

and many of them, both in magnitude and splendour very far surpass the majority of those temples which have been erected to the honour of the Almighty.

Go through the length and breadth of all the chief cities of the land, and it will be found, that while many of our houses of prayer are of the humblest description—are often concealed in courts and alleys and are only to be seen at distant intervals, the places dedicated to the traffic in intoxicating drinks, are erected at the corner of almost every street, and, while towering far above every adjacent building, are often adorned with every embellishment, which ingenuity can devise, or wealth can purchase. Athens, it is true, exhibited a few imposing monuments of its idolatry. It had its temples which were sacred to Jupiter, to Neptune, to Ceres, and other imaginary deities, but especially to its own Minerva; and some of these were noble displays of its taste, and wealth and power; but London, alone, can boast of its 5000 temples, devoted to as gross, and humiliating an idolatry, as was ever chargeable upon the most enraptured worshipper of a Venus, or a Bacchus. Bacchus is indeed the god who is literally enshrined in many of those temples. The pictures and statues, by which they are ornamented, are the representations of his person, or the symbols of his worship; and were an ancient Greek or Roman to be introduced to some of them, he could by no possibility imagine them to be otherwise than sacred to that god, whose likeness he would see so lavishly, and attractively displayed.

II—OUR IDOLATRY IS DISTINGUISHED BY ITS PRIESTHOOD.

The idolatry of Athens, like other pagan systems, was not without its priesthood, who furnished whatever was necessary for its service—who ministered in its temples, and at its altars, and who received the oblations of its credulous and deluded votaries. In like manner, intemperance is upheld by a *numerous and powerful* priesthood. Thousands upon thousands are engaged in its service, who, being like the shrine-makers of the Ephesian Diana, deeply interested in the perpetuity of their craft, denounce every attempt to awaken their infatuated supporters to a sense of their folly, as an act of impiety and sacrilege.

These priests and priestesses of the British Bacchus, may, at one time, be seen in vast establishments, preparing the insinuating liquor which is sacred to the drunken god, and by which their own mighty influence is upheld; and at another, arrayed in their gayest vestments, presiding in the temples which are devoted to his more public service, and assisting his worshippers to make their usual libations to his honour. Sometimes like the Bacchanalian priests of former ages, they are found bringing to their assistance the charms of music, and of dancing, aided by the ensnaring influence of the wretched and degraded courtesan; thus, by the most powerful enchantments, endeavouring to secure their dominion, over the enslaved and miserable devotees of their abominable idol.*

Of the value set upon this priesthood, and of their hold on the affections of the people, some idea may be formed, from the enormous amount of the oblations with which they are endowed. At least fifty millions of pounds sterling per annum, are devoted to their support—an amount, in all probability, greater than was ever expended, in one year, in the maintenance of all the idolatrous superstitions of the ancient world; or than is, now, absorbed by the priesthood of every heathen nation under heaven. These priests and priestesses are also distinguished by an almost endless variety of gradations. Some of them, like the princely brewers,

* In England and Wales at least a million persons are employed in making and selling strong drink. The number in Ireland and Scotland is much larger in proportion to the population. In Glasgow, in 1832, there was one spirit-dealer to every fourteen families. In Dumbarton, one to every, eleven and a-half families.

From Dr. Cleland's Statistics of Glasgow, it appears, that there were more people employed, in that city, in the preparation and sale of intoxicating liquors alone, than as bakers, confectioners, butchers, fishmongers, poultryers, grocers, victuallers, gardeners, fruiterers, and all classes employed in the preparation and sale of food.—Rep. on Drunkenness, p. 136, 137.

* "I have visited," says Mr. Mark Moor, "most of the public-houses of the East end of London; and I suppose there are not less than twenty of those houses, where, at the back of the gin shops, there are what are called 'long rooms.' These long rooms will contain from 100 to 300 persons, and every evening almost those rooms are full of sailors and girls of the town, and a class of men, principally Jews, called crimps. I have been in those rooms at ten and eleven o'clock at night, and the whole company, perhaps 200 or 300 persons have been drinking and dancing, till the poor fellows are in a most dreadful state."

