

The Catholic Record

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LONDON, SATURDAY, JULY 12, 1919

OUR "DEMOCRATIC" ORANGEMEN

"Orangemen are fond of beating drums and flaunting flags with the legend, 'No Surrender,' in allusion to Londonderry." Orangemen is essentially political. Its original object was the maintenance of Protestant ascendancy, and THAT SPIRIT STILL SURVIVES."

The glorious "Twelfth" will soon be upon us. It is expected that our fellow citizens who style themselves neither Unionists, nor Liberals, nor Conservatives, but who rejoice in being termed "Orangemen" in honour of a foreigner who attained the Kingship of England—it is expected that these lodge-men and politicians will continue to verify the hackneyed truism: "History repeats itself." If the history which they immortalize with their life and drum; with their burlesque speeches and un-Canadian addresses—if that history were a matter in which to glory, or a source of inspiration for the future, the Twelfth of July would be a national holiday participated in by all staunch Canadians. But in so far as it is merely a lodge day reminiscence of Eighteenth Century fanaticism it will necessitate our remaining at home and leaving to the followers of King William the undisputed distinction of celebrating the victory which made North Ireland the happy hunting ground for Sir Edward Carson and his lodge-progenitors.

However, it is high time to repeat the oft mentioned criticism of Orangemen. Because it is a political party which aims at destroying the religious rights of respectable tax-paying citizens; because it is a political party which aims at maintaining Protestant rule and is essentially opposed to all non-Protestants not only in matters religious but also in matters politic, therefore it should be frowned upon by all believers of Democracy.

When Orangemen were first launched upon an unhappy world to make it, if possible, more unhappy, men were somewhat accustomed to be deprived of political and religious rights. Tyrannous oppression under the conniving eyes of careless rulers was to be expected. But that time has ceased. It was thought that with the birth of Democracy autocracy had been entombed. But those ill-educated citizens to whom the light of a democratic world has been withheld by reason of the darkness and ignorance which engulf Orange lodges, have resurrected the stinking remains of oppression, of religious hostility, of class-ascendancy. They refuse to be deprived of the corpse of Eighteenth Century bigotry. They cling to it as a precious heirloom and it is their desire to hand it down to an enlightened world.

However, their progress in Canada is far from being blessed with happy results. Of all the non-Catholics who are eligible for entrance into the mysterious "Secret Political Lodge," not one half of them have taken the opportunity to make "Canada safe for Protestants." They are to be congratulated that their political aspirations are not pigeon-holed in the unclean archives of an Eighteenth Century organization which has outlived its usefulness and which has failed to accomplish its purpose. "Make Canada safe for Democracy" is the slogan which patriotic Canadians have hoisted high on their banners. It is a democracy which knows not the distinction of creed or race. It is a democracy which gives equal rights to all law abiding citizens.

Catholics do not intend to apologize for their faith. Nor do they purpose carrying the slavish burden of protesting their patriotism when any out-worn lodge of Orangemen endeavours to besmirch their loyalty. Our deeds both in the past and in the present bespeak for us a patriotism just as sturdy, as true, as sacrificial as was ever boasted of by mouthing Orangemen. And lest they are un-mindful of the fact, let it be recollected that of the fourteen American colonies which suffered under the régime of George the Third, the only one which remained loyal was the Catholic colony of Canada.

Let the Orangemen parade, if they will, in honor of King William and in memory of the battle of the Boyne. But let them, also, put on the garments, if not the spirit, of our modern Democracy, which strives to inculcate the idea that a citizen's religion is no barrier to his advancing in political life.

The quotation at the head of this editorial belongs to Eighteenth Century bigotry. Let all true Canadians, both Catholic and non-Catholic, strive to erase the capitalized words: "AND THAT SPIRIT STILL SURVIVES."

