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**Santo Domingo and  
Haiti**

**A Cruise With the Marines**

By

**SAMUEL GUY INMAN**

**Executive Secretary of the Committee on Co-operation  
in Latin America**

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**Report of a Visit to these Island  
Republics in the Summer of 1919**

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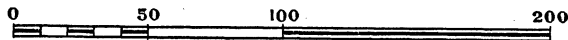
**COMMITTEE ON CO-OPERATION  
IN LATIN AMERICA**

**25 MADISON AVENUE  
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# HAITI AND SANTO DOMINGO

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## FOREWORD

At the Annual Meeting of the Committee on Co-operation in Latin America, January 13, 1919, the Executive Secretary was authorized to make a survey of religious, social and educational conditions in the Dominican Republic and Haiti.

The report presented herewith is a brief digest of the information gathered on this trip, presented partly in the form of a brief account of the trip itself, together with recommendations for the development of an educational, social and spiritual program that will be a real help to these two needy countries.

Much material gleaned from the few available recent authoritative sources on Haiti and Santo Domingo, of which Schoenrich's "Santo Domingo, A Country with a Future," is easily first, is included in the following chapters. Some of the best of this quoted matter is now out of print. The writer can scarcely assume authority or claim credit for all of this information, though careful effort has been made to insure its reasonable accuracy. There is need for a real handbook on the Island, and it is the meeting, in part at least, of this demand, rather than the production of a work that should conform to all the canons of literary usage that has been the *raison d'être* of this booklet. For other defects, no further apology is offered than the necessary haste of preparation.

A visit to Santo Domingo and Haiti probably carries with it more surprises for the average American than a trip to any other neighboring countries. After only five days on a slow boat from New York one finds himself in the midst of conditions which continually remind him, on one hand, of the heart of Africa, and on the other of the neglect and arrested development arising from Spain's abuse of the oldest of her American colonies. The problem that the United States is facing in practically taking over the island is an enormous one. Its seriousness is probably recognized by very few indeed.

S. G. I.

## PART ONE

### SANTO DOMINGO

#### CHAPTER I

#### GENERAL OBSERVATIONS AND TRAVEL NOTES

"United States Urged to Withdraw from Santo Domingo—Spanish Parliament Expresses Desire," was a recent heading carried in our morning papers.

And many people rubbed their eyes and asked what it meant, and where was Santo Domingo and what had we to do with it? Just as a friend when told by a United States Marine Chaplain of being ordered to go to Santo Domingo, exclaimed: "Oh, ah, that's too bad! How will you go, by San Francisco?"

The Dominican Republic, or Santo Domingo (don't say "*San* Domingo," there is no such combination in the Spanish language) is a country occupying two-thirds of the second largest island in the West Indies. It lies squarely between Cuba and Porto Rico, and is two-fifths as large as the former and six times as large as the latter.

The high spots of Dominican history are these: Discovered by Columbus on his first voyage and made the seat of the first permanent European colony in the New World; the home of Christopher, Bartolomé and Diego Columbus; of Las Casas; Cortez; Ponce de Leon, and most of the old Conquistadores, who here first fell on their knees to thank God for a new found world and next fell on the Aborigines and took the said world for themselves. The slaughter of the natives was so ruthlessly carried out that the colony lost its wonderful prosperity, as its workers were exterminated within fifty years after the discovery. Then, for three centuries, it attracted little attention from the outside world.

About the beginning of the 19th Century, in the general movement for independence in Latin America, Haiti, freeing herself from France, extended her rule over Santo Domingo. The Negro Republic maintained its domination with its policy of making the whole island black, until 1844. Independence was lost to Spain in 1861, but regained four years later, and

maintained, in spite of almost constant internal disorder, until July 1916, when the United States hoisted the Star and Stripes over the turbulent people. As far back as 1907 the United States had signed a convention with the Dominican Republic, whereby we collected her customs and administered her finances. As the continued revolutions had largely centered around the custom houses, which were the principal source of national revenue, it was thought that in keeping these from the revolutionary leaders the too ardent desire for office would be largely eliminated and armed disturbances stopped.

This did not prove true, however. During the presidency of Jimenez in 1914 his old rival, Baez, challenged his power. With the consent of Jimenez the United States landed marines on both the northern and southern parts of the island. Those landing on the north had a rather serious time, fighting their way across the island to the capital, which, by this time, was pacified. The new provisional president, Henriquez, refusing to sign a treaty proposed by the United States, along the lines recently arranged with Haiti, the United States, which controlled all the revenues, in turn, refused to turn over any money to the government. The deadlock was broken on November 29, 1916, by the issuing of a proclamation by Rear Admiral Knapp placing the country under martial law. It has so remained up to the present.

It was into this interesting political situation, an interest which is intensified ten-fold by the history and marvelous natural resources and beauty of the island, that I found myself thrust in the summer of 1919.

Every one had impressed on me the difficulty of travel in that part of the world. There are two ways of getting to Santo Domingo. One is by the Clyde Line from New York, taking six days to the northern port of Puerto Plata and twelve days to Santo Domingo City on the southern shore. The other way is to go to Porto Rico and take a little coaster across the channel. There is only one boat now running from Porto Rico to Santo Domingo, which makes a trip about every ten days, but it is so crowded that half of the would-be passengers are generally left behind. There being practically no roads on the Island, it is quite difficult to travel, even on horseback, at the present time, as swollen rivers and bandits might delay one indefinitely. All my information was to the effect that it was impossible to get from Santo Domingo to Haiti. Added to lack of ships, absence of railways between important centers and almost equal lack of wagon roads, the next report that there was such a demand for passage north

on steamships at this season that \$500 is often offered for a reservation, makes one appreciate some of the difficulties.

I chose to go by way of Porto Rico and through the courtesy of Captain Blood of the U. S. N. Yacht "Kwashing" I was enabled to go directly from that country to Santo Domingo City. Fortunately the "Kwashing" stopped several hours at La Romana and at San Pedro de Macoris, centers of American sugar interests, giving me the necessary time to see both places.

On the first day in the Capital I was presented to the President of the Republic, the Minister of Foreign Affairs and Education, the Secretary of the Treasury and other cabinet officers. All of them speak perfect English and offered to help me in my proposed studies in every possible way. Perhaps I ought to explain what I had not fully realized until my arrival that the President of the Republic is Rear Admiral Snowden, of the United States Navy, the Minister of Foreign Affairs and Education is Colonel Rufus Lane, U. S. Marine Corps, and that all the Executive and Legislative power is entirely in the hands of the U. S. Navy, not even a semblance of native Dominican Government being maintained. There are, of course, many advantages in this, one, for instance, being that when the United States Minister who is courteously maintained before the Dominican Republic calls on the President of that country, as he does practically every day, he does not have to use an interpreter, nor does he find it difficult to make the "President" see the matter in hand from the American standpoint!

Without discussing at all the merits of the present situation, one is deeply impressed with the fine spirit in which the Admiral and his cabinet are carrying on their work, which they seem to regard as a real missionary job. The Admiral said that when he first received the request from Admiral Benson in Paris to go to Santo Domingo, he said abruptly, "I won't go." Benson's cable back to the Department was: "Disappointed in Snowden." The Department again put it up to Snowden, telling him he was holding up the whole navy program. So he decided to go. Now that he is down there he has become so interested in helping these people that he would like to spend the rest of his official life working out the problems now before him.

Colonel Lane, who is doing a wonderful work in developing primary schools, said to the Admiral, when there was talk of having the Navy officials paid extra from the Dominican treasury, that he would refuse to accept such pay.

