

Poetry.

When You and I were Young.

Lines suggested on reading a very sensible poem by John G. Saxe, entitled "I'm Growing Old."

You say you're growing old, John,
Well, that is nothing strange,
All Na are here keeping telling us
The brightest things must change;
You would not linger by the way,
And let your friends go on.
To pleasures dead, you left alone,
I know you wouldn't, John.

The time was, as you know, John,
That you and I were young,
But those bright days are all now past,
Those happy songs all sung;
The curling locks so dark and tall,
That waved on the brow,
Are by old time's relentless hand
Made thin, and changing now.

True youthful pleasures then, John,
Where not without alloy,
Some disappointments, some sad thoughts,
Where ours when we were boys;
Those light affairs of love, you know,
For Poets always love,
All bright with them, a shade of care
We then did not, a prove.

But now we like the dream, John,
We would not blot the past;
We'd trace those meadows, wade the brooks,
Stop where we waded last;
Or, watch the odding tide, John,
I brought so near the main
That slender single craft you know—
I would 'twere ours again.

And then those eyes and ruddy cheeks,
"Neath bonnet made of blue,
Though not perhaps, as Paris made,
'Twas just the thing for you;
And that light form and tiny foot,
That met you at the door,
Ah! never have you seen such since,
Nor will you see them more.]

And then we chased the butterflies,
All glowing, hat in hand,
Where golden cups and dandelions
Shone gaily on the sand;
They, too, all had their summer, John,
But water closed their day,
So we shall soon be seen no more,
Our harps will cease their lay.

You can't forget the path, John,
That lay across the lawn,
Where daisies were sparkling by the brook,
N. ar fields of tasseled corn;
And the hillside where we all met then,
In the sun was low;
But those we met, like those bright flowers
Have vanished long ago.

Ah! those were happy days, John,
Amid the fragrant flowers,
Or, roaming where the berries grew,
Can I forget the hours
When you and I were young;
At merry laughing days,
While flitting ears of speckled corn,
Ere Fame had sung your praise.

And though youth's days are gone, John,
Their memory still is blessed,
For while the marks of age appear,
Youth's joys seem more impressed;
Then it old age seems stealing on,
We never made by time,
Will ponder or those happy scenes,
We loved when in our prime.

And while we totter on the road,
And sigh o'er life's review,
We meet with others quite as old,
And more decrepit, too;
And if we cannot keep the pace,
Or chase the airy kite,
We still can muse on those bright scenes
That glid old age with light.

Watertown, N. Y. ROBERT JOHNSON.

Family Circle.

Family Worship.

What can be more beautifully appropriate than the worship of God in families?

Here is a little company of human beings, joined together in the most intimate connection—dwelling under one roof, fed at one table, supplied with the necessities of life from sources of income that are common to them all, feeling themselves to have altogether common interests, common wants, and common exposures. It is granted that they all ought to worship God; it is not appropriate that they should worship him together? Each of them ought to thank God for his daily food, and daily ask God for the needed supply. But the family take their food together. It is supplied from a common store, and spread upon a common table, and the daily gatherings around that table are the recognized symbol of their close intimacy. Is there any other scene which ought to be sanctified with prayer if not that where a family most frequently look in each other's faces—where the responsible providers distribute the liberal provision—where parental love lavishes itself upon its tender objects—and where the children not only have their bodies nurtured, but their minds and manners cultivated?

A prayerless family meal is a most unchristian, a most ungodly thing, and seldom does that graceless spirit whose plainest name is *fashion*, show her impiety more plainly than when, at a social entertainment, she whispers that as the family table would be too narrow for so numerous a company, so the family custom of giving thanks at table is too homely for so splendid an occasion; just as if the larger and costlier provision did not need the Divine blessing, and did not call for thanks, as much as the ordinary meal; and just as if a common protection they have shared. They have together been kept from the assassin, from the fire, from a pestilence that walketh in darkness. Should not they kneel together, and give thanks to their heavenly Guardian? They are going forth, too, to duties, and to dangers, and they need a common guidance; shall they not ask for it together? And at the close of the day, have they not equal reasons for united prayer and thanksgiving? They have all been led and kept by one Providence, and they all need to commit themselves to one divine guardian.

On both occasions it is appropriate, besides the prayer, to read the Divine Word together, and to unite, if they are able, in sacred song. There will, of course, be mornings when all have not come from their chambers in the glow and the joy of health; there will be evenings when the family will sadly gather, returning from a new grave. Therefore, at the table and at the fireside, there will be "one vacant chair." All families must have those days of sorrow. What shall they do with this sorrow? To whom shall they tell it? On whose friendly strength shall they lay it? There is no such other place for a bereaved family to soothe and comfort themselves as their family altar. Is it the father that is gone? Nowhere else will they find such comfort as kneeling in their tears, at the family altar, and pouring out their prayers for their broken hearts, through the channel perhaps of a feeble and softer voice than that to whom many tones they were accustomed. Or has one of the little ones been taken? The table must henceforth lack the light of his happy face—the house will no more ring with his merry laugh; but there is no sweeter memory, when you see the white hands laid together on the still breast, than that you had seen them folded on the edge of the table at the giving of thanks, or on the chair by your side at the daily worship.

