

given up, and this the more readily, that her own affairs were beginning to assume a very serious and alarming character.

Isabel was one of those interesting ladies who have a sort of romantic pride in never taking care of themselves. Perhaps we ought rather to say, she was too great an epicure in pleasure, to lay hold of, or secure it for herself. Her's was the true luxury of enjoyment, for it was the enjoyment of having all her wishes consulted and indulged without any effort of her own; and hitherto her system had succeeded to admiration. She had even ventured upon it so far as not to have any portion of her property settled upon herself. It was so much more gratifying to have abundance perpetually pressed into her hand, than to have it secured to her by law. Mr. Ainsworth thought so too; and he proposed a plan of allowing her a weekly supply for her own expenditure, which to him appeared munificent, and even to her almost enough. The fact was, she had no idea of the value of money. Every thing had hitherto been obtained for her without the trouble of calculation on her part, and therefore she imagined the sum proposed would go at least ten times as far as it really did.

(To be Continued.)

### Intemperance the Idolatry of Britain.

BY W. R. BAKER ESQ.

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#### III.—The Idolatry of Britain is Distinguished by its Numerous Rites, Ceremonies, and Symbols.

Some systems of Idolatry have been marked by their simplicity, and others by their elaborate, and complicated structure. The systems of ancient Egypt, Greece, and Rome, were of the latter kind; and the idolatry of modern India resembles them; but where shall we look for a more varied form of Idolatry, or one more closely interwoven with all the affairs of civil life, than the intemperance of Britain.

The Symbols of it are to be found in almost every house. Even in the habitations of the professing followers of Christ, may sometimes be seen the carved, and pictorial representations of the God of this idolatry; while other signs of his influence are found, glittering in gold, and silver, and crystal, and china, on almost every table and sideboard of the land. The poor of the Christian church are too often grudging the few pence, which contribute to smooth their rough and thorny path:—the claims of a perishing world are altogether put aside, by multitudes who bear the Christian name, or are met, by the reluctant bestowment of a paltry shilling, while no expense is spared in showing their devotion to strong drink, by not only furnishing their houses with the drink itself, but with the most costly emblems of their devotion.

The Rites and Ceremonies of this Idolatry are too numerous to be detailed. They have mixed themselves up with all the most admired courtesies of public and private life; and, like the superstitions of paganism, have rendered themselves more or less necessary to the completeness of every ordinary transaction. Nay, they have become themselves the most hallowed usages of society; so that the man who refuses to observe them, is, by many, far more abhorred, than the man who blasphemes his Maker. We are no sooner brought into the world, than the even-must be celebrated by intemperate drinking, if not by outrageous drunkenness; and, as if a God of infinite purity, and a god of the foulest sensuality, could be acceptably worshipped, at the same time, even the ordinances of our holy religion are frequently connected with the most shameful orgies.†

As we advance in our earthly career, we are required to stop at every stage of it, and to take a part in some rite or ceremony of our national Idolatry; until, at length, we come to be fully impressed with the delusive notion, by which millions before us have been deceived and ruined, namely, that we were chiefly sent into the world to drink—and die!

These drinking usages are not to be regarded as harmless customs, which in deference to those who lived before us, and by whom they were established, it would be unwise not to comply with, but as, at once, the most humiliating proofs of our national Idolatry, and the most powerful sources of the corruption and misery it involves. Alas! it would be well if those observances were confined to the open and avowed votaries of Bacchus. But this is not the case. The very ministers, who serve at the altar of the true God, and who are employed as teachers of the sublimest doctrines, and of the purest morality, do not hesitate to connect these ceremonies with their holiest duties, and to borrow the strange fire of unnatural excitement, from intoxicating drink, when they should be inflamed only by the love of Truth and Righteousness. From the infidel, who shamelessly exclaims, "There is no God," to the most renowned defenders of our holy faith—from the most unlettered rustic, to the gravest philosopher, and from the lowest hovel of squalid want and wretchedness, to the circle which surrounds the throne, there is not a rank which has not bowed to the influence of our national Idolatry, and observed the most senseless of its ceremonies. The consequence of all this is, that, in the language of Mr. Dunlop, "In the workshop, in the washing-green, in the manufactory, in the kitchen, in the parlour, in the lane, in the street, in the fields, on land, on water, at the market, in the church," and, we may add, in the senate, "sordid inebriation assails our nostrils and saddens our heart." "Men, young, old, and middle-aged, have their whole life been imbued with a deleterious and uncontrollable propensity to this vice. It tells upon their health, means, manners, and religious character, in the most affecting manner. Moral ruin glares us in the face; and a new revolting feature has lately presented itself in the avowed, open, shameless, inebriation of the female sex!" But, as if to fulfil the whole, and to add the acme and top-stone to this Satanic superstructure, many mere children are now far gone, in firm, and hardened habits of drunkenness. A perfection of ruin and sin unimagined until now, unparalleled hitherto, as regards childhood, and unmatched, in the most atrocious annals of the most flagitious nations."

common than for a baptism to be accompanied by rioting and drunkenness, though, on such an occasion, intemperance is far from being confined to the humbler ranks; and it is well known, that in Scotland, a communion service has long been considered, by many, a signal for intemperate drinking.

"The lads and lasses, blithly bent,  
To mind bath soul and body,  
Sit round the table, well content,  
And steer about the toddy."—Burns.

In like manner a confirmation, in the established church has too often, and particularly in the rural districts, given rise to scenes far more calculated to obliterate every holy impression from the mind of a youthful disciple, than to establish him in the faith and hope of the gospel.—See *Dunlop's Drinking Usages*, p. 56.

\* Mr. Dunlop's remarks apply to Scotland, but in the year 1833; 11,612 females were taken in charge, for drunkenness, by the police of the Metropolis. It is questionable whether so great a number of drunken women could be found in one year, in the population of the whole world, excluding that of Great Britain and Ireland.

† In Edinburgh, "after a short investigation, assisted by a town missionary, a list of 29 boys, from eleven to fifteen years of age, was discovered not only occasional drinkers, but notoriously given to inebriation. Young girls also were understood to indulge among the low gambling houses."—J. Dunlop, Esq.

† Among the lower orders, in this country, nothing is more