Among the Dominicans who were particularly gracious to me was Archbishop Nouel, to whom I was presented by the American physician at the head of the Marine Medical Corps. I explained that I represented the American Protestant churches who were awakening to their duty in giving to the Dominican people spiritual help by means of schools, institutional churches and hospitals, and that we would hope to work in harmony with all forces endeavoring to uplift the people. He said there was great need for such a practical program as we proposed and he hoped that we would carry it out. He added that he found it very difficult to raise funds for the Church, that there was great indifference to religion and that the ignorance was appalling. He took me through the old Cathedral, begun in 1512, showed me all their wonderful treasures, including the resting place of the bones of Columbus, and told me the thrilling story of the finding of his body during some repairs on the Cathedral, when it had been formerly supposed that it had been removed to Spain.

Mention of the Cathedral brings to mind the wonderful historic monuments that are found wherever you turn in this oldest of American towns. The San Nicolas Church, built in 1502, the tower in which Columbus was confined, the old building where the first university was founded in 1538, houses where Pizarro, Las Casas and other worthies lived—they are all here, with a hundred other things, many of which are no less interesting for the doubtful historicity of the legends that cling to them.

The chief trouble is that little progress has been made since those glorious days. This capital has no street cars, no sewers, water or telephone systems; only a few private electric light plants and no building ever erected entirely for school purposes. Illiteracy on the Island is calculated at 90 to 95 percent for persons over ten years of age. Many country people have no sense of numbers above five. There are practically no roads, and the northern and southern parts of the Island are like two different countries. Venereal diseases, hookworm, malaria, and tuberculosis run riot without any one knowing how to treat them.

The primary object of my visit was to survey the country and suggest a united program of service which could be undertaken to help in the Island's development. Practically every person I asked as to what the people were in particular need of replied, "Everything." If I suggested this or that or the other institution or activity the reply was "Yes, anything you can do for those people will be worth while. Don't

be afraid of duplicating or doing too much. That would be impossible."

After a week in the Capital, I drew up a tentative program and invited ten gentlemen to meet me at luncheon to discuss it. There were present the Admiral and his staff, or the President and his Cabinet, as you choose to call them, the Chaplain of the Marines, the Archdeacon of the Episcopal Church, and others. Admiral Snowden expressed himself later in a letter as follows:

"I beg to thank you for your hospitality of yesterday at the Enlisted Men's Club, which was a most enjoyable meeting. I was very much interested in the program you presented and which we discussed, and most cordially endorse the program and hope that we can arrange co-operation so that the many beneficial institutions there outlined can be materialized for the benefit of the Dominican people. These people are in the greatest need of the institutions therein specified. They are to a great extent a backward people who need an object lesson in modern ideas and ideals. They would be willing to help themselves later on, at which time they can be taught the value of these moral and industrial activities."

Ten full days in the capital gave me just the time I needed so when I boarded the U. S. Supply Ship "Kittery" I felt that I had finished up all that I had on my program to accomplish.

Altogether the most modern community in Santo Domingo is the great sugar *central* of La Romana. The town, with its large factory, the warehouses, the offices and the trim bungalows of the officials and of the seventy-five or more American employees, looks like a little bit of the United States set down in the tropics. The whole represents an investment of \$6,000,000 and is one of the largest and most modern sugar estates on the Island. The company owns a plantation of 100,000 acres carefully plotted in 100 acre lots and close account is kept of each plot as to its fertility and yield. Part of the land is set aside for grazing, and a fine herd of blooded cattle is maintained. The native laborers are paid from 90 cents to \$1.50 per day, according to the average of work accomplished. A splendid boarding club is maintained for the single American employees and a young woman from Boston teaches the little group of American children in the colony.

The sugar company employs 200 Porto-Rican ex-police-men to guard their plantation and factory. The murder of two American engineers by bandits two years ago caused a panic among the other workers from the United States, and this precaution is felt necessary to insure the safety of the foreigners as well as of the property. A force of Marines is also on constant guard.

San Pedro de Macorís (45 miles east of Santo Domingo City), is one of the most modern towns of the Republic as well as one of the three chief seaports. Until 1885 it was only a small fishing village. Then the investment of foreign capital in the sugar industry began to make the place the flourishing little city that it is today. In contrast to the disorder and dilapidation of many older and more picturesque towns on the Island, San Pedro has pretty, modern houses, good streets, a neat main plaza and modern docking facilities.

On the peninsula of Samaná is an American negro colony that was settled long before the Civil War in the United States. Few of the original colonists survive, but their children speak English, and many are still faithful to the little Methodist Church which has existed among them from the beginning of the settlement.

Owing to the courtesy of the Government I was able to save much time in visiting the northern section of the country by taking passage to Puerto Plata on a government transport. From Puerto Plata, I found, *mirable dictu*—a railroad to take me over to Santiago. There I met the Secretary of the Commission of Training Camp Activities, who agreed to risk the trip with me to Cap Haitien and Port-au-Prince in his Ford. So, in spite of rain and bandits and all people had told me, I got a little look in at Haiti, as well as the towns of Northern Santo Domingo before I took the Clyde line boat from Puerto Plata for New York.

Puerto Plata is the most important port on the northern shore of Santo Domingo. It has at present about 15,000 people. Its streets were planned by Columbus, the earliest settlement here being in 1499. In 1543 it was attacked by pirates and drifted into decay afterward. In order to stop smuggling the Spanish Government completely destroyed the town in the early part of the 16th century. A hundred years later it was again built up, receiving with Monte Cristi the privileges of a free port. It is now a modern town, compared with the other Dominican municipalities, with clean, paved streets, electric lights and some very good architecture, including the new custom house. The main plaza is very attractive.

I found the northern part of the Island more progressive than the southern, with a larger percentage of white blood.

Puerto Plata is one of the two ports of Santo Domingo that boasts of a railroad into the interior. This road, a tiny narrow gauge, runs up over the mountains to Santiago, 41 miles distant, and lately has been extended sixteen miles further to Moca. This is one of the steepest roads in existence,

the grade being at some points as much as 11 per cent. It was started by Belgian capital, but was afterward taken over by Americans and is now owned by the Dominican Government. There is a passenger train every other day, which is pulled up over the mountain by a powerful little engine, making the 41 miles in not much over three hours. As I did not want to wait a day longer, the obliging American agent gave me a complimentary passage over on the freight car, in company with a United States Marine mail carrier, who enlivened the trip from 6:30 A. M. to 1 P. M. with stories of the glories of the Marines and the "rotteness of this here—— country."

Santiago is the second city of the Dominican Republic. No one knows how many inhabitants there are anywhere in the island but Santiago is estimated by the most careful authorities as having about 20,000 people. It is compactly built, clean and attractive. The people have an air of business about them, at least in comparison with the inhabitants of other towns I had visited. The Hotel Garibaldi might be termed the "best in the Republic" as it has an annex which puts it a bit past the Francés of the Capital. As life is entirely in the open here, the air is preferable to locking your room against thieves who do not seem to exist in the towns. The meals are very good from the standpoint of Dominican cooking, which means plenty of meat and oils. While fruit is plentiful and cheap, an aguacate or "alligator pear" which would cost in New York seventy-five cents selling here for two cents, yet one must buy his fruit extra as a general thing. This is because it is not customary in most of Latin America to eat fruit at meals.

