

importing Old World methods into a country which detests the kind of argument which results in broken heads and jaws. But a man who in this age attempts to stir up race prejudice and revive race antagonisms must not complain if he evokes the meanest passions of men and suffers from their violence. Knocking a man down for expressing opinions with which we do not agree is a survival of savagery, but it is precisely this stage of development to which Ahlwardt and men of his type appeal when they endeavor to excite antagonism against the Jew. Ahlwardt, the Jew-baiter, is an anachronism. There is no place for him in this civilization or on this continent. Such an agitation as he is conducting depends for its success upon the presence of a very ignorant population, and that population Ahlwardt will not find in America. He has suffered violence, not at the hands of Americans, but at the hands of those men whom he is traducing. The violence is greatly to be regretted, but, so far as he is concerned, the most rudimentary consistency will keep his lips closed. He has evoked that which has befallen him.



Interest in the Turkish provinces in Asia Minor has centered during the past week in the case of Mr. George P. Knapp, a missionary of the American Board at Bitlis. In the confusion of contradictory statements which have followed one another morning and night only one fact seems to be perfectly clear, and that is that the Turkish authorities have expelled Mr. Knapp from Bitlis on a charge of exciting sedition, and that the missionary was obliged to leave in such haste that he was unable to take his family with him. Mr. Riddle, the Chargé d'Affaires at the United States Legation, at once made a vigorous protest against the action of the Government, and threatened to sever diplomatic relations unless the order of expulsion was revoked. The utmost concession, however, which the Turkish authorities appear to have granted was their promise to put Mr. Knapp in the hands of the American Consul at Alexandretta. It is believed in many quarters that this is the first step toward a general expulsion of missionaries from these provinces, and that Turkey is now feeling her way, and has taken this action for the purpose of sounding foreign opinion and discovering how far she can go. Editorial comment on the general situation is made in another column.



The death of M. Tricoupis, whose portrait appears on the first page of *The Outlook* this week, removes from European politics a very striking and interesting man, and from the politics of Greece the foremost and soundest of native statesmen. For many years past Italy has been governed by two men—the present Prime Minister, the Marquis di Rudini, and Signor Crispi; Spain has been governed by Canovas or Sagasta; in like manner the fortunes of Greece have been in the hands either of M. Tricoupis or of M. Delyannis, the present Premier. These two statesmen represented widely different views of policy. M. Delyannis has much more of what is commonly known as national ambition. That is to say, he stands for a showy policy, for pan-Hellenic aggrandizement, for a larger army, a larger fleet, and a more aggressive attitude towards Turkey. It has happened, therefore, as it always happens when such a policy is carried out, that whenever M. Delyannis has gone out of office he has left a deficit in the treasury and a considerable increase of the national debt of a country which has been for some time past on the verge of bankruptcy. M. Tricoupis, on the other hand, has insisted upon the further development of the country

along both industrial and political lines before attempting to take a more prominent position in European affairs. If his policy had prevailed, Greece would have attained a higher internal organization and practiced an economy which would have indefinitely postponed, if not absolutely averted, the present disastrous condition of Greek finances. M. Tricoupis was a man of strong convictions, resolute will, unblemished personal integrity, and a solid and far-sighted view of the needs of his country. It happened to him, therefore, as it must always happen to such a man, that he was at times extremely popular, and at other times an object of popular hatred and distrust. People do not like the application of clear, clean common sense to national affairs at all crises. M. Tricoupis was not only a man of remarkable ability, but he had had rare opportunities for acquiring the kind of education which a Greek Premier ought to have. Like Mr. Gladstone, he was not popular at court. His speech was too frank, his attitude too independent. He was not without his faults, but in losing him Greece loses its foremost man.



In the modern revival of the ancient Olympian games American athletes have acquitted themselves worthily, and have won in fair competition many of the most important prizes. The more cordially, therefore, can we all recognize the supreme fitness of the fact that the twenty-six-mile race from Marathon to Athens (over the route by which the news of the defeat of the Persians was brought) should have been won by a Greek peasant. The contests, as a whole, have been, we judge from cable accounts, successful both as an international athletic meeting and as a picturesque suggestion of the memorable ancient festivals. For sensible and practical reasons, there has been no attempt to reproduce very closely the old Olympian scenes. Fifteen centuries have elapsed between the present so-called 776th Olympiad and its last predecessor. Naturally there is some incongruity to the scholar who reads in his daily newspaper cabled accounts of bicycle-races, shooting-matches, and stop-watch records, all couched in modern sporting terms, and thinks of the religious solemnity of the Olympian games of ancient Greece. Yet the stadium at Athens—Olympia itself was obviously impracticable for the purpose—must have been no mean substitute for its prototype. It was built on the site of Athens's ancient stadion, at a cost of over \$100,000, through the munificence of Georgius Averoff, a Greek merchant of Alexandria; it has the lower courses of seats laid in marble, will seat 30,000 people, and incloses a course 670 feet long by 109 feet wide. It is hoped that in it may be witnessed regular annual national contests, and that it may incite the modern Greeks to that love of activity and endurance which their ancestors possessed in such a splendid degree, but which, truth to say, is somewhat lacking in the descendants. In the stadion and on the slopes above it from fifty to a hundred thousand persons were gathered last week. The King of Greece and his family and court, titled and famous visitors from many countries, the citizens of Athens, travelers in search of the novel and the picturesque, and thousands of the common people looked on while representatives of many nations strove in fair and courteous emulation for the mastery and for the wreaths of olive made (it is asserted) from leaves taken from the self-same grove whence came the wreaths with which the victors were crowned when Phidias's gold and ivory statue of Zeus still stood in the Olympian valley, and when the heralds of the international truce to be observed during the games journeyed almost to the ends of the then known world inviting contestants and guests.

