

parent both of guilt and ruin. And under idleness I include not mere inaction only but all that circle of trifling occupations in which too many saunter away their time perpetually engaged in frivolous society or public amusements, in the labour of dress or the ostentation of their persons. Is this the foundation when you lay for future usefulness and esteem?—by such accomplishments do you hope to recommend yourself to the thinking part of the world and to answer the expectation of your friends and your country?—Amusements youth requires—it were vain, it were cruel to prohibit them; but although allowable as the relaxation, they are most culpable as the business of the young, for they then become the gulf of time and the poison of the mind. They foment bad passions—they weaken the manly powers—they sink the native vigour of youth into contemptible effeminacy. Patient and untiring industry should be every man's motto. What has raised England to the station she now holds among the nations of the earth, and made her the greatest manufacturing country in the world, but industry. And again, if we look nearer home and see the luxuriant country around us which but a few years ago was covered with a dense forest, and uninhabited but with a few Indians and wild animals. What could have brought it to the state we now find it in affording sustenance to thousands of human beings, but patient and untiring industry. An industrious boy will never want a situation, no matter what his calling in life may be, he will always be wanted. It will not do for you to be well educated if you will not make a proper use of it; nor will it do for you to have an aptness for business if you are not both honest and industrious; but as honesty and perseverance have been so well handled by brother Smith and Donnelly, it leaves me very little to say, yet still there are three words that should be engraven on every boy and man's heart. We should also try to do as the Apostle Paul says in his Epistle to the Colossians 3rd chapter and 23rd verse, "And whatsoever ye do, do it heartily as unto the Lord, and not unto men." Though difficulties may often come against an honest and industrious man; yet that should be no reason that we should despair, for it generally happens, that any person who perseveres in these principles, will eventually succeed. It has been an old saying, "that one penny got honestly is worth a shilling that would come any other way," and we see it verified every day around us. A man that will make his money by honest industry, is happy, contented and respected by all around him, whereas it is the very reverse with a person who gets it in any other way. Something is always going wrong with him or his family, and the money that he has destroys his peace of mind to procure, and is lavishly wasted by his children, or else spent in some other way. To be industrious and saving in your business you ought to acquire strict business habits, and they will always stick to you. Never depart in the slightest way from honesty and industry. The acquisition of knowledge is one of the most honorable occupations of youth; the desire of it discovers a liberal mind, and is, connected with many accomplishments, and many virtues. But, your trial of life should not lead you to study, the course of education always furnishes proper employments to a well disposed mind. Whatever you pursue, be emulous to excel, a generous ambition and sensibility to praise, are, especially of our age, among the marks of virtue. Think not that any affluence of fortune, or any elevation of rank exempts you from the duties of application and industry. Industry is the law of our being, it is the demand of nature, of reason and of God. Remember always that years which now pass over our heads leave permanent memorials behind them; from our thoughtless minds they may escape, but they remain in the remembrance of God,—they form an

important part in the register of our life—they will hereafter bear testimony either for or against us, at that day when for all our actions, but particularly for the employments of youth, you must give an account to God. Whether your future course is destined to be long or short, alter this manner it should commence; and if it continue to be thus conducted, its conclusion, at what time soever it arrives, will not be inglorious or unhappy.

DUNDAS CADETS—THE UTILITY OF THE ORDER.

Worthy Archon and Brethren, Ladies and Gentlemen,

The subject of the following remarks is "The utility of Sections of Cadets of Temperance as schools of temperance and of mental improvement. In the first place as schools of temperance, where youth are taught not only to abstain from intoxicating liquors, but from all intemperance in words and actions; for by bringing our appetites or desires under restraint, the reducing of our minds generally within proper bounds, will more easily follow; and where we are taught the object and design of temperance societies, and how we may coolly and temperately meet such objections as may be raised against them; all our habits will be brought under the sway and dominion of temperance in the fullest sense of the word. That such habits should be formed in youth, requires, in my opinion, no other proof than daily experience which furnishes us with many sad examples of what an opposite course produces.