Santiago has little of historic interest, since earthquakes have destroyed all of the older part of the city. There are no buildings of architectural importance. The central plaza, as usual, is flanked by the Cathedral, the State and Municipal palaces and commercial buildings. There are two good clubs in the city, to which the best people belong, one of them having a most attractive building facing the plaza. It is open on all sides, and evidently arranged principally for dancing and for sitting about tables to talk and drink. Aside from the immense floor space dedicated to the matters mentioned, there are shower baths and a library with probably a hundred heavy volumes and a dozen periodicals. There are few "privileges" therefore connected with the club, but social ones. There are no athletic grounds of any kind and no organized sports in Santiago, a need which is likewise unmet in all other Dominican towns.

As is always my custom in passing a public building in Latin America, I went in to visit the club and take a chance on making some interesting acquaintance. The first gentleman whom I met took great interest in showing me around the club and giving me detailed information about the city. He then introduced me to a young dentist who has recently graduated from the University of Pennsylvania. This young man took me first to a private hospital conducted by a young physician who took his training in Belgium and has built, out of the funds made from his practice, one of the prettiest and best arranged private hospitals I have ever seen, with operating room, X-ray apparatus and seemingly all modern equipment. He is now beginning the enlargement of the plant from a single story with ten private rooms to a three-story building. He has a large clinic every day, charging four dollars to each patient who attends the clinic and has a prescription filled. There is a hospital being built by the "Board of Charities" of the city, which is an organization that administers the funds of the lottery that are destined for charity. This is to be a fifty-bed hospital but there has been a great deal of delay in finishing the building and it is not sure of having any kind of support. All of the public hospitals of the Island, such as they are, are entirely dependent on the lotteries for support, as are all the other eleemosynary institutions. The Military Government is now considering measures to abolish the lotteries, but it is very evident that this cannot be done until some way is found to finance these institutions.

Near Santiago lies the most famous and the richest of all Dominican Valleys, which was christened by Columbus "La Vega Real," the Royal Plain. The finest view of this great plain is secured from the summit of "El Santo Cerro," the high hill on the top of which Columbus erected a cross, which was miraculously sustained when the Indians attacked him at this point and were repulsed when they saw the Holy Virgin herself sustaining the Cross. We climbed the steep ascent in our Ford,—modern desecration of an ancient shrine—and looked out over one of the most impressive stretches of rich tropical growth visible in any part of the world. The deep green foliage is relieved here and there by the brown fields of cultivated cocoa, coffee, or tobacco and silver threads mark the course of several rivers, winding away toward the sea, fifty miles distant. Moca, La Vega and even San Francisco de Macorís are easily discovered, and far to the north are the lofty mountains of Monte Cristi, one peak of which reaches an elevation of nearly 10,000 feet.

Santiago boasts two daily papers, both published in the afternoon, because, as a gentleman explained to me, "after-dinner people would like to read a bit, but in the morning they would be entirely too busy." From the number of people sitting around in the plaza, the stores and other places discussing such exciting subjects as I overheard, as to whether a man is better off married or single, as to whether the law or medicine offers more attractions, etc., one would think that some time might be snatched from the whirl of business to glance over the headlines of a morning paper. Since political subjects are taboo for the press, the chief interest of Latin-Americans must go untouched. The newspaper men tell me that it is really hard to find anything to put in their papers and that their subscriptions are falling off. The contents of all papers have to be submitted to the government censorship before publication. I was interested to see three pages of the daily of Puerto Plata given to the publication of material on Panamericanism which had been furnished by the Committee on Co-operation in Latin America.

News down here is certainly scarce. The British Consul in the Capital said that he had a hard time making his government realize that it is further in time from Puerto Plata to the Capital than it is from London to New York. But this is an actual fact since there is no road across the Island. Imagine the Consul's feelings when, during the war his government informed him that they could not make arrangements very easily to have him receive the daily war news by cable, on account of the high cost of cable service to Santo Domingo, but they would have the news mailed to him from Havana. It may look like a short distance on the map, but the truth is he could get mail quicker from London than from Havana.

I visited the office of "El Diario," and had an interesting talk with several literary lights. Being newspaper men they may have been "talking for publication" when they praised the American occupation and the fine work that was being done, the advancement of business, the development of schools, etc. since the country was able to have a little breathing spell from revolution. Yet this is the testimony that one gets pretty generally. It is hard to tell how much of it represents fear of getting the ill will of the authorities and how much is due to real conviction. But there is no question that the business men greatly appreciate knowing that they are safe in ordering goods and in counting on continued ability to do business. This is something that the country has not known from the time it

was a Spanish colony until the American occupation in 1916.

Is the fact of this security, coupled with a substantial advance in primary education, and improvements in roads, harbors and other material matters, a fair return for submitting to a foreign military government? The Dominicans raised a fund and sent their deposed President to the Peace Conference at Paris to say the price was too great, and to ask for relief. The protest of the Spaniards referred to in the beginning of the present chapter was no doubt due to President Henriquez's work. He has since visited the United States on the same mission of protest and no doubt will meet with sympathy as he travels voicing this plea. The arrangement that most Dominicans seem to prefer is not like the one we have with Haiti, but similar to the one with Cuba, whereby we may intervene to restore order when necessary.

The work of the Marines in Santo Domingo deserves a great deal more notice than it has received. Most of the enlisted men there now went in only for the duration of the war, and are greatly dissatisfied at not getting back home. The bandit situation in the interior is very bad and seemingly getting no better, and more men are needed. Some men have been up in the hills, chasing bandits, sleeping on their guns and hiking from fifteen to twenty-five miles a day for a year or more. None of our men in France have been called upon to go through the privations which these men up in the bandit country have suffered, away from all civilized communities, never seeing a white woman, or a book, or a home, or receiving any ennobling influence. It is hard enough on the men in the centers where there are generally clubs with once in a while a motion picture and a new magazine. But the men who are actively campaigning in the rough, bandit-infested interior of Santo Domingo deserve our deepest sympathy.

What is our duty toward Santo Domingo? Here is one of the most fertile countries in the world. Fifteen crops of cane can be reaped from one planting, whereas in Porto Rico it must be planted every year and in Cuba every three years. Great fields of cocoa, cocoanut palms, tobacco, sugar cane, bananas, mangoes and aguacates are continually passed on the country roads. Mahogany, gold, petroleum and many other riches exist in abundance. Yet, some 95 per cent of the people are unable to read and write; the interior of the country is practically unknown; many country people are unable to count above four or five; disease is widespread with practically no medical attention for the poor and, in general, the blessings of Christian civilization are lacking.

## CHAPTER II

### HISTORY—GOVERNMENT—AMERICAN OCCUPATION

Santo Domingo is almost as unknown to the outside world today as it was when discovered by Columbus, notwithstanding the fact that it is the second largest, the richest and the most fertile of the Antilles; that it was the seat of the first European settlement in the New World; that its capital is the oldest European city in the Western Hemisphere, and that within its borders repose the bones of Columbus himself. It may well be called "The Island Where Time Has Stood Still," for, with all its beauties and the richness of its natural resources, much of it is as primitive and crude as in the days of the first Spanish settlement four hundred years ago.

Nowhere is the rise, decline and fall of Spanish Colonial power so vividly exemplified as in Santo Domingo with its history teeming with great names and with deeds now bloody, now paltry, with conquest and quarrels, discovery and piracy, with exploits and exploitation, slavery and revolution. Nowhere was there builded into the foundations of the civil structure that love of home, of popular education and of equality before the law that have given to the United States whatever of stability its institutions may boast. Religious zeal was there, but it was exotic and misguided, seeking its finest expression in a monasticism that contributed little more than faint intermittent protests against the general decay of popular morals caused largely by the brutal exploiting of subject peoples in the general greed for riches without labor.