In joy and sorrow, amid all the varieties of domestic experience, they who live together may most appropriately and beneficially worship together.—*American Messenger*.

Mr. Frelinghuysen on Prohibition.

At the late New-Jersey State Temperance Convention at New-Brunswick, Hon. Theodore Frelinghuysen delivered the following address:

MR. PRESIDENT: I always rejoice in the privilege of meeting a Temperance Association. It brings me near to an enterprise of mercy, that seeks the deliverance of our fellow-men from an evil, among the most afflictive, to all our interests for this world and the world to come.

The Prohibition Law against all traffic in intoxicating liquors as a beverage, has been assailed as unconstitutional, and it behooves temperance men to review the case, and examine the foundations upon which it rests.

I propose, therefore, very briefly to urge the arguments which sustain the law; and to show that the Legislature not only hold the authority, but are bound in public duty to prohibit the commerce. They pronounce it to be a nuisance. If this be true, all must agree that it may be lawfully forbidden and abated. What ever impairs the public health or corrupts the public morals, is a nuisance. The oldest law writers on this subject define it in such terms. A few simple illustrations will make it clear. A business, right in itself, will become a nuisance should it be misplaced. The location of a butcher's slaughter-house on the street of a town or city thickly settled is a nuisance; it impairs the health and disturbs the comfort of the people. Now, here is a lawful pursuit. We must have butchers and butchers' slaughter-houses—and yet even this may be restrained by the act of the Legislature under heavy penalties, if put in a wrong place; and the like law as to the soap-boiler—on the great principle, that the place of such business must yield to the health of the community.

So with card-playing; why, there is no harm in the cards nor the house use of them, except the waste of time and thought. But if a man sets up a gaming-table, and draws in the young, and out of them from their homes and families to play for money or its worth, it is a flagrant nuisance, to be put down as a corrupter of the morals. It leads to idleness and vice and profligate manners. It assaults the virtue of any people; and the Legislature as the guardian of the public welfare should suppress it. And the race-course belongs to the same class. A man may try the speed of his horse on his farm or on the highway. It is lawful; he may indulge in the amusement without crimination. But should he step a little further and challenge to a public race, when bets are to be gathered, it is a nuisance—a wholesale demoralizer. It tempts industry away from safe and honorable business—it invites the young and unwary to doubtful and corrupting companionship, opens the door and paves the way to all manner of evil. The Legislature from the first forbade it in our own State. At one short period they were prevailed on to repeal the no-license law; but this opened such a floodgate in the influx of dissipation, gambling, intoxication and depravity, that they soon restored the law to our statute book with increased penalties. And if they may subject to heavy penalties persons engaged in this unlawful business, what is there in intoxicating liquor bought to be sold contrary to law-makers to any partial legislation exempting this scourge of our race. And if stolen goods may be searched for anywhere, on a magistrate's warrant, after oath made by a credible witness of his belief that they are so concealed, whence can arise any apology for rum thus concealed for unlawful sale. The case of lotteries gives a striking analogy. Our statutes forbid the setting up of lotteries. A lottery is a nuisance, because it entices men to put their earnings to the decisions of chance, and this in itself is corrupting—and because it tempts them to idleness and neglect of all domestic duty, and therefore it is prohibited. And inasmuch as any attempt to regulate such an enterprise would be vain, the Legislature would eradicate the evil and forbid under penalty the sale of lottery tickets.

It is perceived, therefore, that matters and pursuits right in themselves, become nuisances as they injuriously affect health or morals. And this feature of legislative power may be seen in our oldest codes of law, applied also to other kindred cases—indeed, the doctrine may be traced far into past ages of the common law. It is rooted in the first principles of public duty and enlightened conscience.

Now the traffic in intoxicating liquors as a beverage, tried by these great rules, stands at the head of all mischievous trades. We have the experience of more than sixty years, that it has been always regarded as an insidious enemy to public health, purity, and peace. The Legislature for all that time and longer, has been engaged in the fruitless attempt to regulate the business by license to a selected few, by prohibitions against sales by small measures, and by frowns against any sales without license. And the evil has grown stronger year after year, and has become a monster, almost defying law and public sentiment. More than one hundred groggeries in New-Brunswick, more than seven hundred in Newark, and multiplied all over our own State, corrupting the morals and destroying the health of our people as no other practice trade, or habit could do, and as all together have never done. Talk of regulation—it laughs at regulation—it fattens upon it. Thirteen of our States have yielded with sad and deep convictions to the truth, that no remedy, can reach the mischief, but an absolute prohibition of the traffic. They prohibit all sales of lottery tickets, because such sales would perpetuate lotteries—so they prohibit all sales of intoxicating liquors as a beverage, because they see and know that any mere regulation will sustain the trade and perpetuate the wasting mischief.

