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language in which the inhabitants transacted their affairs, public and private, "might share in the future destiny of the Italian provinces of the Austrian Empire." This was not exactly the same thing as expressing a hope that Dalmatia might always form part of that Empire, but it was not overtly a declaration of disaffection. Or they might take up a cry, already uttered by Dalmatian Croats opposed to union with Croatia, for "Dalmatian autonomy," leaving it to be understood that though they would not have union with Croatia at any price, they would be content with autonomy under the Hapsburg Crown, i.e., with a status similar to that which the Sultan conceded to Wallachia after the Crimean War.

The interests of the Hapsburg Monarchy were deemed to require the continued separation of the Croats north of the Dinaric Alps from those to the south of that mountain-range, and, therefore, the Imperial Government, without exactly bidding the Unionists refrain from their clamour, opposed and frustrated their agitation by taking no action in their favour. Meanwhile, the Italian ascendancy in Dalmatia continued.

In 1866 Austria was involved in war with Prussia and Italy. Her defeat by the Franco-Italian alliance of 1859 had caused her the loss of Lombardy, and might also have caused the loss of Venetia, if Napoleon the Third had been loyal to Victor Emmanuel in the peace-negotiations at Villa Franca. In the war of 1866, Austria defeated the Italians at Custozza, but that victory counted for nothing against the fearful overthrow at Sadowa, which

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opened the road to Vienna to the Prussians. Austria now had to abandon Venetia, though she still retained Trieste and Istria, and, of course, Dalmatia.† The Italo-Dalmatians were naturally elated over the union of Venetia to the Kingdom of Italy, and the progress of Italian unification. The restoration of Venice to Italian rule seemed to be a sign of their own destiny. Austria now decided that the Italian ascendancy in Istria and Dalmatia must be brought to an end.

On the first of December, 1866, an Imperial ordinance was published, making a knowledge of the Croatian language obligatory for all persons employed by the Government in Dalmatia. From that time forward, until the breakup of the Hapsburg dominions, the Austrian government sought steadily by various devices to discourage and depress the Italian and Italianate Slav subjects. Meanwhile, under the compromise into which the Hungarian leaders, taking advantage of the weakened position of the Austrian Emperor, manoeuvred him in 1867, Croatia was annexed to the reconstituted Kingdom of Hungary, and delivered over to Magyar nationalists to be "Magyarized." A noble return to make for the loyalty displayed by the Croats when the Magyars rose in rebellion, nineteen years before! But while the Austrian Government abandoned the Slavs of Croatia to the tender mercies of the Magyars, it employed the Slavs of Istria and Dalmatia as agents of its anti-Italian policy. While the Italians of those provinces were in various ways harassed and repressed, Slavs were favoured, promoted and subsidized.

No doubt the Austrian authorities hoped to make life so miserable for the Italians in their Adriatic provinces that the victims of the political persecution would leave the country. The Italians, however, were still numerous in the province when the great war began, and the end of the Austrian monarchy drew nigh. And if Austrian oppression, instead of eliminating the Italo-Dalmatian, only kindled sevenfold his yearning for union with Italy, Magyar oppression failed to subdue the Croat, and called into life the Yugo-Slav movement. Furthermore, the favoured Slavs of Dalmatia appear to have been by no means deaf to the "call of the blood" from the harassed Slavs of Croatia and Bosnia.

The accusation brought against Italy by the Yugo-Slavs is that her imperialist ambitions bar them from free access to the Adriatic. They claim Dalmatia as a country, the larger part of whose population for centuries past has been Slavonic. Italy's purpose, they believe, is to make the Adriatic an Italian Gulf and to denationalize the Slavs inhabiting the territories forming its eastern coast.

On the other hand, Italy claims that the cities of the Istrian and Dalmatian coast-lands and islands, the seats and strongholds of all civilized and refined existence in those regions for two thousand years, were originally Roman, that is to say, Italian creations, and that they were saved from the Turk, one of the worst enemies that European civilization ever has known, by Venice, that is, by an Italian power. Again, the possession

*Bismarck, who dominated the whole situation created by the Prussian victory at Sadowa, would not have consented to the separation of Istria (let alone Dalmatia) from the Austrian Empire. He was looking ahead to a time when Austrian friendship, or at least neutrality, would be useful.

†Gladstone and Asquith proposed to deal with the Loyalists of Ulster in much the same manner.

of the Dalmatian coast-land and islands is of vital importance for Italy, for they provide naval bases which might be utilized with fatal effects upon Italian well-being or even Italian independence by a hostile power. Yugo-Slavia may be as profuse as it is possible to be in giving assurances that access to the Adriatic is not sought for the purpose of assailing Italy. But, as Bismarck said, one cannot see the faces of the cards held in Destiny's hand. Italy must take security for her future, and that means the strenuous assertion and enforcement of her claim to Dalmatia as an Italian land.

The question between Italians and Slavs appears to be clearer and more susceptible of a speedy settlement in regard to Istria than it is with regard to Dalmatia. Trieste and Istria, by geography and history alike, are Italian.* Civilized life in Dalmatia is Italian nevertheless, the hold that the Slavs have had of the Dalmatian inland is testified to by the fact that "Schiavonia" was in former times an alternative Italian name for Dalmatia. The Slavs aspire to free access to the Adriatic, and to an existence independent of Italian authority and power. The Italo-Dalmatians aspire to union with Italy, and Italy desires the possession of Dalmatia—coast-land, islands and inland—for the defence of her own position. An equitable settlement of the dispute must take all these things into account, but an equitable settlement cannot be arrived at if both sides insist on pushing their claims to their extreme limits.

The statesmen of Italy and the leaders of the Yugo-Slavs might do well for themselves and their several nations, if they would read, mark, learn and inwardly digest, the "Merchant of Venice." The very title of the play is an omen.

*Italian was the language of the Austrian Lloyd mercantile fleet, the headquarters of which were at Trieste.

THE LORD'S PRAYER.

(Continued from page 524.)

there, it has to be wrought out. Workmen are gathered, they receive their instructions, and go to work. And the work of each is essential, no matter how humble it may be. It may be said that the question of every man on the job to the planning and guiding mind is, "What is your will that I may do it?"

Now all Christians have some idea of the Kingdom of God. The vision means something. How much it means depends on the degree of reverence they possess; and just as the vision is real there springs out of it the individual's purpose in life.

These factors of reverence, vision and purpose, of course, underlie all aspects of life. They are fundamental; they are along the lines of human nature. Jesus recognized them and connected them with the most significant facts for significant living. He connected them with God. Reverence at its best is but a recognition of God and of His purpose for the world which gives not only the most adequate vision of the world, but also a purpose for each by means of which each finds his real achievement in life. And here we have a real philosophy of life, because not only do we find the ultimate purpose of living, but we also find its explanation and our relation to that purpose. All factors are taken into account if we assume that such a philosophy can be apprehended only by Christians, those who have grasped the significance of the Atonement.

(To be Continued.)

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