Santo Domingo is more than an island or a Republic. It is a monument, an object lesson in modern history of the ancient truth that "Righteousness exalteth a nation" and that "Sin is a reproach to any people." Of course, the Island is not alone in this rather unenviable distinction. All lands, all histories, speak constantly of reward and of retribution: But about the crumbling walls of that ancient colonial capitol, Spain's first proud citadel in the New World, seem to linger more than elsewhere the flavor of mortality, the lesson of the strength of the meek and the futility of force.

The tall galleons weighed anchor and sailed away gorged with chests of doubloons and with silver altar rails, only to fall easy prey to the hardy buccaneers of Elizabeth's despised island kingdom. Governors and Viceroy's gained power and cast their chain-laden rivals into slimy dungeons only in turn to bow to the headsman's axe; while all the time the lives of scores of thousands of slaves, Indians and Negroes, were cruelly ground out in the mines and on the plantations of the Conquistadores. This is the background to the bloody story of Hispaniola. It explains to some extent her present social instability. Romance is there, but the blood that cries out from her fertile ground demands justice and a new spirit of brotherhood and service.

Santo Domingo is surpassed in historic monuments by none of the West Indies. Her capital city boasts of being the burial place of Columbus. Some years ago it was thought that his bones had been sent to Europe, but later excavations made it clear that some mistake had been made, for the original relics of the great discoverer were unearthed from the solid masonry of the walls of the cathedral where he was known to be buried. This happened in the course of some repair work on the building. The city was also the scene of a tragic incident in the life of the great Genoese, his imprisonment. The ruins of this prison can still be seen. Accused of abusing his authority, he was cruelly confined in this wretched old fortress as a reward for having discovered the Western World and bringing to Spain the possessions that for a time made her the dominant power in Europe.

After the time of Columbus, his successors neglected the island colony and about 1630 it fell into the hands of French buccaneers whose lodgment there was confirmed by treaty in 1697. Their rule was not agreeable to the natives and the slaves, and there were numerous uprisings during the next two centuries, which finally resulted in independence being established.

The early history of the colony was one of almost continuous struggle, either internal or, with the buccaneers, until July 22, 1775, when the Spanish portion of the island was ceded to the French who had already taken possession of the western portion. French control lasted until July 11, 1809, when Spain took advantage of the disturbed state of the country and secured the surrender of the capital city to Don Juan Sánchez Ramírez, who proclaimed the re-incorporation of the country into Spain. This state of affairs continued until 1821, when the Dominicans constituted themselves into

a republic, as a part of the domain lately created by Bolívar. The next year, Boyer, President of Haiti, having discovered a clause in the constitution of Haiti declaring the island to be one and indivisible, invaded the Dominican portion of the island and held it until 1844, when the Dominican section had gathered sufficient headway in unrest to reassert its independence and establish the Dominican Republic.

Spain again secured a foothold in the island when, in 1861, by means of a plebiscite which Dominicans assert was not fairly conducted and by diplomatic negotiations, she re-established her authority and maintained it during a period of four years. The country was then again separated from Spain and has ever since struggled with many difficulties, but as a free and sovereign state.

In 1869 there was a strong sentiment in the Republic for annexation to the United States. This culminated in that year in a movement in the United States to annex the island, President Grant himself being one of its strongest supporters and making it the subject of a message to Congress in 1870. He urged the immediate acquisition of the island on the ground that the United States needed it to prevent the establishment of a naval base there by some foreign power, and because it commanded the sea approaches to the great trade channels that, even in Grant's day, were expected to center at the entrance of the Panama Canal. He also favored complying with the request for annexation on account of the intrinsic richness of the island itself which "will give remunerative wages to tens of thousands of laborers not now upon the island. This labor will take advantage of every means of transportation to maintain commerce with the adjacent islands, and seek the blessings of freedom and its sequence—each inhabitant receiving the reward of his own labor." In his message to Congress, President Grant said:

"The acquisition of Santo Domingo is desirable because of its geographical position. It commands the entrance to the Caribbean Sea and the Isthmus transit of commerce. It possesses the richest soil, the most capacious harbors, most salubrious climate and the most valuable products of the forests, mines and soil of all the West Indies Islands. Its possession by us will in a few years build up a coastwise commerce of immense magnitude, which will go far toward restoring to us our lost merchant marine. It will give to us these articles which we consume so largely and do not produce, thus equalizing our imports and exports. In case of foreign war it will give us command of all the islands referred to and thus prevent an enemy from ever possessing himself of rendezvous on our very coast. At present, our coast trade on the Atlantic is cut by the Bahamas and Antilles. Twice we must, as it were, pass through foreign countries to get by sea from Georgia to the west coast of Florida.

These remarks and others show President Grant to have been something of an expansionist, but in view of the fact that the people of Santo Domingo had themselves requested such annexation such an attitude seems entirely proper. Congress, however, for various political reasons, did not think well of the proposal and the proposition was defeated. It was not until a few years ago that it finally became necessary for the United States government to assume responsibility for the turbulent little republic.

From the time of its discovery, Santo Domingo has been a hotbed of turmoil and the center of strife. It is about the size of Ireland, and has caused almost as much trouble. During Santo Domingo's seventy years of national life, nineteen constitutions have been promulgated, and there have been forty-three presidents, but three of whom have completed terms of office for which they had been elected. Two were killed, twenty deposed, and the others resigned more or less willingly.

President Baez of Santo Domingo, who negotiated for annexation with Grant, succeeded in accomplishing what had been the dream of every administration since the birth of the republic—the contracting of a foreign loan. The firm of London bankers who agreed to float an issue of Dominican bonds so mercilessly fleeced the republic, however, that the nucleus of the enormous debt which finally led to American intervention was here established. Baez was forced to capitulate in 1873, and ten years of anarchy followed, during which time these bonds were defaulted. Under Heureaux (a despotic negro who was dictator from 1881 to 1889), several other issues of bonds were brought out and allowed to default, and a large foreign and internal debt piled up, which was increased by ruinous loans to which the succeeding governments were obliged to resort during the years of civil warfare until the country was in a hopeless condition of bankruptcy.

At the beginning of 1904, every item of the debt had been in default for months. Under pressure from foreign governments, the principal debt items due foreign citizens had been recognized in international protocols, and the income from each of the more important custom houses was specifically pledged for their payment, but in no case was payment made. Under a board of arbitration, the Santo Domingo Improvement Company, an American corporation, had been awarded the custom house at Puerto Plata, among other security, for the payment of the amount due it and no payment being made the American agent demanded compliance with the terms of the award and on October 20, 1904, was placed in possession of

the custom house at Puerto Plata. The other foreign creditors, principally French, Belgian and Italian, naturally began to clamor for the payment of their credits and for the delivery of the custom houses pledged to them. To have turned them over would have meant absolute ruin, as the government would have been entirely deprived of means of subsistence, and in the face of the imminent likelihood of foreign intervention, the Dominican government applied to the United States for assistance. In February, 1905, the protocol of an agreement with the United States was drawn up, providing for the collection of Dominican customs revenues under the direction of the United States, and the segregation of a specified portion toward the ultimate payment of the debt. The treaty was submitted to the United States Senate, but it adjourned without taking final action upon it, and it was necessary to arrange an interim *modus vivendi* (the creditors having again become importunate) under which President Roosevelt appointed a receiver to collect the customs for the benefit of the creditors.

Internal strife still prevailed, however. Morales, who was president at this time, was forced to resign and Cáceres, who succeeded him, was assassinated by a handful of malcontents in 1911 and an endless succession of revolts followed.