The close of forfeiture of the liquor seems to have alarmed some minds, besides counselors who have spoken through the press. A moment's thought will relieve the fear. There is no magic terror in the word. For what is a fine but a forfeiture of so much of a man's property to the State. Suppose that in the law against horse-racing, the law-makers had assessed the fine according to the worth of the horses—say, for instance, \$1,000 or \$2,000—would it not be taking the property of the transgressor quite as really and substantially as by forfeiting the horses. It is "taking my property," says the objector; and is not every fine taking away your property? Yes, and if it does not arrest the forbidden race or prohibited sale, the law may take your person next, and that, together with your property, put the one in the Public Prison and the other in the Public Prison—this, until the authority of the law is maintained and vindicated.

The true nature and just aim of all sound government is to guard the rights, interests, and morals of the community, watchfully and faithfully.

I said the interests of the people, when no direct question of morals can be raised, but only considerations of comfort and well-being. Hence it is that to kill game, or to fish for shad after a certain day, exposes to a penalty; and in all matters touching the public welfare, the Legislature have the authority and have immemorably exercised it. And all considerate men should give the law their aid and countenance for the sake of a greater good. Granted that the use of wine in itself is a lawful indulgence, yet if its tendency is injurious, if it leads to other excesses, if it opens the way for the poisonous adulteration of wines (as does most grievously), and of all exciting liquors—as Paul did in his day so should we. Who would not deny himself to save a friend? to save his country? and who can gravely maintain that the sale of intoxicating liquors is not harmful, and most destructive of health, character, and domestic comfort. I would fetch melancholy arguments from the tears of neglected families—broken-hearted wives and starving children—from the poor-house, the prison, and the graveyard—I would ask, for the sake of human nature, if it be not time to abolish forever this ruinous traffic? And to accomplish this we must stand together—we must raise a pure and lofty standard, and then lead, and not wait to follow public opinion. And this without dead of a little extravagance. If reformation did not kindle warmth in the bosom, it would be a very strong proof that it had no great merit. I would wish it to glow with an ardent enthusiasm, and prompt to vigorous, unflinching, self-forgetting action. Let the same spirit which animated our forefathers in the struggles of the Revolution, shape our Temperance enterprise. They threw overboard the tea into the ocean, not from any spite against the tea, but for the great doctrine which opened that eventful drama. They perceived that the world, and the world perceived by them, was in a state of corruption, and that they would not be deterred, that they would neither yield to the temptation nor drink the tea, so may we finally resolve in this purpose of mercy and seek God's blessing, without which no enterprise can prosper, and with none can fail.

Golden Ball Marble Establishment.
Corner of Union and Sydney Streets,
SAINT JOHN, N. B.

THE Subscriber would respectfully inform his friends in St. John and the public generally throughout the British Provinces, that he has removed his MARBLE CUTTING ESTABLISHMENT, to Union Street, to a building lately erected by himself, and has secured the GOLDEN BALL CORNER, where he is prepared to execute in Marble on a more extensive scale, in the execution of Monuments, Tomb Tables, Head Stones, Centre Tables, and every description of ORNAMENTAL WORK required in his line of business. The subscriber has also to announce that in addition to the large Stock previously on hand, he has recently received a new assortment of Marble of a superior quality, which the public are respectfully invited to call and examine. CHIMNEY PIECES of a superior style and finish can be furnished less than at former prices. Work and Stock warranted. Ten per cent discount for Cash. References: Rev. Wm. Armstrong, James Patterson, L.L.D., and Rev. S. Robinson. F. W. CLEAR, August 29.

FALL ARRANGEMENTS.
Steamers "Pilot" and "Maid of Erin,"
In connection with the Steamers to and from Eastport, Portland, and Boston.

ON and after Tuesday the 4th of August, the MAIL OF ERIN will leave for St. John for DOVERPORT, HILTON, and the BENT, every Tuesday and Friday, evening tide, leaving St. John at 6 o'clock, and returning on Thursday and Saturday, leaving St. John at 6 o'clock, and returning on Friday and Saturday, leaving St. John at 6 o'clock, and returning on Saturday and Sunday, leaving St. John at 6 o'clock, and returning on Sunday and Monday, leaving St. John at 6 o'clock, and returning on Monday and Tuesday, leaving St. John at 6 o'clock, and returning on Tuesday and Wednesday, leaving St. John at 6 o'clock, and returning on Wednesday and Thursday, leaving St. John at 6 o'clock, and returning on Thursday and Friday, leaving St. John at 6 o'clock, and returning on Friday and Saturday, leaving St. John at 6 o'clock, and returning on Saturday and Sunday, leaving St. John at 6 o'clock, and returning on Sunday and Monday, leaving St. John at 6 o'clock, and returning on Monday and Tuesday, leaving St. 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