

SELFISHNESS AGAINST TEMPERANCE.

And the Lord said unto Cain where is thy brother? And he said I know not, am I my brother's keeper?—*Genesis chap. 4, verse 9.*

If we were to analyze the thoughts of men on the subject of temperance, the sale of liquor and the license system; we would find that selfishness is at the bottom of all the evil. The selfishness of the human heart does all the mischief. The selfishness of the human heart does all the mischief that exists in the world. To combat this vice in the heart was the aim of Christ while on earth; and the whole tendency of the Gospel, and the aim of good men before Christ was to purge the soul from its prevalence. If any great moral movement takes place, or any great moral end is to be obtained, the hydra headed monster arises. We will not do it, because it comes in contact with *our interest*. *Our private interest* is superior to that of God's and common humanity. On the Moloch of self interest I will sacrifice my brother, my neighbour, my country, my soul and my God. In the silent hours of the night—in the counting room—in the closet—in the bar—the soul reasons with itself. God seest me not. I will traffic in liquor—I will deal in it by the quart and gallon and barrel says the merchant. I will deal in it says the innkeeper by the gill—by the glass and by the bottle. It brings me fifty or a hundred per cent profit. I will give my neighbour poison; what cost me at the distillery a dollar I will dole out to him for two dollars. What care I for his weeping wife—his starving children—his ruined business and health? He shall sit in my bar until he is beastly drunk and I will bundle him off in the rudest storm of winter to freeze or to perish by accident. My pocket is full of his loose change. His family wants, but what is that to me? A little boy taps at the merchant's door in the coldest night in winter and asks for his daddy's quart of liquor. Does the merchant hesitate? He knows the man is going down the stream of ruin—his neighbours tell him of violence committed by the man on his family; but he heeds it not. There he sits on his throne of selfishness. *Am I my brother's keeper?* An angel whispers to this benighted soul—*man beware—life is short*. The soul must act from higher motives than mere selfishness. The angel departeth, it is but a whisper to the conscience. My soul delighteth in its selfishness says he, and so he goes on his way. In a few fleeting years this man will be on the bed of death and then he may recollect the evils of selfishness and what his traffic in spirituous liquors has done to injure men physically and morally. Naked came I into the world and naked shall I return to death. But how beautiful are the feet of the right-minded and how glorious the death of the truly benevolent!! Peace of conscience and a clear mind are what all men should covet. Their actions in life should be such as to ensure these things; and if they see that their dealing in spirituous liquors, as innkeepers or merchants; causes incalculable evils to their fellow men and society, they should allow the better dictates of their judgments to prevail, and abandon it at once and forever. And the Lord said unto Cain where is thy brother? Every man is our brother

and we should not knowingly give into his mouth for a recompense what will damn his soul and injure his body. Our wants require his injury you say. Has God so constituted the world *thou hypocrite* that you cannot live without doing evil to a fellow man? Away with such a pretext!! The soul is shrouded on its throne of selfishness!! Here is the evil. The man would rather make a dollar to the ruin of his neighbour than half a dollar with his conscience pure. Remember that he who gave can take away, and God will overrule thy selfishness to thy confusion in the latter end. The slave holder grasps his fellow man because he has a sable skin and holds him in bondage. His selfishness says hold him—hold him!! What is my money in the balance with a man's soul and welfare? *I the mighty self* am all in all and benevolence is a farce!! Thou hypocrite, in the round of destiny thou and thy children will be punished for this evil; for evil in the nature of things cannot go unpunished in the universe. The history of innkeepers will be found of all others the most miserable. We have seen many of them within a year, borne in silence to the grave and a sort of melancholy foreboding of evil hovered around their death bed and shadowed their funeral train. Reader, did you ever see a deserted tavern? Thanks to the works of temperance men, there are now many to be seen. To us there seems to exist about such places an air of evil influences. The trembling walls seem to say, cursed be this habitation; for mighty evil hath been done therein. Here the selfishness of man hath reigned supreme, and he has forgotten his God, himself, and his country.