True Americanism!

There are in this country a class of renegade Americans who sometimes venture to criticise National habits, manners, opinions, and attainments, instead of loyally declaring on all occasions that everything American is the very best of its kind in the world, and that effete and outworn Europe has nothing to show at all comparable with it. It is true that Emerson said that "our friends are those who make us do what we can;" implying, of course, that they serve us most loyally who do not give us lying flattery, but who constantly urge us to do our best. It must be remembered, however, that Emerson was an American who had been corrupted by contact with other races. He had lost touch with true Americanism. He actually thought we still had lessons to learn in this broad and glorious land, with its teeming prairies, its school-houses shining like lights across the richest continent in the family of continents, its great cities, so clean, wholesome, beautiful, and perfectly governed, inhabited by the noblest race of freemen the sun ever shone on! Emerson's contact with the thought and art of Greece, India, and other old and exhausted countries had so disintegrated his patriotism that he actually thought it loyal to feel pained when low standards were set up and vulgar things said and done in this country! And he had so completely lost sight of real love of country that he sometimes spoke very plainly about American manners and principles, and urged people to mend their ways. Lowell was another of these misguided and corrupted Americans who confuse love of country with a certain kind of idealism, and who feel ashamed of their countrymen when vulgar, low, and dishonest things are done. There are, we are pained to observe, many others of like views and sympathies; men who, for some reason, are impelled to see things as they are in their relation to so-called principles of morals and taste, and who cannot lie as a matter of patriotism.

There is need of definite action to preserve pure Americanism in this country. We need, in the first place, to make it clear that a true American cannot have ideals; he must harbor no foolish notions about making free government synonymous with pure, efficient, and able government. He must accept things in America as they are, and declare, on all occasions, that the world has never seen anything so perfect before. The more cheap and vulgar a thing is, the more passionately must he declare that it is the choicest product of a faultless civilization; the more subversive of all true freedom a thing is, the more unqualified must be his declaration that it is liberty incarnate. He may live in a city ruled by an oligarchy of thieves, and in a State which is helpless in the hands of a boss; but he must never permit himself to recognize the fact that a city like Berlin is ruled honestly, justly, intelligently! Is not Berlin under the rule of an Emperor? Away with those base Americans who are so unpatriotic as to think that Berlin or Paris or Birmingham are better governed than New York, Boston, or Chicago are, or have been in the recent past! Facts? What are facts to the true American, who loves his country more than truth itself!

We need, in the second place, to protect our young people against all foreign influences. American boys and girls have, unfortunately, a passion for knowledge; they want to be educated. But education is the very thing we must withhold from them; for education is fairly saturated with foreign influence. There is the Bible; that is of Hebrew origin, and there are many things in it which are subversive of American habits, aims, and conditions. It is, indeed, a shameful thing that we have tamely taken a relig-

ion of foreign origin instead of making one for ourselves. Then there are the classics in all languages—Æschylus, Plato, Marcus Aurelius, Virgil, Dante, Shakespeare, Goethe—every one of them foreigners! Then there are the textbooks in science, philosophy, history, philology—almost all of them written by foreigners. It is disheartening to find how subservient we have been to a past which was entirely in foreign hands! We must stop educating our children; we must never let them visit Europe; we must wall ourselves in from all contact with the world. True Americanism will cost something; but if we can really bring it to full bloom we shall produce something the like of which has never been seen before.



American Interests in Turkey

These interests are not only unjustly threatened; they have been already outrageously attacked. The attacks are part of a deliberate purpose to destroy all American interests in Turkey and drive the resident Americans from the land. These interests are, it is true, of a purely philanthropic and benevolent nature. The motive of those who support them in this country, as well as of those who carry them on, is simply one of helpfulness—directly to the various races reached, and indirectly to the Ottoman Empire which rules over them all. But this ought to be a reason for their more vigorous defense—certainly not for abandoning or slighting them.

The extent of American interests imperiled is far greater than most uninformed Americans imagine. Their development has absorbed the life-energy of five hundred and fifty trained and carefully selected American men and women, and has covered a period of seventy-five years. There are about two hundred and twenty-five Americans now engaged in these enterprises. From the first, about ten million dollars, accompanied by good wishes and prayers and sacrifice, have been given by the American people for this work. They still contribute nearly a quarter of a million annually, and would gladly continue to do so.

This expenditure of men and money has been greatly influential in indirectly stimulating progress along every line in Turkey, and has also brought forth large direct results. The number of copies of the Scriptures, in various languages, entire or in part, circulated in Turkey since 1821 is about three million, and of other books and tracts about four million. Weekly and monthly newspapers have been published in Turkish, Arabic, Armenian, Greek, and Bulgarian. Churches (or at least regular preaching) have been established in nearly four hundred and fifty places, at which the average congregations have reached forty thousand. The number of schools of all grades, including five colleges, is six hundred and twenty-one, with twenty-seven thousand four hundred students. There is a well-equipped American Medical School and Hospital at Beirut, and American physicians throughout the land treat yearly many thousands of patients at a nominal sum, very often gratuitously.

These are the interests which Turkey is bent on uprooting, first, because the Turk, incapable of progress himself, is unwilling that his Christian subjects should advance, lest they escape from his control; and, second, because he does not wish to be embarrassed by intelligent foreign witnesses of his cruelty and corruption. The opposition has been gradual, but constant and increasing. First, the censorship of the press, both as regards papers and books, was made more arbitrary and severe. Then for a Mohammedan child to attend a Christian school was declared a crime.