It is when a Cadet has acquired the knowledge and formed the habits to which I have referred; when by orderly conduct and good behaviour he has won respect, not only in his order, but with the public that he may become useful. It is then and not till then he may with some degree of confidence address himself to those of his own age on the utility and advantage of temperance. Then he may point to it as a shield against the dangers which on all sides beset the paths of youth. He will be able not only to meet the objections of the sceptical and laugh at their sneers; but perhaps be able to reason them out of their scepticism and win them over to the holy cause of temperance. To you my brethren, I would say persevere in well doing, and persevere to the end. Nothing great or good can be obtained without perseverance; perseverance in removing obstacles and surmounting difficulties. Our cause is a good and a holy one. Obstacles will occasionally be thrown in our way, but we must stoop and remove them. Difficulties will occasionally arise, and we must all unite, and by our union, (for union is strength) there can be no doubt of our overcoming them. Thus the section room may become a school of temperance, and one of no mean order.

In the second place as schools of mental improvement, we go to the meetings not for curiosity sake, but for our edification; that we may learn that which may be of some use to us, in after life. That when we have to go into the world, we may be able to earn a livelihood for ourselves, and that we may be of some use to society, in improving one another. That we may render ourselves useful by rescuing drunkards in embryo ere the fatal glass lays them in the prematurely filled grave of the inebriate. Will not every effort in this way, rouse the intellectual faculties, and call them into active operation? Will it not enlarge and enlighten the mind; improve the judgment, and give strength and energy to the reasoning faculties, whilst it improves the heart and benefits society?

AS McMAHON,
A Cadet.

THE CANADIAN Son of Temperance.

Toronto, Tuesday, August 26, 1851.

My son, look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—*Proverbs, Chap. 23.*

RALLYING SONG.

From the Utica Teetotaler.

Sons of Temperance swell the song,
Young and old the strains prolong,
Make our badge of Union strong,
By living soberly.

Daughters, in Union haste to meet,
Armed in woman's strength complete,
And the hosts of Temperance greet,
And cheer the battle on.

Young Cadets, gird on your shield,
Boldly march into the field,
And your Temperance armor wield,
Until the battle's won.

Fathers, help the cause along,
Join the chorus of our song,
Mothers, haste to swell the throng,
And join our jubilee.

C. C. THORNE.

Taberg, June 16, 1851.

CAN THE SONS OF TEMPERANCE USE RUM, BRANDY, OR ALCOHOL IN COOK- ERY, &c.

An esteemed correspondent has asked us this question and desires an answer. Such questions should be answered in all sincerity. We can see the question resolves itself into two shapes. First. Is it against the Constitution of the Sons of Temperance? Second. Is it a proper practice, and one innocent in itself, to use alcohol in domestic cookery, as a medicine, or in manufactures? In discussing such questions either in Temperance Newspapers or in Division rooms, great care must be taken that extreme theories are not broached and entertained. What we have to guard against in our division rooms is too great a laxity on the one hand and too nice or bigoted views as to duty on the other. It is possible in temperance as in all things to be too stringent in our rules. There is equal danger in overlooking palpable error or insubordination. To steer clear of either extreme is our common duty; dictated as well by common sense as the interests of the good cause in which we are all engaged. Alcohol in itself all know to be a very indestructible substance extracted by a chemical process from various vegetables. It is a violent stimulant, destructive to the digestive organs and seriously injurious in its pure state to animate and inanimate life. It is in effect a poison like tobacco, only less deadly than the more violent ones. Were we to consult the dictates of nature and common sense we would use this substance in the same way that we use opium, laudanum, prussic acid, arsenic or vitriol. We would use it only as a medicine in certain cases. Men have been prone in all ages of the world to indulge, to their great physical injury, in stimulants or narcotics. The Saxon race seem of all others most addicted to the use of alcohol. They have wronged themselves and their children mentally and physically by a foolish custom, and