Juan Jiménez, who had been president 1899-1902, was elected for the second time in 1914, and for a time it seemed as if the country was at last entering upon an era of peace and prosperity. Strong elements of disorganization were still present, however, and in 1916 General Arras, a chronic revolutionist, suddenly seized the military control of the country and issued a proclamation by which he practically deposed Jiménez and assumed the executive power himself.

This endless succession of revolts had at length exhausted the patience of the American Government. In the face of another general war with its attendant destruction of life and property, harm to American and other foreign interests and danger of international complications, the American Government took decisive action. With the consent of President Jiménez it landed marines from several ports until a total of 1800 had been disembarked.

Jiménez, old and infirm, did not feel equal to the task of guiding his country through impending difficulties, and on May 6, 1916, resigned the presidency. The Congress in July elected a temporary president, Francisco Henriquez Carvajal, with the understanding that he would hold office for six months and would not seek re-election at the general elections. The United States Government would not extend recognition un-

less assured that Santo Domingo would enter upon a path of order and progress and deemed its task uncompleted if it should surrender the country to the same chaotic conditions. It accordingly required as a condition of recognizing Henriquez that a new treaty between the countries be adopted, similar to the one recently applied between the United States and Haiti. Henriquez would not accede to the American demands, whereupon the American authorities declined to pay over any of the republic's finances to the government which they did not recognize. Inasmuch as they controlled all the revenues, the Henriquez government was left penniless. Nevertheless, the American demands continued to be rejected. As a result, no salaries were paid in any part of the republic, the officials who continued in office, doing so in the hope of being compensated later. Some services, such as the mail service, were discontinued almost entirely, and the whole machinery of the government was paralyzed. The tension lasted for several months and as the term for which Henriquez had been elected drew to a close and it became evident he did not intend to retire, but to hold general elections in which he expected to be the successful candidate, the American government determined to break the deadlock, and on November 29, 1916, Rear Admiral Knapp, of the United States Navy, issued a proclamation declaring the Dominican Republic under the military administration of the United States.

"Whereas a treaty was concluded between the United States and the Republic of Santo Domingo on February 8, 1907, article 3 of which reads:

III. Until the Dominican Republic has paid the whole amount of the bonds of the debt, its public debt shall not be increased, except by previous agreement between the Dominican Government and the United States. A like agreement shall be necessary to modify the import duties, it being an indispensable condition for the modification of such duties that the Dominican Executive demonstrate and that the President of the United States recognize that, on the basis of exportations and importations to the like amount and the like character during the two years preceding that in which it is desired to make such modification, the total net customs receipts would at such altered rates of duties have been for each of such two years in excess of the sum of \$2,000,000 United States gold.

"Whereas the government of Santo Domingo has violated article 3 on more than one occasion and

"Whereas the Government of Santo Domingo has from time to time explained the violation by the necessity of incurring expenses incident to the repression of revolution, and

"Whereas the United States Government, with great forbearance and a friendly desire to enable Santo Domingo to maintain domestic tranquillity and to observe the terms of the aforesaid treaty, has urged upon the Government of Santo Domingo certain necessary measures which that Government has been unwilling or unable to adopt, and

"Whereas the Government of the United States has determined that the time has come to take measures to assure the observance of the aforesaid treaty by the Santo Dominican Republic and to maintain the domestic tranquillity in the said Republic of Santo Domingo necessary thereto,

"Now, Therefore, I, H. S. Knapp, Captain of United States Navy, Commander of the cruiser force of the United States Atlantic Fleet and the armed forces of the United States stationed in various places within the territory of the Republic of Santo Domingo, acting under the authority and by the direction of the Government of the United States, declare and announce to all concerned that the Republic of Santo Domingo is hereby placed in a state of military occupancy by the forces under my command, is made subject to Military Government and to the exercise of military law applicable to such occupation.

"The military occupation is undertaken with no immediate or ulterior object of destroying the sovereignty of the Republic of Santo Domingo but on the contrary is designed to give aid to that country in returning to a condition of internal order that will enable it to observe the terms of the treaty aforesaid and the obligations resting upon it as one of the family of nations."

There follow five other paragraphs, stating that the courts will not be disturbed, revenues will be paid by the Receiver to the military Government, to be held in trust for the Republic, calling on all to co-operate in restoring order, and stating that the United States forces would act under military law governing their conduct, all signed by Commander H. S. Knapp, on the U. S. S. Olympia, flagship, November 29, 1916.

The military government so established took full possession of the country. The chiefs of the executive departments not having appeared in their offices, their posts were declared vacant and filled with officers of the American Navy. In the country at large, there was little open opposition, and such as appeared was suppressed without difficulty. The inhabitants quickly reconciled themselves to the situation, realizing that it was to the best interests of the country. Dr. Henriquez soon left for Cuba.

The military government thereupon proceeded to organize the finances, to pay arrears of salaries, to subdue several bandits who refused allegiance, and to confiscate all arms.

Order and security, greater than have prevailed in Santo

Domingo since colonial days, were soon established. The military government then devoted itself to the construction of public works, especially roads, the organization of a police force, and, in general, to the improvement of the country.

After the Washington government determined to participate in the European war, the American military governor on April 17, 1917, connected Santo Domingo with the war by canceling the exequaturs of the German consular representatives in the Dominican Republic. There was no formal rupture as no diplomatic representatives of either country were at the time residing in the other.

The Constitution nominally in force in the Republic is the one revised by the Legislature in 1896, which establishes that the Government shall devolve upon three distinct powers, each independent from the other in the discharge of their specific duties. These three powers are: The Legislative Power, or Congress, consisting of twenty-four Deputies or Representatives, and twelve Senators elected by the people; the Executive Power, under the President of the Republic and seven Ministers, or Cabinet Members appointed by him; and the Judicial Power under the Supreme Court of Justice.

The national Congress, which meets at the capital, Santo Domingo, is composed of the Senate and the Chamber of Deputies, the former composed of twelve members, one from each Province, and the latter of twenty-four members, or two from each Province. Senators are elected by indirect vote for a term of six years, but the Senate is renewed by thirds every two years. Deputies are also elected by indirect vote for four years, and the Chamber is renewed by halves every two years. Suffrage is free to all male citizens over eighteen years of age. Congress meets annually on February 27th, for a period of ninety days, which may be extended for sixty days more.

The President, assisted by a Cabinet of seven secretaries, is the executive authority of the Republic. He is elected for a term of six years by indirect vote. There is no Vice-President. In case of the death or disability of the President, Congress designates a person to take charge of the executive office. The cabinet consists of the following offices: Secretary of the Interior and Police; Secretary of Foreign Affairs; Secretary of Treasury and Commerce; Secretary of War and Marine; Secretary of Justice and Public Instruction; Secretary of Agriculture and Immigration; Secretary of Fomento (Promotion) and Communications.

The chief judicial power resides in the Supreme Court of

Justice, which consists of a president and six justices chosen by Congress, and one Procurador Fiscal General appointed by the executive, serving for a term of four years, and sitting at Santo Domingo.

The territory of the Republic is divided into 12 judicial districts, each having its own civil and criminal tribunal, and court of first instance. These Districts are subdivided into communes, each with a local justice. There are two appeal courts, one at Santiago de los Caballeros, and the other at Santo Domingo City.

For administrative purposes, the Republic is divided into 12 provinces, which are subdivided into communes. The Provinces are administered by governors appointed by the President, as are also the chief executive officers of the other political divisions.

The area of the whole Island is 28,249 square miles, of which the Dominican Republic occupies 18,045 square miles. The greatest width of the Republic, from the Morro of Monte Cristi to Cape Beata, is about 170 miles; the greatest length, from Cape Engaño to the Haitian frontier, about 260 miles. The coast line is about 940 miles in length.

