

## The Cadet.

SAINT JOHN, N. B. MARCH, 1867

All Communications should be addressed, post paid, to, the Grand Secretary.

### PROFITABLE THOUGHTS.

Rousseau, a French writer of celebrity, whose opinions on some matters are to be received with considerable allowance, is, nevertheless, sound upon the great moral question of Temperance. He writes that "temperance and exercise are the two best physicians in the world;" and we add that if these were duly regarded there would be little occasion for any other. Temperance may justly be called the "parent of health"—the patron of happiness, and the sweet fragrance that lends a charm to society; yet thousands upon thousands of the human family forget to consider these things, and act as if they thought grim death and insidious disease too tardy in their movements, and too slow in their progress, and by intemperance and debauch seem, as it were, to solicit their approach and court their cold and terrible smile.

The constitution of the human body affords evidence of the wisdom and skill of the Divine Architect; and no student thereof can fail to discover the extent to which that body is endangered by the senseless gratification of the low, mean, grovelling passion which produces intemperance.

Health depends upon that state of the solids and fluids which fits them for the due performance of their functions; but whatever disturbs them necessarily impairs health, and renders the system a disordered and disorganized mass. Intemperance never fails to effect its object in this respect; it disorders the whole animal economy; it hurts the digestive organs; relaxes the nervous system, and renders the different secretions irregular; vitiates the humors, and occasions numberless diseases.

The analogy between the nourishment of plants and animals affords a striking proof of the great danger of intemperance. Moisture and manure greatly promote vegetation, yet an over quantity of either will destroy it. The very best things with which our beautiful world abounds become hurtful, nay, destructive, when carried to excess, hence we learn that the highest degree of human wisdom and human excellence consist in regulating our desires and appetites and passions, so as to avoid all extremes. It is this chiefly, yea, almost altogether, that gilds our natures with the bright characteristics of rationality, and invites us to the occupancy of a position only a "little lower than the angels." The slave of appetite will ever be the disgrace of humanity.

Nature, in her wisdom, has laid down certain rules and regulations for the guidance of mankind; but men, not satisfied with the simple calls of nature, create artificial wants, and are perpetually in search of something that may gratify them. Nature is content with little, but luxury knows no bounds; and on this very account the drunkard and the debauchee seldom stop in their mad career till their means, their money and their constitution have each become prostrate in turn; and then, when too late, awaken to a sense of the fatal error committed,—too late to catch back the ruby glow of health, which, in the days of innocence, was

went to play upon their cheek;—too late to recall from the grave-yard's darkened tomb the forms of father, mother, sister, brother, wife or child, who have gone down there with sorrow's tear-stained wreath upon their brow;—too late to whisper words of penitential anguish in those ears which have been closed for ever in this world;—too late to ask forgiveness from broken hearts buried beneath the cold, damp sod;—too late to beckon back the happy fireside, the merry ringing laugh of a loving wife, or the cherub prattle of the firstling of the flock;—too late to still the wild bearing emotions of a gnawing conscience, or, mayhap, to escape the dreadful scaffold—the monotonous sounds of whose erection falls, at midnight, upon the guilty culprit's ear as he treads the damp, dismal cell, whose only music is the clanking chain, to remind him of the few short hours, ere justice and human safety will demand their sacrifice. But to return. The great rule of diet is to study simplicity. Nature delights in the most plain and simple food, and every animal, except man, delights to follow her dictates, and learn wisdom from her lessons. Man, alone, riots at large, and ransacks the whole of creation in quest of luxuries to his own destruction. Addison, one of the most elegant and polished writers of the last age, writes thus: "For my part when I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lothargies, with other innumerable distempers lying in ambush among the dishes." These remarks have special reference to intemperance in diet, but are true by analogy to the intemperance of drink. The experience of the world evidences that the voracious, headstrong, and intemperate will accelerate pace to an early and untimely grave: Did men but reflect on the painful diseases, and premature deaths, which are daily produced by the ruthless hand of intemperance, it would be sufficient to cause them to shrink back with dread horror, and anguish of spirit from the indulgence of their darling cups.

