

has been made upon the practice, together with time for reflection, will have taught the inexpediency of resorting to the grog-shop, even for the purpose of enjoying a plate of oysters or a mutton pie.

But there is one particular which has not received due attention, and in which the advocates of Temperance have sometimes erred; we mean in the time and mode of their advocacy of it. In Temperance as in Religion there is need that its professors should be "*wise as serpents and as harmless as doves.*" For, while we maintain that it is requisite and *only honest* to avow our principles by our conduct on all occasions, we believe that there is always a discretion as to the mode which we make them known and the manner in which we comport ourselves towards those whose habits differ from our own in respect to the use of intoxicants. We may intrude our opinions in an inauspicious moment, or we may be indiscreet in the choice of language while endeavouring to maintain them. *Courtesy* is always appreciated, and a winning manner often disarms an adversary, even before the battle is begun, while coarseness and censoriousness provoke opposition and closes every avenue to the judgment and conviction of the opponent. We believe that an ill-timed and offensive sally upon the habits of the company in which we may chance to be, is calculated to damage our cause as much as the studious concealment of our views. A manly, firm, decided conduct is what is wanted, and will always ensure respect, and is as far removed from obtrusiveness as it is from obsequiousness. It is not necessary that the Temperance man should be a boor, nor, while he evinces to the world that he is proof against the censure and the ridicule of the ill-mannered, that he should be regardless of the good opinion of the better-behaved.

Again, in the advocacy of Temperance, everything should be done with this one end in view—the *furtherance of the cause*. Wounding the feelings of others should be studiously avoided. Not that we agree with those who prefer to be inactive rather than do good at the risk of giving offence. We are oppressed with no such squeamishness. What we maintain and seek now to impress upon the mind of the reader, is, that we should not say or do anything for the mere purpose of injuring the feelings of others. Giving offence is unavoidable in the prosecution of every work of reform. You can scarcely take a step without brushing against somebody's sores. That can't be helped. Go on; never inflict a needless wound.

Let us not be misunderstood—as joining in the cry of those who reproach the advocates of Temperance with Intemperance. We believe that the stigma which has been cast upon the advocates of our cause is as unfounded as it is malicious; for, while we are ready to admit that there may be many indiscreet advocates of Temperance, (and what cause has not such among its supporters?) we maintain that the Temperance Reform does not compare unfavorably in this respect with any other moral movement. That there is zeal and enthusiasm we are free to admit, nay, we are proud of it. That this zeal and enthusiasm is not always tendered by discretion and judgment we are far from denying. Zeal and enthusiasm are both an effect and a cause, without which the Temperance Reform could have no vitality. To suppose that they would never hurry the possessor beyond the strict line of propriety would be to give him credit for qualities which fall to the lot of no other men.

What we seek, therefore, in penning these remarks, is to raise the standard of the Temperance character generally to a point nearer that comparative perfection which all must admire, though they may not imitate, and which is described in the motto *sans peur et sans reproche*.—*N. B. Temperance Telegraph.*

Secrets of Trade.

A Wall Street wine merchant was last week prosecuted and convicted, in one of our city courts of justice, for imitating the labels of a rival wine manufacturer, and using them on bottles containing his own composition, under the name of "Sparkling Champagne." There is honor among thieves, it is said, but not so among wine and liquor dealers it would appear, as the proprietor of certain 'Schnapps' complains that unprincipled men are imitating his gin, to the diminishing of his profits, and cautions the public against using the simulated article; he being the only original Jacobs; and now, here is another instance of violation of this time-honored adage, in the case of which we are writing, wherein a tradesman damages the pockets, to say nothing of the hard-earned reputation of a brother chip, by manufacturing, using the brand, and selling at seven dollars the basket champagne that the other had been getting fourteen dollars for, thereby destroying a valuable monopoly, and by forcing him into court for the protection of his rights, exposing the secrets of wine manufacturing, which would be rather injurious to trade, should *gentlemen* grow fastidious in their tastes.

In all probability the same cider, sugar of lead, and other ingredients used in this growing branch of American industry, entered into the two compounds; for no one supposes that either mixture ever saw a grape; but the underselling, that was the "unkindest cut of all," and nothing but exemplary damages could compensate for the loss of trade and ruinously small receipts.

A waggish cotemporary suggests that the offender should be made to drink several bottles of his own wine, but to this we object, as it would be a violation of the law against excessive and vindictive punishment, as laws are intended to reform only, and not to gratify a spirit of revenge.

But it is an ill wind that blows nobody any good, and the lovers of champagne have now an opportunity of buying the article at seven dollars a basket, instead of the hotel price of two dollars a bottle, that is, if they can drink it without the genuine label, if not, then buy the fourteen dollar Simon-pure, and thus save ten dollars on a dozen bottles. No small item for those who affect gentility by giving champagne suppers, and are ambitious of being thought profuse in their expenditures. In the meantime apoplexy and congestion of the brain carry off large numbers of our fashionable people; but whether any inference may be drawn as to cause and effect, from the aforesaid *exposé*, we leave to the judgment of all physiologists.—*N. Y. Organ.*

Rev. Henry Ward Beecher says that "some men lived better with a bad system of theology, than many men who had a good one," and that "*some men could do more with a jack knife than others could do with a whole chest of tools.*" For instance: General Sam. Houston is understood to have whittled his way to the Presidency of one republic, and the Senate of another.