

# The Son of Temperance.

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## The Good of the Order.

### VOTE IT OUT.

[Recite boldly, and with decision.]

There is an evil in the land,  
Rank with age and foul with crime,  
Strong with many a legal band,  
Money, fashion, use and time;  
'Tis the question of the hour,  
How shall we the wrong o'erpower?

VOTE IT OUT!

This will put the thing to rout,

VOTE IT OUT!

LET US RISE AND VOTE IT OUT!

We have begged the traffic long,  
Begged it both with smiles and tears,  
To abate the flood of wrong,  
But it answered us with sneers;  
We are weary of the scourge,  
This is the way at last we urge—

VOTE IT OUT!

Loyal people raise the shout,

VOTE IT OUT!

LET US RISE AND VOTE IT OUT!

'Tis the battle of the hour;  
Freemen show your strength again,  
In the ballot of your power,  
This will bring the foe to pain;  
We have preached against the wrong,  
We have plead with words of song;

VOTE IT OUT!

Vote and pray with heart devout.

VOTE IT OUT!

LET US RISE AND VOTE IT OUT!

Never shall the promise fail.  
God is with us for the right;  
Truth is mighty to prevail,  
Faith shall end in joyous sight;  
We shall see the hosts of drink  
Falsied with afright and shrink:

VOTE IT OUT!

Thus we'll put the fiend to rout.

VOTE IT OUT!

LET US RISE AND PUT HIM OUT!

## The Duty and Importance Of Calm Inquiry.

(Dialogue for two persons.)

MR. A.—Pray were you at the anniversary of the Temperance Society last night?

MR. B.—No, I do not approve of Temperance Societies.

A.—As you have made up your mind, and thought it unnecessary to attend the annual meeting for information, I conclude that you have already taken the utmost pains to inform yourself upon the subject. Have you read the Report of the British House of Commons on the Extent, Causes and Evils of Drunkenness?

B.—No.

A.—Of course you have read the Reports of the American Temperance Society, now collected into a most valuable volume, entitled "Permanent Documents?"

B.—I have read none of these.

A.—You surely then have read the writings of those authors who have devoted their attention to the subject in England, Scotland, Ireland and Canada?

B.—No, I cannot say I have.

A.—Nor the various tracts published by the various Temperance societies?

B.—No, I say I have no time to read these things.

A.—Whence then, did you derive your information, since you seem to have so decidedly formed your opinion on the subject?

B.—Oh, I know all about it; it is all contained in a nutshell.

A.—The clear-headed and perspicuous Paley has the following instructive observation:—"If we would enquire why the Roman governors, statesmen and philosophers, men of sense and education on other matters, were so grossly ignorant of the nature and tenets of Christianity, though it was professed by thousands before their eyes, and was fast becoming the religion of the Roman people, the answer is resolvable into a principle which is a bar against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. This principle is *Contempt prior to examination.*" First, hear and examine, and then judge of a cause, is one of the plainest maxims of justice, sense and reason. It is a violation of all these, to prejudice either a person or subject, and condemn them without a fair hearing. Some persons, it is true, argue that they already know all that can be said upon a subject, and all the arguments that can be offered in its support, when they

must be conscious that they have taken no pains to obtain the necessary information, nor read the arguments of others who have bestowed upon it their time and attention. Thus, they take up their own crude notions and say, "I think so-and-so," and dismiss the subject. Now, this is precisely the way in which you have treated the subject of Temperance Societies; you fancy that you already know all that can be said about them; but where did you obtain your information? If, indeed, you had read the numerous valuable works already alluded to, and then made up your mind that you are master of the subject, there would be some sense in that; but if not, let us pause a while, and soberly consider the matter. Let me advise you, my good friend, not to condemn yourself to perpetual ignorance on any one important subject; for I doubt not but there are many, upon which you are a sensible man; and why should you not be so upon all? Why should you remain wilfully ignorant upon so important a subject as this, involving as it does, the happiness of millions of your fellow-creatures?

B.—Why am I bound to inquire into it at all?

A.—Because it has been proved by the evidence of witnesses examined before the British House of Commons, by the evidence of the keepers of many penitentiaries and jails in Great Britain, Ireland and Canada, by the testimony of the judges of the land, the magistrates, the heads of the police department and the physicians of our public hospitals; it has been proved, I say, by the united testimony of all these, that intemperance among the lower orders—the chief cause of which we must admit, is the use of fermented liquors as a beverage—is, directly or remotely the cause of