In point of size, the Island, including both Republics, is second in the West Indies only to Cuba, being about one-fourth larger than the states of Vermont, Massachusetts, Rhode Island and Connecticut together, about as large as Belgium, more than double the size of Denmark, and a trifle smaller than Ireland.

For the Dominican Republic, it is impossible to get official census figures, except for some of the cities. An unofficial estimate made in 1917 on the assumption that there are 1,000 inhabitants for every 37 births reported, calculated the total population at 795,432. According to one writer (Schoenrich), who seems to be well informed, a reduction of 10% in this figure would probably be more nearly correct. On this basis, the population per square mile would be about 40.

## CHAPTER III

### COMMERCE—TRANSPORTATION—RESOURCES

Transportation throughout the interior is surprisingly inadequate, being carried on by means of limited railway lines, an extensive system of trails, "navigable" for horses and oxen in the drier seasons of the year, and a small but growing mileage of paved roadways. With the exception of 250 miles of privately-owned railways on sugar plantations, all of the railroads are in a restricted area in the northern part of the Republic.

There are two short railway lines, the Dominican Central Railway of some forty miles, which connects Puerto Plata with Santiago de los Caballeros, with a short extension to Moca; and the Samaná and Santiago Railroad, which extends from Sanchez to La Vega, with branches to San Francisco de Macorís and Moca. This latter company completed a seven-mile branch, in 1917, which connects Salcedo with Moca, and thus connects the ports of Sanchez and Puerto Plata. The surprising thing is that there is no railway connection between the towns on the north and the southern part of the Island.

In several of the larger cities, carriages and light automobiles can be hired, but at very high figures, and these furnish the principal means of communication within the city and with other places so far as the roads will permit. Between Monte Cristi and La Vega, there is said to be a regular automobile line, as also between Santo Domingo City and nearby towns, but the writer was unable to discover them.

Since the occupation of the Republic by American forces, it has been the policy of the military authorities to construct good roads as fast as the work can be done with the limited force at present on the island. This is slowly resulting in the transforming of some old trails formerly feasible only to horsemen into modern automobile turnpikes of permanent construction. Such a policy, if persisted in, cannot fail to have a good effect in stimulating interior trade and communication and making the now backward districts of the interior accessible to the civilizing influences that the larger cities are capable of bringing to bear.

On the older type of dirt roads there is communication by oxcart during the dry reason, and in the arid regions such travel is possible almost all the year. In general, however, recourse must be had to the horse and the donkey. Many travelers claim that on many occasions it is more economical to buy horses than to hire them, for at the completion of the trip there is no difficulty in disposing of them. Verrill adds, "There is no lack of trails and there is no trouble in finding a path of some kind leading to any town or village in the republic, but he who essays to travel overland in Santo Domingo must have an abundance of hardihood, be a good horseman, and start forth with determination and an optimistic view of all things. He will need them before he reaches his journey's end." Another writer says, "A trip into the interior requires a good horse, a strong constitution and a large supply of patience."

As in most of the West Indies, hotel accommodations are not precisely luxurious, but will be found fairly comfortable and remarkably hospitable and free from thievery. In every large town there are private families, both native and foreign, who are glad to take boarders. In Santo Domingo City there are several acceptable hotels, the "Francés" being the best. In Puerto Plata, the "Europa," under Italian management, is above the average of hotels in the tropics. The "Tres Antillas," a Porto-Rican hotel, is also fair. In Santiago, the "Garibaldi," also managed by Italians, is the best. In La Vega there is little to choose between a Spanish place called the "Ayuso" and the "Clemens," under French management. The rates are reasonable, averaging about four dollars a day, American plan, in the best city hotels.

The question of food is, in most parts of the island, of far greater importance than that of a place to sleep. In many of the interior districts it is next to impossible for a foreigner to eat the native food, as everything is cooked in oil. In the coastal towns the food is usually fairly good, but in the interior it is often best to employ your own cook and purchase your foodstuffs. Food, clothing and all imported articles are high, owing to the exorbitant import duties.

The construction of highways has received much attention from the government during the past year. The definite program of the Department of Public Works to connect all the principal cities of the country by means of well built roads and to traverse the island from Santo Domingo on the south shore to Monte Cristi on the north by a permanent and well

established *carretera*, proceeds slowly, but surely. It will be a great day when the road across the Island is completed.

The demand in important cities is increasing for electric lighting plants and for water and sewage system, which are few indeed up to the present. Many business concerns generate their own electricity by an imported lighting system, which is so compact that it can be moved around with comparatively little difficulty.

There are three banking institutions of major importance: Porto Rican, i.e. American, British and Dominican. The International Banking Corporation of New York established a branch in Santo Domingo City in 1917, later branches in San Pedro de Macoris, Santiago and Puerto Plata.

The Royal Bank of Canada has branches in Santo Domingo City, San Pedro de Macorís, Sanchez, Puerto Plata and Santiago, while the Banco Nacional, incorporated under Dominican laws, also has branches in these cities.

All reported satisfactory progress during 1917. Their principal functions consist in making advances against documents, making collections and selling exchange. Bank deposits do not serve as an index to the prosperity of the country. Neither the business public nor people generally have been educated to carry their liquid wealth or to deposit in banks. As a general rule, nearly all the merchant's capital is converted into and maintained in his stocks, and business is done almost entirely on a system of long-time credit.

The American gold dollar is the standard of value. United States gold and silver coins and paper currency are in circulation at face value, and constitute the principal medium of exchange. In addition, a limited amount of Dominican coinage is in circulation, the peso, and some fractional currency, which passes current at rate of 5 to 1.

According to the most recent figures available there are 87 post-offices in the country; also 60 telephone offices, and 690 telephones distributed through the larger cities. 1,175 miles of telephone wires have thus far been laid. These telephone offices also serve as telegraph stations. The telegraph is in operation between Santo Domingo, Puerto Plata, and Santiago, from Santiago to Monte Cristi, and along the railway from Sánchez to La Vega, with a total mileage of 352. Submarine cables belonging to the same company connect in the north Puerto Plata with New York and Porto Rico, and in the South Santo Domingo with Porto Rico and Curaçao.

Two small wireless stations are in operation at Santo

Domingo and La Romana with a communicating radius to Porto Rico, and another small apparatus at San Pedro de Macorís which is merely used for local purposes.

## CONSULAR REPORT OF TRADE CONDITIONS

U. S. Consul Clement S. Edwards reports that the commercial and industrial activities of the Dominican Republic for the year 1917, notwithstanding the abnormal conditions arising from the world war, showed not only a marked increase over the previous year, but also the continued and growing prosperity of the country.

The opening up of several new sugar estates and the erection of mills and other necessary buildings, largely increased the opportunity for employment, while the demand for cement, structural steel, and other building material added greatly to the volume of imports.

Although the production and movement of sugar fell off about 15 per cent during the season, commercial conditions in the south or sugar district are fair. The conditions in the tobacco district in the neighborhood of Santiago are prosperous. The ruling prices for tobacco are high, and consequently, there has been an increase in the acreage planted for 1918. Because of discrimination in regard to freight space, cacao dropped to five cents a pound, while the price in New York was from twelve to thirteen cents a pound. Cacao is exported annually to the value of approximately \$5,000,000, but as the farmer is not getting the cost of production, general conditions in the large cacao district are not good.

The improvement of the harbor of Puerto Plata, which was dredged to a depth of 22 feet; the construction of a re-enforced concrete wharf, which extends into the harbor for 1,100 feet and has a re-enforced concrete deck 96 feet 4 inches wide by 412 feet in length, and work upon the new two-story custom house, also of re-enforced concrete and located on the wharf, will transform this northern harbor into one of the best equipped ports in the West Indies.

