

# THE CRITERION.

VOL. I., No. 8.

TORONTO, WEDNESDAY, APRIL 8, 1885.

PRICE 5 CENTS.

## THE CRITERION,

A RELIGIOUS AND SECULAR JOURNAL.

Edited by REV. JOHN W. TREEN, Toronto.

The design of the Publisher is to present to the Public a Weekly Report of the Services of the City Churches, and a complete summary of religious work in all the denominations, in addition to all items of interest contained in the latest domestic and foreign news.

THE CRITERION will not be published in the interest of any Party, Religious or Political. Its editorials will treat of the current thought and happenings—religious, social, commercial and political—from an independent standpoint.

THE CRITERION will be useful to all Business men, acceptable to the Family, and will in a special manner meet the wants of a religious community; also of the Trade, Benefit and Secret Societies, reports of whose meetings will appear in each issue.

Published every Wednesday, delivered free. Price, \$2.00 per annum in advance.

All communications to be addressed to—

REV. JOHN W. TREEN,  
18 and 20 King Street West, Toronto.

## Editorial Notes.

### TO OUR SUBSCRIBERS.

WE beg to state that we have made arrangements for publishing in our columns each week, a verbatim report of Rev. Dr. Wild's Sunday evening sermon, taken by our own reporter and revised by Dr. Wild.—[Ed. C.]

### LIBERAL TEMPERANCE.

WHEN we first heard of the so-called "new movement" designated "Liberal Temperance," we asked ourselves the question, what is it? what does the name imply? It has rather a political sound; surely it cannot be that in consequence of the muddling in political matters which has been so long going on, it is thought to be necessary to start a movement as a counterpoise to some other organization which, perhaps, has existed without our cognizance under the name of "Tory Intemperance."

We had to dismiss that idea at once. Presently we met a friend who told us that the whole programme would be given to the public, on Thursday evening, April 2, 1885, at a meeting to be held in Occident Hall.

On that said evening (which evening, by the way, was one of the Globe Weather Prophet's worst, or best, we cannot say which, from a "Liberal Temperance" standpoint, as there was on hand, coming from above, a very "liberal" supply of water, and under foot a too "liberal" collection of Toronto mud) we attended the meeting. On arriving at the Hall, we found a fairly representative and attentive audience assembled, listening to an address from a respected friend of ours.

With all due deference to our friend's opinion, we are inclined to the belief that the main plank in the platform of the "new movement" is rotten. The objection on the part of the "new movement" to the principle of prohibition does not stand for much, when it is seen that one of the new ideas is that of the entire prohibition of the sale of ardent spirits in any house of entertainment.

Oh, consistency! thou art a commodity of which there seems to be as small a portion in the "new movement" as in any other!

If the "Liberal Temperance" movement is not started in the interests of a new Canadian industry, our sprightly morning contemporary must have been trying to get off a joke in these troublous times, when in a late issue it speaks of the new "Liberal Temperance" movement as "the very thing wanted," and then proceeds to tell its advocates that "to promote true temperance, and to secure to temperate people the use of good wine or beer when they want it, the first requisite is to make a 'dead sure thing' against whiskey."

If the attempt to create amongst the people a taste for milder beverages be a step forward, we are with it, but if, judging from a remark made by the principal speaker, who admitted that he had once been a total abstainer, but was now, as a "Liberal Temperance" advocate, a moderate drinker, it be a step backward, we cannot think the adoption of such principles, or habits, or tastes, can be for the public weal.

For our own part we cannot understand how men who have arrived at years of discretion, professed workers for the moral and social well-being of their fellows, come to bother their brains about a taste for some special beverage, especially when such taste is expensive and of necessity cannot be indulged in by all, honestly; and when the physical benefit to be derived from the cultivation of it is more imaginary than real. One argument made use of in the advocacy of the Canadian Light Wine Industry was the one just hinted at, viz., the benefit to health likely to accrue from the use of light wines as a beverage.

Fancy our stalwart friend getting the idea into his head that a Liberal Temperate use of light wine tones him up and keeps away dyspepsia; fiddle-de-dee! why, he is all tone now. Let a man eat plain wholesome food, (not too much of it) quit wine, whiskey, beer and tobacco, help his poorer or more ill informed neighbor, as far as he can, to do the same, he will not be troubled with nightmare, or have too much or too little tone in his stomach.

May we suggest to the new organization, that if it is satisfied that it is working for the general well-being, mental and physical, of the whole community, that it does not let its zeal flag, or relax its efforts until it has placed the many benefits which it advocates within the reach of the masses. Would it not be a good idea to organize a staff of men whose duty it would be to administer a "liberal" allowance of the choicest light wines and other health-giving beverages to all those estimable members of society who, like ourselves, cannot afford to purchase such medicinal luxuries, and yet might be all the better for a little toning up?

Who can calculate the vast amount of good which might result from such a course. In a few years we might expect to see our fair Dominion peopled with a race of physical and mental giants, men far too wise to be any more troubled with such small affairs as North-West Rebellions, Canada Pacific Frauds, National Policy Fizzles, or Total Abstinence Societies. As a matter of course, there would then be no more crime or poverty, perhaps no more sorrow or suffering, and perhaps, perhaps, as we once heard in this city a lecturer assert, that if we did but know what to eat and drink, or (we forget which) what not to eat and drink, we might, perhaps, live forever on this earth. We are sadly afraid that there is too much of a big "If" in the whole affair.