

ment. If, however, a different belief is held by those who regard themselves as wronged citizens of the District of Columbia, they ought to begin a frank campaign for an amendment to the Constitution of the United States to take the right of legislation for the District of Columbia out of the hands of Congress and to place it definitely elsewhere.

The Juilliard Musical Foundation

TWO weeks ago we printed an article by Charles Henry Meltzer in criticism of the administration of the fund bequeathed by Mr. Augustus B. Juilliard "for the encouragement and development of music and musicians in this country."

In the meantime the New York "Times" has printed a statement made in consequence of an effort to get an explanation from the officers of the Juilliard Musical Foundation. Mr. Meltzer's quotation of what Dr. Noble, Secretary of the Foundation, had said to him was anonymously declared to be "untrue." This was simply to the effect that Dr. Noble had put his hands into his own pocket to help make the Foundation a going concern. Our readers may be sure that there is no reason for doubting Mr. Meltzer's veracity; but that was a subordinate point, and was, of course, in Dr. Noble's favor. No word of any

kind has come to The Outlook from the Foundation itself, and no adequate explanation of the policy of the Foundation has, to our knowledge, been made in any form.

The musical needs of this country are known to all who are well acquainted with musical conditions here. We have many teachers of music, many conservatories of music. But there are no adequate funds available for aiding students who wish to follow the judgment of their own advisers; for the particular encouragement of high talent by means corresponding, for example, to the Prix de Rome; for the performance of compositions by Americans; for the publication of music worthy of publication, though not commercially profitable; for the encouragement of opera, particularly opera in English; for free or low-priced concerts to place music before the public as art is placed before the public in museums; and for other purposes covered by the terms of Mr. Juilliard's will.

So far the outcome seems to be nothing very much, if anything, more than what Mr. Meltzer described as "one more academy, on old lines, . . . in competition with less wealthy institutions and many excellent teachers."

Is it too much to ask that a thorough public accounting of the Juilliard millions be made and a full report be issued with an explanation of policy that the public can understand?

and the École des Beaux Arts in Paris? This will be thrown in the faces of us patriots by the unregenerate who wish to scoff at the new patriotism.

That there is need for the new patriotism must be evident to any one who stops to think for a moment. There are unpatriotic New Yorkers who import sculptures by Rodin when they might go down to Astor Place and gaze on the truly American statue of "Sunset" Cox, erected by loyal employees of the Post Office Department. There is nothing of "the thinker" about *that* statue, thank goodness! The other day I saw in the window of a Third Avenue second-hand shop a lovely "Rogers Group" tagged with a ridiculous price; and yet rich Americans go over to Athens and pay fortunes for a piece of dirty, broken marble by a dead old Greek named Phidias! Can you beat it?

Moreover, this lack of patriotism displays itself not merely in pictorial and plastic art but in the domains of literature and music. Some misguided educators have recently imported Sir Gilbert Murray from England to lecture on the somewhat stale productions of two hoary dramatists, Æschylus and Euripides, whoever they may be. And the time thus misspent might be devoted to "Abie's Irish Rose," the greatest American play of the century. Many thoughtless Americans still buy the novels of Galsworthy or Turgenev when they ought to be adding to the royalties of Sinclair Lewis.

In music the situation is even worse. We flock to hear Fritz Kreisler when we might be contented with the fiddling of the genius discovered by Mr. Henry Ford a few months ago, "the plain old uncle" from Maine, to use Emerson's appellation for Socrates. Recently an orchestra from Philadelphia, under the leadership of a man born in England and bearing the characteristic British name of Leopold Stokowski, gave a concert in New York, and the entire program was made up of the compositions of one Sebastian Bach. Now I am told that Bach is a foreigner, and a German at that. Wouldn't this jar you? What we ought to have had was a concert of the works of Irving Berlin conducted by Roger Kahn—a truly American concert.

But why go on? It clearly appears that the artist who has written to the "Times" in behalf of American art for Americans has performed a courageous, much-needed, and patriotic duty.

An Artistic Patriot

By LAWRENCE F. ABBOTT

Contributing Editor of The Outlook

A WELL-KNOWN American artist, an Associate of the National Academy, complains in a letter to the New York "Times" that a French artist has been commissioned to paint a mural decoration in a New York high school as a memorial to graduates of the school who were killed in the World War.

It is deplorable [he says] to find that a painting designed to commemorate dead American soldiers was executed by a foreigner. We have in our land many fully equipped artists, acknowledged to be able to hold their own with any artists in the world. . . . Is it not high time that the indiscriminate enthusiasm of the American for the foreign article, good or bad, should be shelved?

Admirable patriotism this! It must delight the spirit of Henry Clay, the

great apostle of the philosophy of high tariffs, to which he gave the pulse-quickening name of "the American System." By all means let one hundred per cent patriots think only American thoughts, admire only American art, and peruse only American publications. Down with the old notion that arts and letters are universal and know no temporal, geographical, or political limitations!