Progress made upon the handsome custom house in Santo Domingo (which has since been completed), dredging of the harbor at San Pedro de Macorís, the building of many highway bridges, the construction of miles of fine *carreteras*, the improvement and restoration of some of the public buildings, and the completion of plans for extensive work in contemplation signalized the labors of the department during the year.

### Improvement in Agricultural Methods

The Departamento de Fomento y Agricultura directed special attention to the general improvement of agricultural conditions in the Republic. A capable and efficient supervisor of agriculture was employed, and, under sanction of a decree issued by the military government, accompanied by the necessary appropriation of funds, an *agricultural experimental station* was established about 10 miles west of the city of Santo Domingo on the shores of the Caribbean and along the beautiful *carretera* which leads from the capital city in that direction. Land has been cleared, some of the most necessary buildings have been erected, crops of various kinds have been planted, and a systematic and scientific course has been established for the improvement of agricultural methods. The intelligent work done dur-

ing the few months which have elapsed since the establishment of this station has transformed the tract upon which it is located into a beautiful and prosperous farm that strikingly shows the agricultural possibilities of this fertile island. Already substations have been established, and competent men have been put in charge, whose duty it is to advise and direct the agricultural interests of the people.

### Undeveloped Resources

Despite its early fame for great fertility and rich mineral resources, this country, unlike its neighboring islands to the east and west, has remained largely undeveloped. Nevertheless, great changes have taken place in the last few years, and where energy backed by capital has been intelligently applied to the development of the natural resources, a rich profit has been the reward. No doubt remains in regard to the fertility and the agricultural possibilities which constitute the country's chief and unfailing source of wealth.

There was but little activity in mining shown during 1917. With the exception of some work on a copper mine near San Cristobal, and the shipment of a small quantity of ore, nothing further was done, and active work on the mine was temporarily abandoned during the year. However, recent comprehensive investigations conducted by efficient engineers have established the existence of rich mineral deposits. Renewed interest has been taken in the production of oil, and near the close of the year, active operations were in progress near Azua on the southern coast.

The conservation of the great forest resources of the Republic is due to their inaccessibility, on account of the lack of roads. The wealth of rare hardwoods and rich dyewoods is well known, and frequent reports have been published calling attention to the mahogany, ebony, lignum-vitæ, satinwood, rosewood, walnut, and other valuable woods for which the region is noted. Extensive areas of pine are also to be found, and logwood and fustic enter into the country's exports of dyewoods.

The Dominican Republic is not a manufacturing country. To a very large extent it depends upon its imports to supply its wants. There are, however, numerous small factories whose products find a ready local market. These factories furnish employment to a considerable number of men. Cigars, cigarettes, rum, matches, soap, hats, boots and shoes, boxes, and saddles and harness are the most important products.

### Sugar and Cacao Leading Crops

The leading industry of the country is the cultivation of sugar cane and the production of raw sugar. The southern part of the island is the region principally devoted to this industry, and there all the large sugar estates are located. Sugar to the value of \$13,386,463 was exported during 1917. The quantity showed an increase of 8,856,419 kilos over the preceding year.

Five sugar mills, representing an investment of \$4,000,000, were in process of construction during 1917. Improvements and new machinery installed in existing sugar estates represented an outlay of \$1,800,000. Two of the new estates are located at Puerto Plata and one each at La Romana, San Pedro de Macorís, and Boca Chica.

After sugar, the most important crop is cacao, which is raised

chiefly in the northern Provinces. The product is known in the markets of the world as Sanchez, taking its name from the port through which it is chiefly exported. The value of cacao exported during 1917 reached \$4,856,275, more than \$1,000,000 less than in 1916, although the quantity exceeded by 2,661,702 kilos the exports of 1916. The loss was due to a heavy drop in prices.

Other leading products are honey, coffee, and tobacco, the 1917 exports of the last named reaching the value of \$1,658,521.

Renewed interest in the raising of cattle became apparent during the year, owing to the tranquil conditions prevailing throughout the country. There are few large ranches in the Republic, but nearly all the farmers give some attention to cattle raising. Holsteins and Porto Ricans are the principal breeds.

### Steady Progress Made in Foreign Trade

The consistent and steady progress made by the Dominican Republic in its foreign trade during the past dozen years, with a very considerable and constant trade balance in its favor, is clearly seen from the following table, which sets forth the value of the imports and exports, together with the aggregate trade and trade balance of each year from 1905 to 1917, inclusive:

	Imports	Exports	Total	Balance
1905 .....	\$2,736,828	\$6,896,098	\$9,632,926	\$4,159,270
1910 .....	6,257,691	10,849,623	17,107,314	4,591,932
1915 .....	9,118,514	15,209,061	24,327,575	6,090,547
1916 .....	11,664,430	21,527,873	33,192,303	9,863,443
1917 .....	17,581,844	22,444,580	40,026,394	4,862,766

The trade of the Republic for 1917 aggregated \$40,026,394, an increase of \$6,834,091 or 20.5 per cent over the previous year, \$15,698,819 or 64.53 per cent over the year 1915, and \$25,862,132 or 182.58 per cent in excess of the year 1908.

In 1917, the total value of the imports was \$17,581,814. The share of the United States and Porto Rico in this trade was \$16,138,187, or nearly 92 per cent of the whole. The imports through the principal ports of the Republic in the order of their importance during 1917 were as follows: Santo Domingo, \$4,907,453; San Pedro de Macoris, \$4,462,470; Puerto Plata, \$3,757,441; Sanchez, \$1,800,050; and La Romana, \$1,378,850.

### Transportation Facilities

Transportation between the United States and the Dominican Republic is supplied by the Clyde Steamship Co., which has two steamers plying regularly between New York and the principal ports of this country, carrying passengers and freight and making an average of one complete voyage each month. In addition, this company has three freight steamers plying between the same ports. During the sugar seasons additional steamers are generally chartered to take care of the heavy exports.

The Bull Insular Steamship Co. has one passenger and freight steamer making regular weekly voyages between San Juan, P. R., and Dominican ports. One freight and passenger steamer of the Compañía Naviera de Cuba, plying between Cuban and Porto-Rican ports and making the voyage one each three weeks, stops at San

Pedro de Macorís and Santo Domingo on both the outward and the return voyages. The *Santo Domingo* of the Compañía Naviera Antillana, which carries both passengers and freight, makes a voyage weekly between San Juan, P. R., and Santo Domingo and San Pedro de Macorís. The Compagnie General Transatlantique until recently had a steamer making regular voyages between Martinique and the Dominican Republic and stopping at Porto Rico.

Although there are no steamship connections with Gulf ports, there are, in addition to the lines mentioned above, several schooners making irregular voyages to Dominican ports, and three steamers of an average tonnage of 1,000 tons each, operated by the La Romana Sugar Estate and engaged in carrying cane from La Romana to Guanica, P. R.

While foreign vessels may engage in coastwise trade under certain restrictions, the trade is chiefly taken care of by a considerable fleet of small schooners and sailing vessels. A small Dominican steamer plying between southern ports carries passengers and freight.

This may sound as though steamship transportation was fairly good. If so, one's mind should be disabused of the idea immediately. The outstanding need for economic development is transportation, both within the Island as well as with the outside world. It seems a pity to have to go to New York to get to Cuba, for example, but that is usually much the quickest route. Nothing is more needed than a few new steamship lines.