### A CHART OF LIFE.

One of the first duties of the young man should be to improve his present opportunities. The great error of the present generation is a desire to appear something without anything tangible to represent that appearance. This evil grows and increases until it monopolizes the entire mind of the thoughtless youth, and leaves him, in more advanced years, a useless drone,—a common hack to be used for the convenience of the designing and debased. The opportunities of the present day, for the cultivation of the mind and the ennobling of our youth, are so manifold and easy of attainment, as to exclude the thought of forgiveness to him who erring falls. It is no excuse now-a-days that, because a young man becomes degraded, he was seduced to that state through ignorance. The time has gone by when ignorance reigned a virtue; and now the universal judgment of the world is, that unless God has withheld from the soul the attributes which form the perfect mind, the youth is a criminal, in every sense of the word, who neglects to improve the opportunities afforded him for acquiring knowledge, virtue, temperance. It is indisputably necessary, therefore, that our youth should embrace the varied means within their reach to elevate and enoble their character, and thus fit them for lives of usefulness in the several spheres into which, under Divine Pro-

vidence, they may be called to labor in the future.

Besides acquiring as much book learning as their time will permit, they should endeavour to imitate, as near as possible, the virtues and excellencies of some great moral character, whose example, on earth, shines bright upon the page of history. This is not only a duty they owe themselves, but a duty they owe the world. 'Tis the mind and morals of this generation by which the generation to come will, to a great extent, have to be guided; and if the former be deformed, and the latter depraved, then, as a consequence, those who will be beginning to live, when we are dying, can expect no legacy of virtue left them, to inspire to greater intellectual or natural attainments than already exists. Now, what should be the first considerations of those just budding into thoughtful youth? Simply to determine upon a course of life that, in the end, will lead to honor and renown. How will a young man begin? There can be but one answer to this question. He must fortify himself against every species of evil, no matter in what form it may present itself. This answer implies—*first*, the selection of associates or the choice of society; and *secondly*, self-improvement. These constitute the corner stones of a young man's character, and to their consideration we will direct attention in our next.

### THANKS.

We have been very much gratified at the manner in which our paper has been received. It has already attained a circulation beyond our anticipations. We return our sincere thanks to all who have interested themselves in the circulation. *Victoria Division*—Bro. Mitchell, W. J. Ring, Robert Lowe and W. J. Willet; the two latter have been most persevering in their endeavors, and appear to be determined to outdo each other. Bro. Lowe obtained upwards of seventy members, and Bro. Willet sixty.

To the Sons of Temperance we also return our thanks for the support which they have given us. The City Divisions have been most liberal in their encouragement, and we hope to be able to repay them with good sound temperance reading, and by a fearless advocacy of the principles which we espouse.

*Victoria Division* ordered twenty copies, and Bro. W. H. A. KEANS, M.V.P., and Bro. PICKLES, of the same, six copies each.

*GURNEY DIVISION* ordered fifty copies.

*FIREMEN'S DIVISION* ordered twenty copies, and Bro. JOHN D. ROZARSON, of the same, eleven copies.

We hope that before our sixth number is issued our subscription list will warrant us in doubling our present size.

The *Messenger and Sons of Temperance Journal*, for February, has been laid upon our table. It contains an unusually large amount of original matter. The *Messenger* is supported by contributions; we would, therefore, recommend each Section of Cadets to contribute its mite.

*CHESTERNO NEWS*.—"Wetmore" Section, No. 19, was organized, on the 8th ult., at St. Martins. Bro. Philip Mosher, D. G. W. R., writes that it will be quite a success. Will give list of officers next month.

*YORK DIVISION*, Fredericton, is advancing with giant strides. Upwards of fifty members have been added to its ranks during the last few weeks. Who can beat that?