A CATHOLIC NEED OF TODAY

Catholics have an habitual consciousness of God's goodness to them. If they have health, they acknowledge God has given it to them; if they have happy homes they ascribe this good fortune to the goodness of their Creator; if they are in possession of a competence they attribute this blessing to the Almighty; if they are surrounded by true and loyal friends they are grateful to God for them. But, of all God's gifts, they admit the chiefest and best, their Catholic faith. Thus, religion is the dearest thing in all the world to them. They feel that if they had been deprived of this grace all other blessings would be as nothing; they would gladly renounce all else and still feel that God was good to them if there remained the possession of the true faith. And they would like to see all the world in the enjoyment of the same priceless blessing.

One would hardly suspect, however, the depth of their attachment to their religion and the depth of their devotion to their Church from the attitude of studied silence which Catholics observe in their associations with non-Catholics. Here in Ontario, in Canada, and the United States, the majority of Catholics spend their lives in neighborhoods where they constitute a minority of the population. They live on terms of intimacy with their non-Catholic neighbors. In conversation with them they discuss local happenings, questions of politics, national problems, history, literature and the rest. On only one matter do they maintain silence; one subject alone is never allowed the topic of conversation between them and their non-Catholic friends. And that subject, that matter is the very subject, the very matter that in their own hearts they admit is their richest treasure—their Catholic faith. The average lay-Catholic will not allow himself to be drawn into any discussion of religion.

What is the explanation of this attitude? Generally, almost universally, we believe it is to be found in this: The majority of lay-Catholics feel that they do not know their religion well enough to defend it against an opponent or to explain it intelligently to an enquiring mind. They do not lack interest; they do not lack courage. They lack knowledge and they are habitually conscious of this fact. If the Catholic physician, the Catholic attorney, the Catholic business man, the Catholic mechanic and the Catholic farmer knew their religion as they know their profession, their business, their pursuit, they would welcome the opportunity to discuss religion. But their imperfect knowledge ties their tongue.

In their youth they did not have an opportunity to secure a sound Catholic education. The instructions they did receive barely qualified them to make their first Holy Communion and barely fitted them for the reception of the Sacrament of Confirmation. Here it ended; and when it ended they were mere children. If their secondary education had ended at the same time, there would be no Catholic professional men, few Catholic manufacturers, business men, and farmers, but a lot more of Catholic laborers and farm hands than there are today. Fortunately for them this secular edu-

cation continued on. But, in the matter of religious knowledge, they remained and still remain at the Confirmation stage. In secular knowledge they have developed with the years. When they enter into conversation with their non-Catholic neighbors about professional matters, business matters, agricultural matters, they are not conscious of personal limitations and, therefore, they are always ready to discuss such topics with their friends outside the fold. They would readily like to discuss religion, too, but they have that habitual feeling of incompetency to give a reason for the faith that is in them; that habitual feeling that in the matter of religious knowledge they are still at the childhood stage.

That feeling is founded on fact. The majority of Catholic people in this country are pitifully limited in religious education. If our faith is so priceless an heritage, if it is God's greatest gift to us, it is, indeed, a great pity that we are not all in a position to share our treasure with our friends, when that sharing does not impoverish but enrich ourselves.

Is there no remedy for the condition? Catholic men and women can do a great deal to overcome the difficulty in themselves by regular reading of Catholic papers and Catholic books that expound the faith and by teaching Catechism to their children in their homes. And in many cases parents are in a position to remove entirely from the paths of their sons and daughters the limitations from which they themselves suffered. For the efforts of the Church in the matter of Catholic education do not end with the Separate school. In our larger cities we have Catholic High Schools wherein secular teaching is not inferior to that of the Public High Schools and Collegiate Institutes, wherein there is taught a course in advanced Catechism and Bible History. Throughout the country there are Catholic colleges and academies at no great distance from one another, where the student's knowledge of Catholic doctrine is made to keep pace with their advance in secular knowledge. For many of our people the Catholic college is an institution established to develop priests. They are intended for that work, it is true, but not for that exclusively. They are intended to fit the aspirant to the priesthood for the seminary; but they are intended, too, to fit the future Catholic layman for his career in life; to make him as confident in the matter of Catholic faith as in the matter of medicine, law, business, manufacturing, or any other secular pursuit.