THE EXAMPLE OF EMINENT MEN.

There is nothing so powerful in temperance as the example of men high in office, or distinguished for talent. Those who are looked up to in society, or who exercise any influence therein, by office or superior abilities, are the persons who should set an example to others in temperance matters. A man may be all safe himself, and may perhaps never allow spirituous liquors to enter his house, and yet may at times take a glass of wine or beer in company or to please a friend. This man's example is all powerful to those who respect him, and will make moderate drinkers in abundance of the same kind; who from being sverck at first; having less control over themselves than he has, will in time become drunkards. There is a fatality about such things in some men, and the only way for us to act is to abstain entirely from that which is an evil custom. It is a small sacrifice to the moderate drinker, and by so acting he may save some. It is the duty of the press from time to time to hold up to public view those who are known to be eminent temperance men; and at the same time eminent for abilities. In the neighbouring American States such men are numerous but with us are rare exceptions. Here the generality of the most wealthy and learned in society would scorn the name of *tee totallers*. What strange perversion of judgement! Many are not ashamed to be seen at times *fuddled!* Young men think they are not even *gentlemen* until they have been *gloriously drunk* in a spree. Many of the Presidents in the United States have been eminent

temperance men. It is said Washington was very temperate, also General Jackson. The late General Taylor would not take brandy as a medicine although advised by physicians. He would not take wine even with a lady, yet where was there a wiser, braver, nobler man than he? In our country Dr. John Rolph has always in private and public been a friend of the temperance cause. M. S. Bidwell, Malcolm Cameron, and Jesse Ketchum, Ebenezer Perry, Mr. Mackenzie, Mr. Watts of Montreal, and others might be named as men who are known as excellent examples of temperance.

TORONTO LICENSE SYSTEM.

We are to be a prey to the license system until by an extraordinary effort on the part of temperance men the elections of this city are so influenced as to put down our numerous grogshops. Suppose we had a majority of such men in the council as Aldermen Kneeshaw and Whittemore, do you suppose that we would have so many licenses granted? They are thorough temperance men, and it must be our object to secure a majority of such men to control the license system amongst us. It is idle for us to talk in this city about temperance matters until we act in the right quarter. Our eyes are saluted in all parts by the newly erected and newly opened groggeries on our streets. They are opened not as taverns but purely to sell liquor to poor men and for a living for those who are too idle to work in more useful employments. These sinks of iniquity are used against temperance men in two ways. First, they are dens in which *ten sons of intemperance* are made to one *true Son of Temperance* in our division rooms. They are traps to undo what we have done; to catch wavering brothers. Secondly, they are rallying points from which elections are carried, and riots and broils got up. Temperance men of Toronto, here is the evil and we must be united to put down these places of evil. Next year there should not be one licensed tavern where now there are ten. Men of all classes in Toronto, except taverners and spirit dealers, we call upon you to check this evil and cause our taxes to be laid out for other purposes than catching, imprisoning, and trying blackguards, thieves and drunkards in our jails and courts. Temperance men, we have something else to do besides going once a week to division rooms or besides looking for the help of Mr. Gough. We have to act ourselves. Let every division appoint committees to ascertain the true state of intemperance amongst us, and to devise means to put it down. Let the old temperance society do something and call up the 1400 who signed the pledge when Gough was here to come to the rescue. Abundance of intemperance and miserable little inns exist in all parts of this city. *Christian men* deal in the sale of alcohol with quiet consciences, and Christian men sit behind their counters and on their chairs refusing to do *anything to help* to put it down.

[A thrilling tale of Jealousy appears in this number. It contains two good morals and for this reason we insert it. It teaches on the one hand the blindness and folly of extreme jealousy in a wife, and the necessity on the other of mutual confidence and fidelity in the married life.