

## THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Much of the success of our Scott Act campaigns, in some counties, has been due to the co-operation and support of this organization, comparatively new, but already wonderfully extensive, influential and successful.

The Church of England is conservative, independent and practical. Hence it was slow to fall into the line of temperance reform, and when it did act, its mode of action was unique, and carefully adapted to the circumstances and character of the people with which it had to deal. A movement on an absolutely teetotal basis, would not have enlisted in its ranks, the steady-going community that had long been accustomed to the habitual use of stimulants without having been aroused to a realization of the terrible evils of intemperance; nor would it have been supported by those moderate drinkers who believe themselves safe and do not feel called upon to practice self-denial for the benefit of others. Without the assistance of these large sections of the community the movement would have had a class character, and a more limited sphere. These parties would have been compelled to either practically condemn a total abstinence movement by remaining outside it, or profess views that they did not entertain by joining it; conservative, moderate-drinking, unroused churchmen, (unless they were moral cowards and simply afraid of public opinion) would not have been affected either by its novelty or popularity. Then it was desirable to convince these people of the rightness of the temperance cause, and this could be more effectively accomplished without either blaming them or claiming any virtue or wisdom superior to what they were supposed to possess. All could unite in condemnation of the evils of temperance, and it was resolved to enrol against these evils an army of all who were willing to work for their suppression, regardless of whether the recruits stood in the admittedly safest position of abstaining from all intoxicating drink, or practised temperance by abstaining from what they considered excess.

The results of this policy have proved its wisdom; the dual basis of the society has secured for it a membership that it could not have attained if conducted more exclusively. The working power, the numerical extent, the social status, and the financial strength of the organization, all testify to this. The abstaining section in nearly every case has been unexpectedly large, and the moderate section has rendered material help in many useful lines of work, its members have come within range of temperance addresses, associations, arguments, facts, and other similar shot that would never have struck them had they remained (or been kept) outside, and as a result the moderate section of the society has been in many cases an academic class from which the scholars have graduated into the higher position of total abstainers; and there has been a vast accession to the avowed and active working temperance forces. In the Scott Act campaigns the C. E. T. S. has formed one of the most reliable and serviceable detachments of our great army, doing noble and effective service in circles to which other agencies would have failed to find access.

In a recent number of the *Church of England Temperance Chronicle* the dual basis of the C. E. T. S. is strongly advocated by Rev. H. Edmund Legh, and from his carefully written article we make the following extracts:—

**It is Wise.** It is the part of true wisdom to rally our forces, and combine in one army all who are honestly willing to help us in any way. True, we do not want large numbers of half-hearted or inauthentic people, who wish only to have the credit of taking part in the movement, without exerting themselves in its behalf. But we do want large numbers; and we ought to be glad, rather than sorry, when our ranks are sometimes recruited out of those who are unwilling to become Total Abstainers. Even if different lines of action are adopted by the members of the two Sections, the various lines may all converge to one point, viz., National Sobriety. It is eminently unwise, by violence in stating our case, to alienate anyone who is at all willing to co-operate with us in Temperance work.

**It is Logical.** If intemperance proceeded from one set of causes, viz., those which are entirely under the control of the individual drunkard, then it would be logical perhaps to meet the evil by only one line of action, viz., personal abstention from the immediate source of the evil, strong drink. But this, we know, is far from being the case. Dr. Norman Kerr (in his famous Inaugural Address to the members of the "Society for the Study and Cure of Inebriety") has told us that intemperance is often due to physical constitution, to hereditary predisposition, to multiplicity of temptation, to peculiar circumstances of private affairs or of public business, and so on. Hence it is logical to deal with the evil in various ways, such as Dual Basis may lead men to devise, and such especially as members of the General Section may adopt equally with Total Abstainers.

**It is Churchman-like.** Members of the Church of England belong to a branch of the Catholic Church of Christ. The best Churchmen are not narrow-minded, but ready to include within the pale all those that are in general accord with the principles and fundamental truths which the Church has adopted. Now we cannot unite all Churchmen together on the platform of Temperance in any way so well as on the Dual Basis.

**It is Successful.** Even our allies, or competitors (call them which you will) in this great conflict acknowledge our success. We may not be able to prove that our success is due to the fact of our having the Dual Basis; but it is impossible to prove the converse, and the significant fact remains that, with the Dual Basis in full force, we have gone on increasing until half a million members, in over 2,300 Branches, belong to our Society. Possibly the General Section does not increase relatively as fast as the other Section, but this is partly due to the fact that the Dual Basis is still imperfectly understood, and coolly advocated, while the Total Abstinence Section numbers hosts of warm supporters on every platform. It is now perfectly true, as Bishop Temple stated at Liverpool, that it has become much harder to enlist members in the General Section than in the other. But perhaps we may fairly assume that very many persons, who will not join us in fact, go a long way with us in spirit, when we state our views with moderation.

**It is Attractive.** Since 1872, our ranks have been largely recruited by men of intelligence, high culture, and good position, while at the same time we have increased our hold upon the working classes. As a consequence of this the Coffee Tavern movement has grown to maturity; remedial legislation has been, to a certain extent, obtained; and social customs have been largely transformed. The best Branches now (with few exceptions) are those in which the Dual Basis is in vogue.

**It is Useful.** The great usefulness of the Dual Basis may be inferred from much that has been advanced already. If it be attractive, religious, and successful, surely its usefulness is all but proved. But positive facts exist to confirm this presumption. Very many hearty workers in the Church Temperance cause have entered the Society through the General Section; in other words, they are (as a matter of fact) in our ranks to-day because of the Dual Basis. It is immaterial to the present question to enquire to which of the Sections they now belong.

**It is Necessary.** Yes! Perhaps some one would say, It is a necessary evil, because all men will not go the whole length of becoming Total Abstainers. Be it so, so long as it is acknowledged to be necessary. But this we may affirm:—It is, at all events, a remedy (though only a partial remedy) for an unnecessary evil—that of Intemperance. By means of the Dual Basis we can enlist in our ranks all who see the necessity of doing something or other to check this evil. And if the arguments adduced in this paper should have the effect of persuading any, who now stand aloof from us, to join us, or of encouraging many of those who already belong to the General Section to do some real work in this good cause, then my object will be gained. But, so long as some members of the General Section (by inaction or lukewarmness) suffer the General Section to be deemed unnecessary, it will remain an open question—with many minds—whether or no it was a wise step which the society took twelve years ago in establishing the Dual Basis. It ought not to be possible to say that all the enthusiasm, and most of the effort, in Church Temperance work, is to be looked for among members of the Total Abstinence Section. And if to one like myself—a Total Abstainer by conviction and by practice—the abstract value of the General Section is so apparent, surely it behoves members of that Section themselves to show in action that they are a necessary part of the machinery to be employed in the Temperance cause.

We warmly wish our friends of the C. E. T. S. in Canada, the largest measure of success, and we shall take great pleasure in publishing from time to time, in THE CANADA CITIZEN, such reports of the progress of this grand enterprise, as its friends and promoters kindly forward us.

Ring out the old, ring in the new,  
Ring out the false, ring in the true,  
Ring out a slowly dying cause,  
And ancient forms of party strife.  
Ring in a truer nobler life,  
With sweeter manners, purer laws.

—Tennyson.

## ALTOGETHER OPPOSITE ENDS.

When good citizens find out precisely what  
**THE DRINK SELLERS DO NOT WANT,**  
They will have a pretty correct indication of what  
is good and right to adopt for the welfare of society.

**VOTE SCOTT ACT!**