It is a very common practice for the girls to get various articles, such as laudanum, and other drugs, put into the liquor of the sailors, who thus become completely intoxicated. They are then robbed of every penny they possess. I have known instances of men being thus robbed of £30 £40, or £50, on these occasions.—Rep. on Drunkenness, p. 1.

and distillers of the metropolis, rank with the magnates of the land and though their occupation is to perpetuate a monstrous delusion, and, as far as their influence extends, to spread disease, and crime and poverty, and death, are permitted to share in the highest honours of the State. Others, such as waiters, bar-maids, and port-bays are engaged in the most menial offices, and, though infinitely less injurious to the world than their wealthier co-adjutors, and though quite as necessary to the completeness of their order, have no honour, and but little respect.

(To be continued.)

ULTRAISM.

The following editorial article is from the columns of the *Boston Mercantile Journal*. It will not fail to commend itself to our readers. We hope that many who are so horrified at the ultraisms of the Temperance Reform, may be both comforted and instructed by its perusal.

A great deal has been said upon the subject of ultraism, lately. It has become fashionable to denounce it as an ill-favored and dangerous monster—to aim paragraphs at it from the newspaper press—to condemn it in private conversation—and endeavor to annihilate it by pamphlets and duodecimos. Indeed, it may not be too much to say that there are not a dozen men in the community, who would not be as willing to be stigmatised as pickpockets, as to be generally distinguished by the name of ultraists.

This may be all very well. Those who do not like ultraists, and who conscientiously believe that this class of men, are disorganizers—mad enthusiasts, whose labors will tend to evil rather than good, do well to oppose them. Yes, let them prosecute their work, even with an *ultra* zeal. But we do not entertain such a horror of ultraism as many of our fellow citizens—and, although we, perhaps, with justice can lay no claim to the character of ultraists ourselves, we are disposed to regard with charity, and even approbation, many who can.

What is an ultraist? Let us settle that point before we go further. The literal meaning of an ultraist, is, *one who goes beyond others*. But it is applied, in these times, and freely applied too, as a term of reproach, to those persons, who are eagerly desirous to press forward any cause, much more rapidly than public opinion, may deem necessary, expedient or proper. An ultraist is always in advance of public opinion. He pursues with wonderful energy and perseverance some object, which he believes will vastly benefit a portion of mankind, or haply the whole human race. And he may be prompted to this by the action of his reasoning powers, by the impulses of a high moral and religious principle, by an elevated sense of right, or a strong feeling of benevolence.

An ultraist never looks back—he never looks around—but always straight forward. He aims to establish some favorite principle or accomplish some daring object, and all his mental energies are concentrated for the accomplishment of that specific purpose. He disregards obstacles, and is, perhaps too apt to despise the weak, the timid, and wavering. Opposition only induces him to press forward with increased energy. Indeed, he will hardly be checked by the most formidable barriers which caution, or expediency may interpose. His real character is seldom truly interpreted by the great mass of mankind. By some he is for a time regarded as a fanatic, by some as a harmless visionary or enthusiast, and by others as a dangerous member of society, whose proper place is a lunatic asylum.—An ultraist is seldom understood, until success crowns his efforts—and then the man who was treated with ridicule and contempt, suddenly stands forth as a benefactor of mankind—and monuments are erected to his memory. A man can hardly be an ultraist unless he possesses *moral courage* enough to disregard the scoffs and sneers and censures of the world. Were it otherwise, ultraists would be far more numerous than they are at present.

Columbus was an ultraist. He had pondered much on subjects connected with Geography and science. He felt that the Indies could be approached by sailing in a westerly direction. This formed the subject of his conversation by day and of his dreams by night. He was derided by the many-headed monster as a visionary projector, as an ultraist, as a madman.

Our Pilgrim Ancestors were *ultraists*. They had views and opinions of their own, such as they believed were beneficial to society, and they would not forego them. They were ridiculed and persecuted. This they bore with fortitude for a time, but finally