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The Dominion Church of England Temperance Journal

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THE DOMINION Church of England Temperance Journal.

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A. C. WINTON,
71 YONGE STREET, TORONTO.

The Secretaries of the various Branches of the C.E.T.S. throughout Canada will much oblige us by sending in their reports of meetings, etc., on or before the 20th of each month.

PROLOGUE.

WITH this first issue of THE DOMINION CHURCH OF ENGLAND TEMPERANCE JOURNAL an explanation of its *raison d'être*, together with some exposition of its policy and of the principles which it will be its duty to advocate, may not be deemed unnecessary. And, taking a glance over the field occupied by the Temperance Press of Canada, and a review of the work accomplished by it, it need not be difficult to account for the accession of this new addition to the forces in aid of Temperance Reform.

The field is a wide and extending one, comprising a large proportion of the populations not only of the several Provinces and Territories of the Dominion, but of the Province of Newfoundland as well. Over all this field the various Temperance organizations of the land have been zealously at work in the good cause. Among them the Church of England Temperance Society has large constituencies, and has been accomplishing most valuable work in, as we think, the simplest and most effective methods possible to be employed for the greatest good of the greatest number. Other notably zealous organizations have lent their aid to the work, and other Churches have furnished their quotas to the ranks of the workers; and although there has been much diversity of opinion as to the best means to be employed in the interest of a general Temperance Reform, no question can be raised as to the zeal and earnestness of the several organizations which have given their time and energies to the service.

But whilst a great deal of good seed has been sown, as evidenced in the increased and extending desire everywhere apparent for the promotion of Temperance principles, it is much to be feared that a large admixture of tares has been committed to the soil. Paul has planted and Apollos has watered, but has the increase come from Him who alone is competent to give it? Have the workers relied less upon their own strength and ability than they have upon that influence which can alone give them their due effect? We think not. To all appearance, both Paul and Apollos have retired from the contest, dissatisfied with the result of their labours, and have transferred the obligations to other heads and other hands, leaving it to these new allies to adopt such measures as may be deemed best calculated by them to force upon mankind the assumption of a virtue whether or not they may possess it.

In his admirable address to the members of the Peterborough (Eng.) Diocesan Branch of the Church of England Temperance Society, and its friends of all denominations, the Bishop of Peterborough recently declared that "it was a dangerous thing when the Church tries to do the work of the State," as it was also "dangerous for the State to try to do the work of the Church. He did not say that the law was not to have a large share in removing temptations to intemperance, and in assisting those who desired to be temperate; but he did say that it was a difficult and dangerous province of legislation when it ceased to aim at the repression of crime and assumed the suppression of vice." These words are as applicable to the work of Canadian Temperance Reformers as they are to those of their co-workers of the old land. By the generality of Temperance Associations almost every plan of operations against the enemy has been employed, but with comparatively trifling effect. The force of "moral suasion"—the exercise of patient and persistent reasoning with men not too far involved in habitually intemperate habits to be affected by its force—has been tried, but not with the enduring effect that was hopefully anticipated from it. Doubtless it was the best of all strictly human agencies, and its great value consisted in the opportunity it afforded of bringing its subjects under more potent and legitimate influences before the chains of vice were too closely riveted upon them, and before morality, principle and self-respect had been totally obliterated by an utterly depraved appetite for alcoholic indulgence. It was a safe tonic for systems that required only a little bracing; for the actually diseased, more potent prescriptions and a more heroic treatment were essential, and the happy conditions which the exercise of mere human reason and philan-