

Sundays. The damage that would be done to buildings, ornamental trees, objects of *vertu*, implements, and machinery is shadowed forth in the dim and uncertain future as likely to be incalculable, if the Centennial were to be opened on the Lord's Day. Whatever may have been the motive, however, we may congratulate our cousins on the arrangement made to give an air of sacredness to that day, and to avoid pledging the nation to so total a disregard of the institutions of religion.

There is however another matter, in reference to which the commissioners have not given the same amount of satisfaction. The "concession" has been granted to brewers and restaurant keepers, for a money consideration, to sell whiskey and wine, beer and brandy on the Centennial grounds. This "concession" has gained for the commissioners the soubriquet of "Centennial grave-diggers." They are reminded of the fact that sixty thousand graves are dug every year in the United States for drunkards to lie in. They are also reminded that some of them *profess* Christianity; and they are asked:—"How would these gentlemen like to stand behind the Centennial bars and deal out Centennial drinks at Centennial prices and pocket Centennial profits?" And "Why do these gentlemen make a show of closing the exhibition on Sunday, while 'granting concessions' to the devil to do his deadliest work the remaining six days in the week? Is this Christianity? Is it honesty? Is it decency? Is it consistency?" We would say, as we have intimated before, that in the case of the Centennial exhibition as in many others, this traffic will be continued, and, to a certain extent, will be felt to be necessary until some substitutes are provided. And we would suggest that *entire devotion* to their cause would have led the advocates of total abstinence and prohibition to have furnished those substitutes before the liquor dealers had made their arrangements. Plenty of time has been allowed for the purpose, and the commissioners would then have had less excuse for the concessions they have granted to the brewers and restaurant keepers. If it be urged that it is doubtful whether such a speculation would be a paying one, we would reply that, the public will have but little faith in the sincerity of these men until they show that they are willing to risk something in the advocacy of their system. Principles are not considered to be worth much, if they do not lead their votaries to give up money, time and talents in support of them. The habit of resorting to beverages like tea, coffee and cocoa, instead of alcoholic drinks, when body and mind are jaded and require a little gentle stimulus, is one which requires to be cultivated before it will displace the latter, which will hardly be laid aside before some substitutes are provided. We would also suggest that the operation of the new Liquor Law in Ontario affords an excellent opportunity for putting these intimations

on a practical basis, in this country, and at least, of giving them a trial.

We noticed some time ago the absurd story about the English Church clergy who were said to have petitioned the Roman authorities to admit them into their Church on easier terms than usual, and the disappointment it occasioned to some violent partisans when they found out that the slander was not founded on fact. One circumstance in connection with it was the wonderful accord that seems to exist between the Roman Catholics and the opposite extreme party among us, in the matter of retailing scandal about the Church. Another instance has just occurred. The *Voce della Verita*, an Italian ecclesiastical paper, stated, a little while ago, that two Anglican clergymen, dressed exactly like Romish priests, celebrated Mass on a certain occasion in an Italian cathedral, and afterwards boasted of so doing. Of course the news spread like wild-fire. It was just the very thing the popular taste required, as the other story was just dying out. We have seen European, United States, and Canadian editorials, about the shamelessness, the wickedness and the treachery of the thing, in considerable abundance. But the Rev. Henry Wasse, chaplain of the English Church at Rome, has asked the *Voce della Verita* two important questions about the matter. The first is for the names of the two Anglican clergymen who, it states, did this thing; the other is for the name of the Italian cathedral in which they perpetrated the offence. The *Voce della Verita* declines to give the names of the clergymen. It also declines to give the name of the cathedral in question—and we therefore, as a matter of course, decline to believe the story.

Indeed, since writing the above, we find the whole account is totally false.

The appointment of Mr. Dana as Minister to Great Britain would have been one of the most respectable things the United States could do, especially in their centennial year. His nomination by the administration of General Grant does them great credit. But so much the less likely would it be for such an appointment to be made, when it had to be ratified by popular assemblies. When the announcement was first made, great satisfaction was generally expressed both in England and America. Literary circles and the Bar gave their entire approval; and it was thoroughly understood that the nomination had not been made in the interest of any party. But eminent professional and literary abilities, even when combined with the highest reputation, avail nothing if it happens to be discovered that party considerations interfere with the appointment; and this very fact that ought to have furnished a strong recommendation—his not having been in politics a strictly party man—formed one ground of objection. Another objection made was

that Mr. Dana had been guilty of literary piracy—a crime, by the way, in which the whole nation is steeped. The piracy, it is alleged, consisted in making some little use, in an unfair manner, of Mr. Laurence's notes in his edition of *Wheaton's International Law*—Mr. Laurence's edition having been unsatisfactory. On this question the legal decision has not yet been given. But Mr. Dana had incurred the rancorous hatred of the notorious General Butler, had shown himself oblivious of the claims of party, and the *Guardian* remarks, "if incorrupt politicians had not been rare in the United States, it would have been natural to let his claims to office sleep till the civil action in which he is concerned, had been decided in his favour." This aspect of the case has been made use of by enemies, who know how to take a bitter revenge, and the result is not very surprising.

THE TURKISH QUESTION is not receiving any more satisfactory solution than ever. The government is exhausting its resources in making warlike preparations. They intend to concentrate 30,000 soldiers at Scutari and 50,000 in Herzegovina. The Porte has telegraphed to its representatives abroad, asking for military assistance to suppress the insurrection, and (alas, for the infatuation!) citing as a precedent the suppression of the Hungarian insurrection by Russia in 1849. It has also arranged its debt by repudiating half of it; and for the other half, it promises to pay on the 1st July the interest due on the 1st April. Meanwhile the oppressed Christians are receiving some little sympathy in England. What should have been settled by the government long ago, is partially undertaken by individuals. A public meeting has been held in Manchester to express sympathy with the Christians in Bosnia and Herzegovina. A letter was read from Earl Russell enclosing another £50, declaring that it is a righteous cause, and that no reliance can be placed on the Sultan (as though that had been a new discovery.) The Bishop of Manchester also wrote, expressing some doubt as to the course that should be pursued, and stating that he was inclined to consider that international obligations cease in the presence of cruelty, so revolting and cruel as this of the Turks has been, and that the interests of humanity have a higher claim on us than the articles of Treaties. He thinks the Turkish Government, in its present condition, is a solecism in the civilization of Europe; and though he would not wish to preach a new crusade, he thinks that Christian powers are not only entitled, but almost bound to require, at the hands of the Porte, effective guarantees for a just and constitutional administration of these provinces.

We think the only mistake the Bishop has made in this statement is that he has not spoken so strongly upon it as the circumstances absolutely require. It would surely be impossible to find,