The Catholics of the country have failed in the past to realize the opportunities these institutions offer for their sons. In many cases, it is true that limited incomes make it impossible for parents to send their sons and daughters to Catholic colleges and convents for their secondary and higher education. But in many other cases there is no such obstacle. Still the Catholic youth is denied the advantage to which it is entitled. Parents of means seem not to see any duty to give their children the best Catholic education in their power. If there is a public high school in their locality it offers all the advantages they care to give their children. If they live in country districts they are content to send their sons and daughters to board in the nearest town or city where a high school or collegiate institute is located. It costs as much to educate their children there as it would in the nearest Catholic college or academy, where the future men and women would be shielded from dangers at a time when they need protection most, where they would enjoy every advantage the high school has to offer and where at the same time they would acquire a sound religious education and be thoroughly trained in the practise of their religion.

OUR PRIME MINISTER'S PEACE MESSAGE

"The Treaty of Versailles marks the beginning of a new epoch in the history of the world. . . ." So wrote Sir Robert Borden to the London Daily Express. Let us hope with our Premier that the signing of the Treaty is not the mere theoretical introduction into happier and holier days, but that all the world shall enjoy the practical blessings of a practical peace. It is nearly two thousand years since the Great Peace Pact was signed. For years preceding it being signed the hostile parties stood in what seemed to be eternal enmity. On one side the King and Captain of the heavenly cohorts stood victorious. Beaten and battered by the plague resultant upon original sin lay Man in his misery. All hope seemed vain. Defeat, annihilation, and the prospect of eternal punishment awaited him. But suddenly, out of the poverty of Bethlehem there came the Prince of Peace with His message to the vanquished. Hope for the poor; health for the sick; strength for the palsied and maimed was extended to his erstwhile enemies. The prophetic poets strung their lyres to play the new melody which He, the Prince, had taught them. It was a melody luridant of the Peace and Prosperity; of the culture and civilization which would be implanted among Greeks and Barbarians; among peoples who yet remained hidden in the womb of Eternity. And gathered around the Peace Table were the Twelve Apostles to witness, as if in rehearsal, the consummation of all dreams. It was the Table of the Last Supper. On the day following when all had been prepared, the Prince stepped to His Throne—the Throne of the Cross, and there in the indelible, Divine drops of His Precious Blood signed the Peace which ended our unjust warfare against God; which won from the Eternal Father the smile of friendship. Two thousand years. We have lived to see that Great Peace treated as a scrap of paper. We have endeavored to witness the Prince of Peace neglected; His terms belittled! It is a sad recollection. Not that we are pessimistic, but the epoch—the new epoch—which our Premier tells us has arrived shall become no better than our pre-war epoch unless men acknowledge the teachings and obey the commands of the Divine Prince of Peace.

TEACHING TRUTH BY SIGN AND CEREMONY

I assisted recently in the capacity of deacon of honor at a Pontifical Mass. Now by way of digression, albeit I have just got started, I beg to call the reader's attention to the fact that I have begun with the first person singular. I have long desired to get rid of that cumbersome "we" that has been sanctioned by generations of editorial tradition; but, like the negro with the possum, I could not find a convenient opportunity. But when I took a look at the opening sentence of this article written in the conventional manner, I joyfully exclaimed "Eureka!" I said to myself: If I use the plural, which is the modus loquendi of the Holy Father and our Bishops on solemn occasions, people will think that having been under the shadow of the throne and consequently having got so much of the incense, I was beginning to arrogate to myself some of the apostolic privileges. So I decided then and there to adopt the more democratic and more convenient form of expression. Revenons a nos moutons—I beg pardon. That's the way with resolutions. Lest any one may suspect that I refer to my being appointed deacon of honor from motives of self-adulation, I hasten to state that poring over red print has never been a hobby of mine, that the wearing of lace and fine linen has no attraction for me, and that I do not pride myself upon my rubrical accomplishments. The master of ceremonies seemed to have been cognizant of the fact that I was not a rubrician, when he selected me for the post; he confided to me that all I had to do was to take off and put on the Bishop's mitre. To the ordinary man this may seem a very simple matter but the ladies will understand that it is not so very easy to put that formidable head dress on straight; have the lappets on the right side, and not dislodge the zucchetto. However I got along beau-

