

traordinary specimen of dialectics." The decision of the Commission proved that the Commission was unauthorized to formulate an opinion on the deportation of the Patriarch. The very arrangement for deportation was meant to apply to Greeks under Turkey's rule. So much in answer to The Outlook's statement that "one might suppose from this incident that Constantine was a foreign intruder into Turkey."

In representing Turkey's action as part of her extreme nationalist and anti-religious policy, The Outlook made three statements: one, that a menu in Constantinople may not be printed in French; two, that a letter to be sent by post must be addressed in the Turkish language; and, three, that the name Kirk-Kilisseh was changed to get rid of the very word for "churches" incorporated in this place name. All three statements are erroneous. Menus are printed in French. (In evidence a sample menu is inclosed with the former Ambassador's letter.) Letters are addressed in other languages than Turkish. (In evidence are submitted the envelopes in which the former Ambassador's manuscripts have reached The Outlook.) And the elimination of the word for "churches" was not on account of its religious connotation, but because of the Greek associations of the word.

Finally, Turkey's action in these matters have their counterpart in the effort of the United States to keep out "Japanese and Chinese on racial, economic, and cultural grounds."

### *Turkey in Court*

**T**HUS can be stated the answer of A. Rustem Bey to our comment on his article. We cannot hope to have stated his case as he would have done in the same space; but we have tried to do so, and hope that A. Rustem Bey himself will feel that we have approximately succeeded. We shall try to be equally terse in our comments.

First as to those matters that are of least significance, the evidence of the menu and the envelopes is sufficient to convince us that our original statements, made on what we believed to be sufficient authority, were at least inaccurate. These, however, we made simply to illustrate the extreme nationalist attitude of the present Turkish Government, concerning which we do not believe there is any room for doubt. We did not sup-

pose, by the way, that letters would have to be addressed in Turkish if they were mailed to foreign countries. As to the reason for the change in the name of Kirk-Kilisseh, A. Rustem Bey notes what is perhaps a contributing cause; but it seems to us nevertheless clear that the real cause of the change was the anti-religious feeling.

To many Turks the nationalism and the antipathy to religion characteristic of the Turkish Government will seem to be virtues. That an anti-religious Government should be bloody is not surprising. It has been so in Russia; it was so a century and a quarter ago in France.

It will be difficult for the Turkish Ambassador or any other apologist for Turkey to persuade most Americans that the Greeks and Armenians are really ultimately responsible for the Turkish massacres of Armenians and Greeks, or that the Greek army deliberately set afire the Christian quarters of Smyrna. There was no confusion in our minds as between the events of 1919 and those of 1923. The horrors of 1923 in Smyrna are not yet sufficiently past to have been easily forgotten.

On the interpretation of the decision concerning the deportability of Constantine (and on that matter we went to the French text of the decision) we believe that A. Rustem Bey is mistaken. It seems to us obvious that the effect of the decision of the Commission was to remove Constantine from the category of deportables. That Turkey has nevertheless proceeded with her policy of affronting the Christian peoples in the Near East is an indication, not, as it seems to A. Rustem Bey, of the correctness of Turkey's course, but of the weak-

ness of divided counsels among the Allied Powers.

To excuse Turkey for carrying out her nationalistic and anti-religious policy of slaughter and massacre on the ground that other peoples have soiled their hands with the blood of the innocent is to acknowledge the fact of Turkey's guilt. The bad example of the French terrorists a century and a quarter ago or of the British at Amritsar in these times furnishes no excuse for Turkey. By as much as the French terrorists or the British in India approached the bloody cruelty of the Turks, by so much are they to be condemned. Turkey, however, so far occupies a place of pre-eminence in that respect among modern nations. Moreover, the French revolutionists did not appeal to the public sentiment of the world for justification of their course. They did not earn the contempt as well as the horror of mankind. Furthermore, such instances as A. Rustem Bey cites can hardly be called a systematic and habitual method pursued officially by any government as has been the case with the massacres carried out by Turkish authority repeatedly for generation after generation. That a plaintiff such as Turkey appearing before the court of the world's opinion must come into the court with clean hands is not a bit of sentimentalism, as A. Rustem Bey seems to think, but, as those who are acquainted with the processes of English law should know, is an established rule of equity and is based on sound principle. If Turkey is attempting to emerge from what A. Rustem Bey calls "a back seat in the ranks of civilization," she will not be aided in her effort by any condonation of her crimes.

