ruskin, Shelley, Coleridge, said "Christ the Lord is

TWELVE STEPS TO HELP TO ELIMINATE EVEN MODERATE DRINKING

1. Keep smiling. The world does not like sore-heads. It likes people who can smile and fight in spite of every obstacle and discouragement without being mean or ill-mannered.

2. Spread facts about harmful effects of alcohol. Science is all on your side. It is on the side of abstinence, not moderation.

3. See that the facts about beverage alcohol are taught in all schools and colleges.

4. See that alcohol is kept out of all high school and college life.

5. Do not support newspapers and magazines which carry liquor advertisements.

6. Write members of governments and radio stations insisting that all liquor advertising be kept off the radio.

7. Make war on gambling and vice.

8. Prefer hotels without bars and cocktail hours.

9. Provide acceptable substitutes. Drinking has been so deeply established in social habit that it cannot be uprooted without something to take its place.

10. Fight the big city interests. The ultimate stronghold of liquor is the big cities.

11. Refuse to elect friends of the liquor traffic to public office.

12. Organize, give, teach, and work. War against alcohol slavery is a **Major Enterprise** calling for great sacrifice and sustaining effort. It must be fought by people with vision and patience, courage, and goodwill.

(From the "Christian Advocate.")

risen today," one single organ note pealed forth, and the crowded congregation rose and burst into that great Easter hymn as with one voice. It was as though the truth and import of the event being celebrated had dawned for the first time on those worshippers. Every word, every "Alleluia" seemed to be heartfelt in an almost overwhelming manner. And all through the service, the simple, beautiful English service we used to know, the same deep joy and thankfulness seemed to be manifest. The sermon was filled with the same spirit, and the Canon spoke thus: "The daffodils have lifted their golden

(Continued on page 7.)

WHY MONTGOMERY IS AN ABSTAINER

Some of the readers of the August number of "The Patriot" will remember that "The Mail," July 5, 1947 (Ade-laide) published a statement from a member of Montgomery's staff, that the famous Field Marshal's "only reason for abstaining from liquor was that he 'did not like the taste of liquor.'" In our comments in "The Patriot" we pointed out how improbable it was that a man who was declared by the same authority to have "no food fads" should be so freakish as to step out of line with his brother officers when honouring the loyal toast, solely on the ground of a trifling aversion to "taste."

The Key to "Monty's" Character

Alan Moorehead, in his "Life of Montgomery," lays down this sound principle: "To understand Montgomery one has to keep in mind his early relationship." The following quotations from Moorehead's book furnish the data that will help us to understand his rigid abstinence in the most responsible period of his adult life.

His father, "Bishop Montgomery, neither smoked nor drank." (p. 27.)

"No wine was drunk in that house." (p. 31.)

"He steadfastly refused to sign the pledge against drinking." (p. 31.) This strengthens one's conviction that Monty's abstinence was the outcome of his own independent thinking, plus the bias of his home life.)

"In Ireland no drop of liquor ever crossed the threshold of the Montgomery home." (p. 41.)

"At the age of 21, when Bernard Montgomery emerged from Sandhurst Military College he had yet to taste his first whisky and soda and he did not smoke." (p. 43.)

In India "he drank a glass of port after dinner." (p. 46.) (Evidently the "taste" was not so repugnant to him then! Are we to conclude that later on his "palate" turned him against liquor, or that his experience of the effect of liquor on the morale of the army made him hostile to it?)

"In 1911, when we find the break for Bernard with his childhood was now almost complete, he came again more strongly than ever under the spell of his father. They resembled each other in their simple piety and abstemiousness." (p. 49.)

"Drink and tobacco were practically vanishing from his life when in Palestine" in 1930. (p. 73.)

In the light of the above, we may reasonably conclude that the teetotal principles of a cultured Christian home, plus his later observations of the rotting influence of drink on the army, made Montgomery a rigid abstainer.