tifully, or at least I thought I did, for the master of ceremonies understood his business and took no notice of immaterial mistakes. He was not like the one of whom a layman once remarked: "That young man must be very clever, for he was telling all the priests what they had to do." While my duties left me much leisure I was too flattered to pray well and too much afraid of neglecting my aforementioned task to read my breviary. So I indulged in reflections suggested by the occasion. These reflections took this form. Do we give sufficient attention to ceremonies? Are our people sufficiently instructed in the religious significance of all that they see at High or Pontifical Mass or even at a Low Mass? While teaching through the ear are we neglecting that very important channel of instruction, the eye? In some European countries too much attention is perhaps given to ceremonies, and not enough to verbal instruction; but the reverse seems to be the case in many English speaking parishes in Canada. More eloquent than any panegyric of our Heavenly Queen is the crowning of her status in the month of May by innocent little ones, who, carrying in their arms nature's fairest children from "garden and hillside and woodland and vale," sing as they approach her shrine: Flowers are springing, birds are singing. The earth is bright and gay. Then let us weave a blooming wreath For Mary, Queen of May!

What communion in the hearts of sinners and what gratitude in the hearts of the just is aroused by the majestic ceremonies of Holy Week! The exultant note of Holy Thursday followed by the muffled bells, the silenced organ, the empty Tabernacle, the stripped altar and all the habiliments of sorrow remind us most forcibly of Christ's love for us and of the pains He suffered, Who was bruised for our iniquities and wounded for our sins. From the very exuberance of joy at the gifts bequeathed her by our Saviour on the eve of His passion the Church is plunged into the deepest mourning at the remembrance of the price that He paid. More effective than sermons in making the people realize that a Forty Hours' celebration is a foretaste of heaven, is the richness and beauty of the altar's decoration, the grandeur and solemnity of the ceremonies of High Mass, and a well ordered procession in which surpliced boys and little girls with veils and wreaths and flowers suggest that celestial company that follow the lamb whithersoever He goeth.

Thus, through the whole gamut of the joyful, sorrowful and glorious mysteries, does Holy Mother Church, by sign and ceremony, teach her children, young and old, learned and unlearned, the truths of our holy faith. Yet more, by this same means she wins their affectionate loyalty and holds them in the embrace of her maternal love.

NOTES AND COMMENTS

ATHENS, WHICH BY ITS VERY NAME calls up all that is most glorious in the history of ancient Greece, has, like Rome and some other capitals of antiquity, now become a modern city. It is not exactly a seaport but through the adjacent city of Piræus, little more than three miles away, enjoys practically all the advantages of being on the sea. Athens itself is situated towards the southern end of the principal plain of Attica: Piræus directly upon the Gulf of Egina, at the point where the Egean Sea merges into the greater body, the Mediterranean. Who that has given even a cursory study to the classics but has a soul attuned to the higher things of life, can resist the charm of that inward vision which has its source and centre in Athens and the Egean Sea.

THE PART Greece played in the late War, and the developments which must accrue to it under the new conditions, will have an important bearing upon the future of its national capital. It is probable that Athens and Piræus will in time become one city. The former has a population of 168,000, and the latter of close upon 100,000. The two cities were anciently connected by what were known as the Long Walls. The port of Piræus is capable of accommodating the largest vessels, with a depth at the harbor entrance of from 45 to 48 feet. During the year 1916, when commerce in the Mediterranean was at its lowest ebb, 2,658 steamers entered the port, most of

them under the Greek flag. Under restored peace conditions and the demand abroad, after five years' interruption, for Greek products, a great future awaits the twin cities. Nevertheless, over the inevitable passing of so much that was redolent of the glories of ancient Attica one may well utter a sigh.