## Young Pioneers

By LAWRENCE F. ABBOTT

Contributing Editor of The Outlook

**T**HE newspapers report that the transatlantic steamers are crowded with American travelers going to Europe. If the laboratories of physiological psychology had an instrument for measuring the pleasurable sensations of these travelers, it would be found, I venture to say, that all of them put together could not equal the joyous anticipations of a certain party of high school students from New York City who, while this article is being written,

are making their first visit to foreign shores.

When the good ship Suffren, of the French Line, pushed out from New York harbor on June 30, it carried a group of ten young pioneers who are going to France on a journey of exploration as adventurous to them as any of William Beebe's voyages in tropical seas can be to him. They mean to discover what of human culture the beautiful and historic country of France has in store for the

students of the high schools of New York City.

Last winter the Franco-American Branch of the American Good Will Association, which was organized to promote a better understanding in the fields of education and industry between the people of France and the United States, conceived the idea of conducting some oratorical contests among the junior and senior high school students of the public and parochial schools of New York, the ten winners in these contests—eight from the public schools and two from the parochial schools—to be given four weeks of educational travel in France under suitable chaperonage and direction. The authorities of the public and parochial schools entered into the plan with enthusiasm. A committee of which Dr. John H. Finley, formerly President of the College of the City of New York and Commissioner of Education of the State of New York, was chairman, selected "The French Pioneers in America" as the subject of the investigations and orations of these young American pioneers. No historian since Francis Parkman has made a more complete study of this fascinating subject than Dr. Finley, whose book "France in the Heart of America" is now recognized as a classic both at home and abroad.

Official announcement of the project was made last March in various school assemblies and classes to at least 250,000 students; and Mr. Frank A. Rexford, of the Board of Education, estimates that more than one hundred thousand students, aided and encouraged by their teachers, immediately and with enthusiasm plunged into a personal study of the subject of the orations. Letters of inquiry received by the Franco-American Branch from parents, friends, and teachers of the contestants indicate that at least half a million New Yorkers became actively interested in this historical enterprise.

The itinerary has been very carefully arranged to give these young pioneers the widest and most representative historical and æsthetic impressions, including a week in Paris and its environs, visits to other cathedral and university cities, an inspection of some of the battlefields, and motor trips through Normandy, Brittany, and the château country. In fact, the bill of fare is one to make the most *blasé* traveler's mouth water! The party will be accompanied and directed by Miss Jessie Carson, of

the staff of the New York Public Library, and by Professor Melvin E. Bassett, Assistant Professor of French, Princeton University.

After numerous preliminary and elimination contests in the individual schools, the final competitions were conducted before public audiences in three high school auditoriums, two parochial school auditoriums, and the auditorium of the Town Hall on Forty-third Street in New York. A number of distinguished citizens, both men and women, acted as judges on these occasions. As the finals were held in six different places and before six different groups of judges, it is a mere coincidence that five of the winners are young women and five young men, ranging from fourteen to nineteen years of age. The only limit placed upon the age of the contestants was that they must be high school students of the junior or senior grade. The five boroughs of the city of New York are Manhattan, Bronx, Richmond, Brooklyn, and Queens, and they are all represented by the ten pioneers who sailed on the *Suffren*.

The following is a list of the winners with a statement of their parentage, the schools they represent, and the subjects they chose for their orations:

Miss Hortense Basquin, of Richmond Hill High School. Age fourteen years. Subject: "The French Pioneers in America." Father born in Fourmies, France; mother born in Woonsocket, Rhode Island. In reply to a questionnaire submitted to all winning contestants, Miss Basquin writes:

"The idea of entering the contest appealed to me because of my own French ancestry, and because I am a Girl Scout I was interested in these first Scouts of America. As a result of my participation in the contest, I have acquired an increased respect for the foundation these pioneers laid for our friendship with France."

