

quor law in Canada with the sanction of the people, and which the people will enforce, ere the Province is many years older.

London Temperance League.

Annual Gathering of Teetotalers.—Enthusiastic Meeting.

It will be gratifying to all the true friends of Temperance in Canada, to read of this great assembly and its doings. Without further preface, we give the following from the *News and Chronicle*:—

Continental visitors are wont to say that popular holidays in England are as solemn as funerals. It may be that we do enter upon our festivities with a somewhat exaggerated estimate of the propriety of self-control and reserve, but as that happens to be the way by which we arrive at the greatest amount of pleasure, we shall be blockheads if we ever attempt to exhibit the exuberance characterising a more mercurial race. In our judgment, such recreation as that enjoyed by many thousands of Londoners, and others on Monday, thanks to the enterprise of the London Temperance League—recreation which was rational without being tedious; mirthful but not puerile, is more honorable to us as a people, as well as better fitted to our ethnological peculiarities, than any servile attempt at Belgian burlesque or French extravagance.

Processions through the streets of our cities are strictly speaking, illegal, but then our authorities are wise enough to look to the spirit rather than the letter. Besides, where is the patriotic statesman who would not be too glad to see such a line of good citizens as that which stretched from Lincoln's-inn-fields on Monday to Charing Cross, stretching from one end of the country to the other! We say patriotic statesmen, because the mere man of ambition would not be altogether pleased to see his craft reduced to such simple elements.

Monday, Sept. 10th, the reader must understand, was the day fixed for the third annual gathering, or merry-making of the London Temperance League. On the morning of that day the various societies in London met at Lincoln's-inn-fields, formed themselves into a procession, and marched to the Surrey Zoological Gardens, which beautiful place surrendered at discretion. Few could have witnessed the progress of those thousands of human beings through the densely-crowded streets without feeling an interest in their welfare and in the cause which banded them together in such firm and cordial union. The arrangements, too, added to the imposing effect always attaching to the tramp of great bodies of men, whatever their character. First came throngs of clean, rosy-cheeked children, who bear the title of "Bands of Hope," walking hand-in-hand four abreast. Then followed adults on horse and foot, one lady manifesting her zeal in the cause by riding the distance, to the delight of the curious; eighty or ninety vans, containing more children, headed by "the Morley Family's Juvenile Brass Band," members of households, and aged veterans. After carriages containing the leading members of the various societies, came the most taking feature of the whole procession, viz., the East India Company's Brass Band, consisting of twenty-two performers, who were seated in a handsome car, drawn by four horses. They are a fine looking body of men, and admirable musicians. The procession closed with carriages containing the committee and officers of the League, and a carriage and four, with Mr. and Mrs. Gough, and the President and Vice-Presidents of the League. This vast body proceeded through Great Queen Street, Long Acre, St. Martin's Lane, Charing Cross, Parliament Street, Bridge Street, Westminster Road, London Road, Walworth Road, and Manor Place, and so to the Gardens. Crowds were ranked along the pavements on the route, and the windows of the houses were occupied by admiring spectators. Very often a hearty cheer given by the lookers on, was taken up for half a mile in advance. The day was fine, and the devotees of St. Monday were in considerable force, but it is a significant fact, that from the moment of starting to the moment of arrival—the procession met with numerous signs of sympathy. The police were quite eager with their aid, and even omnibus drivers bore the brief obstruction, which usually excites the most unchristian feelings and irreverent remarks, with a positive good will. From first to last the assemblage met with a

positive welcome;—a truth they have every right to regard as in the highest degree encouraging.

It was eleven o'clock before the procession started, and two before the gardens were reached. Almost immediately after the grounds had been entered, a vast group gathered round the roofed building, from which "reserved" spectators view the fireworks, in anxiety to hear Mr. Gough. That gentleman was almost knocked up by the fatigue of the journey, but seeing the immoderate of the people, he came forward, and addressed them as follows:—

"An old, coloured man once stood up before his brethren, and said, 'I don't know my brethren that I can edify you much, having been eating chesnuts all the morning,—(laughter). Now I don't know that I can edify you much, as the time I have spent in the procession has entirely unfitted me for delivering any connected address. But I say to you, and you will all, I am sure, agree with me, that this has been a great day for Teetotalism and Teetotalers in the city of London—(hear, hear). We have passed through a great many difficulties in getting here, but none of us, so far as I can hear, have been injured, while our hearts have been gladdened by thousands of happy faces. One man that I saw, put his hand to his face, and, wiping the tears from his cheeks, exclaimed, 'Thank God, thank God. I have seen this day? I believe,' said he, 'that angels are carrying up the news to Heaven, that something is being done for the poor drunkard.' And when I noticed some miserable, boozed men who had the mark of the beast on their foreheads, their eyes glassy, and their features bereft of the human, I felt the wish that we could have a banner staring them in their faces, saying, 'you poor unfortunate sot, all this is for you; all this is to lift you up, God helping us, to your true position as a man?' When we consider the strength of the current set against us, the grossness of the evil we seek to remove, the apathy and indifference of so large a portion of the Christian world, and the occasional mistakes of our friends, we cannot but feel that if this cause was not of God it would have been dead twenty years ago—(cheers). We feel that our principles are based upon the broad platform of truth and righteousness. We have been accused, and in saying this, I do not refer particularly to late accusations,—of infidelity! Yes, it has been said that Teetotalism is infidelity! Had I the voice of a thousand thunders, I'd ring out through the length and breadth of the land—'No!'—(cheers). It is false. Teetotalism is not infidelity, and has never tended to it. We believe this,—that there is one great commandment 'Thou shalt love the Lord thy God, with all thy heart and might, and mind, and strength,' and a second like unto it, 'Thou shalt love thy neighbor as thyself.' On these two, not on one or the other, hang all the law and the prophets—(cheers). My professions of love to God are not worth that (snapping his fingers), if it does not beget in me love to my neighbour. Who is my neighbour? The poor drunkard. God made of one blood all the nations of the earth, the black and the white, the drunkard and the sober. Each is my brother, and I am bound to love and to help him. The liquor-seller is my brother. The man who said he would cut my throat if it was twenty years before he did it, is my brother, and I am not a Christian if I do not love him as a brother. If there is any one man whom I pity more than another, it is the sot, and next to him I pity is the man who deals out drink to the sot for money. No, Teetotalism does not tend to infidelity, and I say I can pray to God to bless me in this movement, and I believe that he has and will bless us. Our cause rises before us in its grandeur, beauty, and glory, and with the seal of God's approbation stamped deep and broad upon it. Find me the man, take a candle and search for him through this great city, who has been injured in the remotest degree by the adoption of the principles of total abstinence. It does no man any harm, and we may say that it is permitted us by the Bible. Some of our opponents seem to think that we are bound to drink; that if we do not take a glass of rum, or gin, or brandy, we are committing a sin—(laughter). I, above all others then, am a sinner in this respect, for so help me God, not another drop will I drink while I can set my teeth against it, and have strength to beat back the accursed thing that made me the infidel I was—(loud cheers). Look at the man coming this way, with an open look, eye clear, step manly, and then say, there is a man who was once one of the worst drinkers in London; a man everybody was afraid of, who, in his moments of temporary madness, was almost a fiend. Now, he is a good father, a good husband, a