WHILE INTERESTED individuals continue to insinuate charges of pro-Germanism against the Holy See, international revelations proclaim the reigning Pontiff as the truest advocate of peace and the disinterested friend of the oppressed throughout the War. In regard to Russia it is shown that even the Orthodox Russian Hierarchy turned to the Holy Father for succor under the distressing conditions of the Revolution. It may be remembered that the Orthodox Archbishop Silvester appealed from Archangel to the whole world and to the Pope in particular against the trials inflicted upon the Russian clergy by the Bolsheviks and recommending himself to the prayers of all Christian peoples. In response Benedict XV. addressed to him an affectionate letter of encouragement and took the only possible means of helping him by appealing to Lenin in his behalf. The latter's reply is said to show that the step inspired by the Pope's paternal charity was very necessary. Even the Bolshevik regime gave heed to the appeal.

ACCORDING to statistics compiled by the United States Bureau of Labor, farming is of all occupations the one most conducive to longevity. The average age of farm laborers is given as 68.5 years. Blacksmiths come next with an average of 55.4, and Masons and bricklayers with an even 55. These figures would seem to show that life in the open air, man's primitive way of living, is also his normal way. Evident corroboration lies in the fact that the average grades down from the figures given to 36.5, applying to office men, an occupation which has largely grown out of modern commercial developments. Do not these statistics point inevitably back to the land?

CHARLES H. MAYO, the well-known Minnesota physician, may have immortalized himself by his recent deliverance in regard to the services of specialists. "Only the extremes of society," he says, "the rich and the poor, are able to benefit by the specialist—the rich because they can pay the price, the poor because they can count upon expert aid in the name of charity. But for the vast intermediate class his services are out of the question."

IN THESE words Dr. Mayo places his finger upon one of the weakest spots in modern civilization. While much is heard of the evils under which what are known as the Laboring Classes suffer, Dr. Mayo's "vast intermediate class" has to shoulder its burden in silence. The complexity of modern affairs and the institutions which have developed in consequence are at the root of the evil. From the great middle class come the men of achievement in all nations, yet that same class, unorganized, and self-respecting, have not only to bear the nation's burdens, but are excluded from the very benefits for which they themselves are mainly responsible. Here is a subject worthy the study of economists and philosophers.

STRANGE HOSTILITIES

When Mr. Philip Gibbs, the noted war correspondent, returned to Britain after his visit to America he made an unflinching statement: "It is no use blinking the fact there are many strange hostilities toward us. And I am absolutely convinced that we shall never get a full and perfect measure of American friendship and understanding until the Irish question is settled and until we have granted Ireland the measure of self-government which her people desire." Mr. Gibbs speaks with remarkable insight, considering how brief was his stay among us. He errs only in a detail, one that is a characteristic British failure. Why should these American hostilities have been thought strange? That carries the suggestion that they are not reasonable. Perhaps it is utterly futile to expect that any Britisher can be made to see eye to eye with us. There would have to be, first of all, a concession that perhaps the British eternally fall short in their attitude toward Ireland. And that is a confession beyond most English men. It is the very stubborn refusal of Britain to entertain even a suggestion of examining its own conscience, so far as Ireland is concerned, that begets not a little of the "strange" hostilities toward her.

This British intolerance cropped up in an unexpected and, incidentally, in what proved to be other than a very comfortable quarter. Only one motion was carried through the convention of Labor over executive objection. That concerned the granting of Irish freedom. The executive objection, mindful of the rationality of the chairman, Mr. Gompers, is easily interpreted. The intolerance was characteristically British. Possibly the British know there is no argument to withstand the justice of the Irish contention. Nevertheless, were the concession once made to discuss the Irish question before an impartial court, the first step of progress would have been taken. Until that time the American hostilities will exist, though the British persist in calling them "strange."—New World.