Mr. John K. Carroll, of De La Salle High School. Age sixteen years. Subject: "Marquette and La Salle." Father born in Ireland; mother born in California. In reply to his questionnaire, Mr. Carroll said:

"I entered the contest because of a keen interest in oratorical competition and public speaking. Through it I gained a greater appreciation of the work of the French pioneers and an immeasurable improvement in English expression."

Miss Ellen Gavin, of Washington Irving High School. Age seventeen years. Subject: "La Salle—The

Idealist." Father and mother both born in Ballinrobe, County Mayo, Ireland. Miss Gavin's questionnaire reads:

"I entered the contest at the request of the English Department and because of my desire to see France, having become greatly interested in her through my study of French. As a result I have gained a greater interest, enthusiasm, and sympathy for France and the French people."

Mr. Richard Lee Henderson, of Evander Childs High School (junior). Age sixteen years. Subject: "Faith, Courage, and the French Pioneers." Father born in Chattanooga, Tennessee; mother born in Anniston, Alabama.

Miss Loretta Hensel, of Bay Ridge High School. Age sixteen years. Subject: "The Acadians." Father born in Hanover, Germany; mother born in Brooklyn, New York. Miss Hensel says in her questionnaire:

"My reason for entering the contest was my interest in oratory, together with my sympathy for the French Pioneers in America. My study and work in this connection has aroused my interest anew and brought me into greater sympathy with the early settlers."

Mr. Archibald McPhail, Jr., of Evander Childs High School (senior). Age nineteen years. Subject: "The Jesuits in French Canada." Father and mother both born in New York City. The following is taken from Mr. McPhail's questionnaire:

"I first heard of the contest through an announcement made in our public-speaking class. As I was especially interested in oratory and thought the competition would be helpful, I decided to enter, with the result that I have gained, among other things, a greater self-confidence."

Mr. Max Newmark, of Brooklyn Technical High School. Age 17 years. Subject: "The French Pioneers." Father and mother both born in Russia. Mr. Newmark says:

"The subject, 'The French Pioneers in America,' was first made a regular assignment in our history class. Through the contest I have gained much historical knowledge."

Miss Eleanor Powers, of Newtown High School. Age fifteen years. Subject: "La Salle—Explorer of the Mississippi." Father born in Dayton, Ohio; mother born in Lebanon, Missouri. Excerpt from Miss Powers's questionnaire:

"My English teacher first told me of the contest and said she would be pleased if I would write something for it. I went into it because I wanted



the trip to France. I felt, too, that it would be an experience worth having and a stepping-stone."

Miss Irene Roth, of St. Angela's Hall. Age seventeen years. Subject: "French Pioneers." Father born in Brooklyn, New York; mother born in Philadelphia, Pennsylvania. Miss Roth, the winner in the Brooklyn Catholic final, says:

"I first heard of the Oratorical Contest through my English teacher, who requested me to gather material for my oration. I was interested in working in the contest because of my desire to win the trip to France. It has instilled in me a greater desire to know the history, customs, and language of the French."

Mr. Frank B. Smith, of Curtis High School. Age fifteen years. Subject: "Fathers of a New France." Father born in Augusta, Georgia; mother born in Atlanta, Georgia. Mr. Smith states in his questionnaire:

"I entered the contest largely because of my desire to see France and her wonderful people. The experience has encouraged me in public speaking, increased my interest in history, and afforded me considerable happiness over my anticipated trip to France."

