

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.

Next, many schools were closed, and no new ones allowed except by permit from Constantinople, which it was impossible to get. Even repairs on schools and churches are not permitted. No exception was made in favor of the sacred office of the physician. The American diploma of Dr. Grace N. Kimball was taken away on the pretext of having it approved, and then her great medical work among the poor women and children of Van was stopped, even the drugs being sealed up, lest the Christians might be benefited and foreign influence increased. In January, 1895, the situation was known to be so serious that Congress authorized the establishment of United States Consulates at Erzerum and Harpoot. Able and trained officials of the State Department were sent out from this country to fill these places last July, but on their arrival the Sublime Porte simply refused to recognize them or allow them to proceed to their posts, which they could easily have reached. By their presence they would probably have prevented the outrages upon Americans which were soon to follow.

Such was the situation previous to the outbreaks of last fall. The effort was then made, in connection with the massacres, to so intimidate the missionaries as to drive them from their homes, their work, and the people who clung to them for protection. But the only American that they succeeded in scaring was the Envoy Extraordinary and Minister Plenipotentiary of the United States at Constantinople. He exhausted every effort to get them out of the country, but, to their credit be it said, not a man or woman yielded. Finding that they would not run away, Mr. Terrell became very active in demanding protection for his fellow-countrymen at their posts, and this the Sultan readily provided, as he did for all other foreigners, in order to avoid serious complications with their governments. But during the massacre at Harpoot the opportunity was improved by the Turks of taking another step forward, in plundering and burning eight of the buildings belonging to that great center of American activity. This outrageous act was clearly done with government sanction, for both artillery and infantry participated in the attack. It was an experiment to ascertain the temper and the policy of the United States. Emboldened by the successful destruction of the plant at Harpoot, the Seminary at Marash was also set on fire by soldiers a little later. But in neither case has the United States taken such prompt and vigorous action as the case demanded. Nearly five months have been allowed to elapse, but not one cent of indemnity has yet been obtained, and it is not understood that the punishment of the guilty officials has even been demanded.

The methods of the Porte are shown in the recent report of the recall of the Turkish Minister at Washington. This could not be for any fault of his, for he has been very successful socially and as a Turkish press-agent, which are his principal functions. It was simply a clever move of the Sultan to still further mystify and embarrass the authorities at Washington, in the hope of anticipating and checking any more vigorous policy on their part in connection with the return of Mr. Terrell.

In such a crisis both prudence and principle demand a bold, unflinching course. The Turk cannot be conciliated any more than the tiger; but he can be cowed. He will not yield to argument or entreaty, but he will yield to force the moment he sees that it will be resorted to if necessary.

The issue is perfectly clear; and it ought not to be confused. It is not whether foreign missionary work is beneficent or otherwise. It is not whether a call for armed protection by or on behalf of the missionaries is consistent with the teachings of Jesus Christ. With neither question has the Government anything to do. If, under our treaties with

Turkey, or under international law irrespective of treaties, the American missionaries are pursuing a lawful business in Turkey, it is the duty of our Government to protect them, and if necessary to spend its last dollar and call out its last soldier for that purpose. And it is its duty to afford such protection, without waiting to be asked. "I am an American" should be as much a safeguard in the nineteenth century as "I am a Roman" was in the first. The Outlook has no sympathy with pseudo-Americanism. It is opposed at all times to the defiant and warlike spirit. But, whatever the vices of Americans, they are not cowards; and if the country has to choose between the cowardly policy that palters and dallies and compromises with the unspeakable Turk, and the even Quixotic bravery which rushes in to defend the American flag and name from imaginary slights and humanity at large from real or fancied wrongs, it will prefer the second as the lesser crime of the two.

In the name of America, and in the interests of its sacred honor, we demand of our Government a far more vigorous policy than it has thus far shown in defense of American life, property, and rights in the land of the Crescent.



The Salvation Army Schism

We give on another page the salient features in the Declaration of Independence of Commander and Mrs. Ballington Booth. It was right to make such a Declaration. It should have been made at the time the Volunteers were organized. By that organization the Booths appeal to the American people for support, and the American people have a right to know why they should support the Volunteers.

The gist of this Declaration has been anticipated by The Outlook. The Army has broken in pieces because it was an autocracy, administered in an autocratic spirit. Such an organization is, in our judgment, foreign to the spirit not only of our country but of our age. If the Salvation Army learns the lesson which this schism has taught, and is henceforth administered in an unautocratic and free spirit, if liberty of administration is given to its departmental commanders in details, and their counsel is taken in matters of comprehensive importance, it may have a long life of usefulness. If it does not learn this lesson, either this schism will be followed by others, or its Commanders will be men and women without self-respecting ability, and it will fail for that reason. If the Booths carry a like autocratic spirit into the Volunteers, that body will fail; if they concede to their subordinates the same liberty in administration which they have claimed for themselves, it may well prove a useful addition to our religious organizations.

We do not well see how any American can doubt the right of the Booths to withdraw from the Salvation Army if they found its autocratic organization so administered that, in their judgment, its Christian usefulness was imperiled and impaired, and no protests were available to secure a change in policy. Nor do we see how any Protestant who asserts the right of Luther to organize a new Church when he withdrew from the Church of Rome, or any Puritan who commends the Puritans for starting a new Church in protest against the autocratic methods of the Church of England, or even any Salvationist who thinks General and Mrs. Booth had a right to leave the Methodist Church and start the original Salvation Army, can consistently deny the right of Mr. and Mrs. Booth to start the Volunteers. All that Christian charity demands is that both organizations should be carried on