TEMPORAL POWER OF THE POPE

A timely article on "The Temporal Power of the Papacy," which Senator Sherman would have done well to read before he made his ignorant and vicious charge that the Holy Father claims temporal sovereignty of the world, appears in the current number of the Atlantic Monthly. The Ave Maria calls attention to the fact that the author of the Atlantic article is Mr. L. J. S. Wood, Rome correspondent of the London Tablet, and an important critic and acknowledged authority on the Roman question. Promising that President Wilson's visit to the Pope and other present day facts have induced many persons to believe that there is at last a chance of the Roman Question's being settled, Mr. Wood says: "The subject seems to divide itself easily into three parts: the Past, the Present and the Future. The Past is 1870, when the 'Roman Question' came into being. The Present must cover the changes in the situation that have come about during the past forty-eight, and particularly during the last four years. The Future involves a study of possible relations between the Holy See and Italy and the world, with the abnormal position of the first named regulated and the 'question' dead."

"But when we come to consider the controversy between Italy and the Holy See and Catholics, we find that far more important than the material occupation of the temporal possessions of the Pope is the resultant question of the liberty and independence of the Holy See. That is the real crux. The Papacy, the Pope, the Church, the Holy See, can live without this or that particular piece of territory, but the Supreme Pontiff must be possessed of complete liberty and independence, effective, apparent to the world, and satisfactorily guaranteed. "For many years this side of the question was generally disregarded; yet it is the one that really matters. The facts of the material occupation were under men's eyes, and to most people the whole question was summed up in the phrase 'Temporal Power.' If, however, it is to be understood, there must be a realization that Temporal Power was not an end in itself, but a means to an end; and that end was the liberty and independence of the Holy See. "The Catholic contention may be summed up thus: The Pope must be free and independent; he is Sovereign Pontiff, and can not be a subject of anybody. Dr. Mayo has, too, an effective and apparent guaranty of that liberty and independence. Divine Providence gave him what is called 'Temporal Power'—possessions, armies, the attributes of civil sovereignty—and for a thousand years these served as guaranty. Now Italy has taken these away; the Pope is not free and independent; even if he is shown to be so on paper, there is really no effective and apparent guaranty. "The Government of Italy replies at once: "There is, there is the Italian Law of May 13, 1871, better than any guaranty the Papacy has ever had; the best that could possibly be devised for it. "Men break into your property, take forcible possession of your house and grounds, except one room to which you have retreated. They tell you that you may continue to enjoy possession of that room, and offer you an annual sum of money for its upkeep. The room and its furniture are 'inalienable'; you have no right to dispose of them; but the new owners of the property will not take possession of them, though they may some time 'undertake the expense of providing for the maintenance of their upkeep.' "That is, rather, crudely put, how Catholics interpret the Italian Law of Guarantees; and the conclusion they draw from it is that it gives the Pope, not the position of a sovereign, but that of a tenant at will of the King of Italy. Neither the law nor the money has ever been accepted by the Pope, and the latter 'goes back every six years into the Italian treasury. "The most interesting portion of Mr. Wood's paper is, of course, that which has to do with the future. Not all, presumably, will agree with his views or with the expediency of their adoption by the high powers whom they immediately concern; but none will deny that they embody both actuality and plausibility. "Before writing, 'It will be well to eliminate the impossible,' the old let it be said at once that the old 'Temporal Power' is dead. Theoret-

ically, or at least I thought I did, for the master of ceremonies understood his business and took no notice of immaterial mistakes. He was not like the one of whom a layman once remarked: "That young man must be very clever, for he was telling all the priests what they had to do." While my duties left me much leisure I was too flattered to pray well and too much afraid of neglecting my aforementioned task to read my breviary. So I indulged in reflections suggested by the occasion. These reflections took this form. Do we give sufficient attention to ceremonies? Are our people sufficiently instructed in the religious significance of all that they see at High or Pontifical Mass or even at a Low Mass? While teaching through the ear are we neglecting that very important channel of instruction, the eye? In some European countries too much attention is perhaps given to ceremonies, and not enough to verbal instruction; but the reverse seems to be the case in many English speaking parishes in Canada. More eloquent than any panegyric of our Heavenly Queen is the crowning of her status in the month of May by innocent little ones, who, carrying in their arms nature's fairest children from "garden and hillside and woodland and vale," sing as they approach her shrine: Flowers are springing, birds are singing. The earth is bright and gay. Then let us weave a blooming wreath For Mary, Queen of May!

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