If the spirits of Cartier, Champlain, La Salle, Marquette, Duluth, Tonti, and their comrades could look down upon this little band of adventurers, they

would rejoice to find that their toils and sufferings two and a half centuries ago in the wild, turbulent, and savage regions of the Northwest and the Mississippi Valley were not endured in vain. Who can examine the names of these young travelers and their reasons for entering upon the laborious work of preparing for their journey without being convinced that the public school is the greatest factor in the work of true Americanization? And who can read of this novel exploration, and imagine the deep and everlasting impressions of joy and wisdom which its participants will receive, without exclaiming, in the words of the "good, gray poet," Whitman, "O Pioneers!"

## Smoldering Fires

Editorial Correspondence from Dayton, Tennessee

By DIXON MERRITT

**I**T was the day of disappointments—Friday, July 10, at Dayton, Tennessee.

A crowd past counting was expected and, in some measure, prepared for. Yet, despite the presence of nearly 200 newspaper men from all over the country, there were fewer people in Dayton than ordinarily congregate there on the first Monday in the month, when horse swapping is to do and produce is to be trafficked in. For size it was an ordinary Saturday afternoon crowd in a Tennessee county seat town. Dayton was disappointed. The hotel that boosted its rates from \$3 to \$8 a day was hardly better off than the other one which held steady at the old rate.

Well-laid plans to make a martyr failed. John Thomas Scopes, the young high school teacher indicted for teaching evolution, was merely the defendant in a misdemeanor case. The act of glorious sacrifice had somehow become sordid—the mere doing of a thing which the actor had reason to believe was in violation of the law of the State which employed him. Those who had proclaimed the lighting anew of the torch of intellectual liberty held, for the moment at least, a sputtering sulphur match. They, naturally, were disappointed.

The great demonstration of popular interest in Fundamentalist religion was wholly lacking. The people even of the near-by counties—religious people, too, even as the Fundamentalists measure religion—did not think this thing vital enough to be worth cranking the Ford or harnessing the old mare. Except for

Bryan, the Fundamentalists were actively represented on the streets of Dayton only by a few pitiable fanatics who exhorted such little groups as would listen to them to believe and be saved from an awful hell, and by a lone old man, pathetic under the weight of his threescore years and ten, holding fast to his belief that the Anti-Evolution Society can save the world. The disappointment in the Fundamentalist camp was no less keen than in the other.

**T**HE two hundred newspaper men who had journeyed from most of the cities within the borders of the Nation, sent out to cover a big story and under the necessity of finding a big story to cover, were hard put to it, but, being used to disappointment, they bore it bravely and spread it over much space. But every one of them knew that there was nothing here which looked genuinely big. Nothing, certainly, of heroic size.

A few of us there were who, even after the issue shriveled and the actors stood revealed as Lilliputians, looked for the traditional dignity of a Tennessee court. We did not find it. Our only comfort was in the young State's Attorney of that mountain district, who, while showing no marks of exceptional ability, was big enough to handle the opening of this case in good, dignified court-room fashion. Neither Darrow pounding at him from the other table nor Bryan sitting dumb at his side disconcerted him. It was his job to present the State's case, and he simply went about it in a good and workmanlike

manner. We Tennessee newspaper men from outland cities who came home to the trial had our disappointment tempered a bit, but not removed.

Scopes—the central figure nominally, but actually hardly in the fringe of the picture—must have been disappointed, too, though he had no chance to express it. He was more completely overlooked than the bridegroom at the dress rehearsal for a wedding. He would have been left out of the motion pictures if Mencken of the "American Mercury" had not thought to maneuver him in. Nobody in the opening act of that show was thinking of the little high school teacher. Judge, imported lawyers, attending scientists, and Fundamentalists—every last mother's son of them was playing the star rôle.

I should like to get down to a Mark-like narrative of what occurred, but I doubt if I can.

**D**AYTON lies under Waldron's Ridge, near its northern end. It is a good little mountain town, more prosperous than most because it happens to be the center of one of the world's greatest strawberry beds. Its people are mountain people—which means, popular opinion to the contrary notwithstanding, that they are much like other people. A correspondent of one of the metropolitan newspapers expressed that fact when he said, "These flappers around here look exactly like New York flappers, only a little more so."

That is true of nearly all these people. Almost without exception, they are more