The artist who complains to the "Times," and who, I hope, will be the leader of our new movement for artistic patriotism, was born in England and was educated at King Edward's School, Birmingham. This, however, was due to circumstances over which he had no control. We must forgive him, for he came to the United States as soon as he could. But why, oh, why, did he enroll himself as a student at Julien's Académie

Japan's Emancipation Proclamation

Buddhist and Christian Join Together to Revive an Ancient Law Against Slavery

By a Special Correspondent of The Outlook

ALTHOUGH a condition of slavery is not recognized or tolerated in Japan, there has existed from time immemorial a class of people, the geisha or licensed women, whose condition is that of slavery—legally provided for—of the worst type. For years the leaders of various purity movements throughout the Empire have filed petitions with the Imperial Diet for the abolition of the system, but up to quite recently with little success. True, many members of the Diet support the cause of emancipation with genuine earnestness, but, strange as it may seem, many more are opposed to any serious reform.

Within the last few months, however, the Government, more enlightened than the Diet, has adopted the course, all too seldom followed, of seeking to enforce laws already in existence rather than enact new ones. When investigation was made, the remarkable fact was discovered that so early as 1872 the Imperial Government had passed a law for the emancipation of all prostitute women.

This ordinance ruled that it had been contrary to the Imperial policy from ancient times that a human being should be sold for life or a certain period, or be treated cruelly by the person who bought the said human being, because such transaction was a plain violation of the law of humanity. "In recent years, however," the ordinance continued, "there have been many cases of such violence under the name of 'apprenticeship' and the like. This is, in substance, slavery. It is hereby decreed that all prostitute women and other persons who have been sold for money shall be set free, and that no contract pertaining to such employment shall be considered valid."

SUCH an ordinance would seem to be explicit enough, but, lest there should be any doubt whatever in the public mind, Shimpei Eto, the then Minister of Justice, supplemented the Imperial ordinance by an "explanation," in which he pointed out that the Imperial ordinance in question was but a confirmation of the ancient Imperial legislation, in accordance with which whatever amount of money had been spent for such illegal transactions as those enumerated in the ordinance would be considered as money stolen, and confiscated, accordingly, to the Imperial Government.

"The prostitute woman, or a woman

who is called 'geisha,'" Shimpei Eto continued, "is a human being who has debased herself to the condition of a horse or an ox. No subject of the Empire shall longer engage in such traffic. All the old contracts shall be invalid. No woman shall be required to pay back such money. A person who has adopted another person's daughter in consideration of money and has employed her as a prostitute shall be considered as an offender against the law. A transaction of this nature is exactly the same as slavery, which is prohibited by Imperial ordinance."

In spite of the explicit nature of these laws, they quickly fell into desuetude and were largely forgotten. The condition of the geisha became more and more one of complete slavery until the situation as it still exists to-day was reached. The "licensed quarters" are like fortified castles, from which there is no escape for the girls kept in custody. They are not allowed even to take a walk outside the building, while the law sees to it that they cannot make good their escape by declaring that, if any one of these girls contrives to get away, she is bound, before she can free herself, to redeem her debt to the house. This debt is generally so large as to prevent all possibility of its discharge, and is deliberately fostered by the proprietors for this purpose.

THE Salvation Army was the first to raise the banner and open a campaign for freedom. Soldiers of the Army boldly marched into the licensed district and declared themselves ready to receive any girl who sought to escape from her employers. Hitherto the practice had been, in the case of such "runaway slaves," for the licensed trade to appeal to the police, who would seize the fugitive and restore her to her employer. Under the new ordinance just issued by the Imperial Government and based on the old forgotten law of 1872, the police all over the country are instructed that no licensed woman shall in the future be arrested when she has run away, even if her employer applies for her arrest.

This important legislation is regarded as "partial emancipation," because every licensed woman is thus given at least an opportunity to stay away if she can get away. Theoretically she is still bound to pay her debt, and the law—quite illegally, according to the ordinance of 1872—protects the creditor, but stops

short of imprisonment, as no subject of the Emperor can be sent to prison for debt.

This action on the part of the Government, half measure as it is, has given a great impetus to the emancipation movement throughout the country. Much publicity is being given to the matter, and the public conscience is being widely stirred by the revelations which are being made. Enlightened public opinion in Japan is indeed coming to realize that no country which regards a girl child as a legitimate asset of its parents or guardians, to be sold into bondage if desired, can hope to take front rank among the nations.

A NEW development occurred recently, when the Christian leaders were joined by the Buddhists of the Progressive School, and also by school authorities and the presidents of universities, both public and private, all uniting in a demand for reform and the strict enforcement of the ordinance of fifty years ago.

The new Director of the Police Bureau in the Central Government is generally believed to be progressive. At a recent conference of local police chiefs he invited a free discussion of the whole question without any reserve, and still more far-reaching action is anticipated in the near future.

One of the great difficulties in the way, according to the police authorities, is the deplorable fact that the control and license of prostitution has become one of the most important instruments for the detection of crime. It is for this reason that the police contend it will be impossible to abolish the system at once. Almost every criminal and thief spends the money stolen on dissipation. The police are therefore sure, they claim, to get clues by visiting the licensed quarter. Another argument advanced against abolition is that the practice produces a substantial revenue for the state. It is generally believed, however, that a growing sense of public decency will prevent any serious weight being given to this consideration.

On the whole the outlook for the slaves of Japan is brighter than it has ever been. As one well-known writer has put it, "The blessed word emancipation is running through the underworld of Japan and arousing hopes such as no citizen of this *gehenna* ever dared entertain before."