### **Financial Conditions Satisfactory During 1917**

The financial condition of the Dominican Republic at the close of 1917 was excellent. According to the report of the general receiver of Dominican customs, the Republic has never had such a prosperous year, the total amount derived from customs revenue being \$5,329,574, thus surpassing by far all previous records and registering an increase of \$1,294,217, or 32.07 per cent, above the year 1916.

The share of the year's receipts paid over to the Dominican Government in accordance with the convention was \$2,455,784, an average of \$204,649 per month. In addition, the Dominican Government received from internal revenue the sum of \$1,226,447. These revenues are now collected under the direct charge of a special deputy general receiver, who is also charged with the disbursement of the Government budget.

The country is large, considering the population, and is rich, fertile, and undeveloped. Railroads are to be built and equipped; the timber resources are to be tapped; saw mills are to be erected; and modern methods of agriculture are to be introduced, for which all kinds of modern agricultural machines will be needed. The demand is constantly increasing in the important cities for modern electric lighting plants and for water and sewage systems. It is evident that as the Republic is entirely dependent upon its import trade to supply its needs, a market exists here for every class of commercial commodity.

In the Dominican Republic, local conditions have a decided influence on the climate, causing a remarkable variation in the time of the two seasons common to the tropics. In the south, the west and the interior, the winter, or rainy season,

generally takes place from April to November, the other months being the dry, or summer months, while in the eastern section, the rainy season is from May to December.

The climate of Santo Domingo is characterized by heat and humidity. It is, however, tempered and rendered bearable by cooling breezes which are seldom absent. In May and June, the rains are apt not only to be heavy, but are accompanied by severe thunder and electrical displays.

Being a mountainous island, the readily accessible areas of higher elevation afford a variety of temperature conditions at any time of the year that is unusual in so small a country. This makes it possible for those on whom a continuously hot climate is especially severe, to obtain temporary relief by brief sojourns in higher and cooler altitudes, without the necessity of long journeys.

The Republic, as seen from the sea, presents a rugged appearance because of its mountainous condition. Topographically, the country consists of extensive plains and broad, fertile valleys, surrounded by mountains of various heights, well irrigated by abundant streams and rivers. The perennial verdure of the mountains and luxuriant vegetation of the valleys and plains show the fertility of the soil, which only awaits the hand of man to yield fabulous riches.

There are five mountain chains stretching throughout the entire length of the island in a general direction, from east to west, dividing the country into valleys and plains. The largest of the mountain chains is called the Cordillera Central, traversing the country from east to west, gradually rising to an altitude of about 9,420 feet above the sea level. This Central range starts at about six miles from the eastern extremity of the island, and extends some 218 miles to the west, the highest point being Loma Tina. These ranges, extending in all directions, protect the Island from hurricanes, and their drainage affords constant water supply.

Like Cuba and unlike Porto Rico, the coastline is well indented with harbors and bays. The Samaná Bay is one of the most imposing in the world. It is an inland sea whose waters, ever smooth, offer commodious shelter to all the navies of the world. It measures about forty miles from east to west, and fourteen from north to south. Manzanillo Bay, at the northern extremity of the Republic, is one of the best in the island, and has many excellent ports and anchorages, Pozas being considered the best of all, both on account of

its depth, allowing vessels of the heaviest draft to anchor, and because of its tranquil waters.

To the scarcity of population is due the fact that many of these bays and ports have no towns of any importance and no traffic facilities, although a certain trade in agricultural products is carried on through them.

Santo Domingo formerly yielded considerable gold and silver. Shortly after the time of Columbus, as much as \$30,000,000 worth of gold and silver was exported from the Island in a single year, according to Spanish writers. The valuable report of William P. Blake to Congress, in 1871, on the Mineralogy of the Island states that there is a very considerable gold-bearing country in the interior.

Copper is also found in commercial quantity, several lodes being worked at the present time. Immense deposits of iron are known to exist, and coal and petroleum are both found in considerable quantities. Salt, alum, gypsum, platinum, mercury, and other minerals exist, and are in part being exploited.

From an agricultural point of view, the country may be divided into three districts or regions. The first may be called the tropical zone, which contains the fertile fields of the low lands; the second zone contains the plains of the stock-raising belt, where abundant pasture of different kinds grows freely, and the third, or sub-tropical belt, consisting of high, cool lands, where wheat and other cereals of the temperature zone may profitably be cultivated.

The lands within the tropical belt have the richest soil, measuring from four to six feet in depth, and are devoted to the cultivation of cacao, as the long, central root of this tree needs a rich, deep soil. Part of the tropical belt has about one foot of vegetable soil, and is particularly adapted to the cultivation of sugar cane, bananas, tobacco, plantains, rice, corn, beans, and all kinds of pulse and vegetables. Notwithstanding this, potatoes, beans, onions, and other vegetables, as well as cereals, are at present imported from abroad, and sold at exorbitant prices in the local markets.

Sub-tropical agricultural lands begin at an altitude of 1,500 feet above the sea level. Coffee, wheat, oats, rye, apples, pears, strawberries, and other fruits of sub-tropical countries, grow in this belt.

The sub-tropical lands occupy at least one-tenth of the whole territory of the Republic. The Constanza Valley is

considered the best of the Dominican tablelands. It is claimed that wheat enough to supply the home needs and to export can be raised in this valley.

It has been estimated that there exist at least seventy-five varieties of cereals, legumes, and vegetables; fifty species of fruits of all kinds; twelve species of palms, fifty species of industrial plants, and about fifteen different kinds of pasture subdivided into an endless variety of species.

Sugar is by far the leading agricultural product of the Dominican Republic. The extent and fertility of the lands suitable for sugar cane cultivation have no rival in any of the Antilles.

Next to sugar cane, the principal agricultural products of the country are bananas and plantains, the latter being about sixty times more alimentary than wheat, according to Humboldt. Dominican coffee is also excellent; sugar cane thrives even where the soil is scarcely nine inches thick; the yucca, two varieties of which are now exported to Europe for the starch; the cocoanut, also exported, whether green or dried, in which latter state it is called copra; corn which yields from three to four crops a year, and jicama, a tuber containing a larger percentage of starch than any other plant. Among the fruits, besides the bananas and plantains, are excellent oranges and pineapples, which are exported without special precautions. Other delicious tropical fruits, such as mangoes, alligator pears, sapodilla, and many others, cannot be exported unless carried in special refrigerators.

## CHAPTER IV

### THE PEOPLE AND THEIR SOCIAL PROBLEMS

Racially the people of the Dominican Republic are of Spanish descent, some pure white, others mixed with negro blood, others with an admixture of Indian, and still others carrying the racial inheritance of all three of these races. While the pure black or nearly black negro is far less in evidence than in Haiti, yet numerically there are many negroes in the republic. Haiti retains its uniform blackness to a remarkable extent, but in the Dominican Republic the racial mixture is very complete, and your typical citizen may exhibit the predominant characteristics of either the white, the black or the red men.

Along the coast and on the plantations there are many negroes from Turks Island, the Bahamas, Jamaica and the other West Indies; while at Monte Cristi and in other localities there are many native Dominican and Haitian blacks. In most places the distinctly colored outnumber the more-or-less white.

Socially, commercially and politically there seems to be little color line drawn, for men and women of white and colored skins are seen mingling and conversing freely. Whites and colored intermarry and hold office on an equality. Some Dominicans are highly educated in the universities of America and Europe. Among them are artists, poets, musicians, historians, engineers, diplomats, soldiers, clergymen, sculptors and architects that would be a credit to any country.

The language of Santo Domingo is Spanish—comparatively pure. Slight differences of pronunciation are noticeable in different parts of the republic and they do not lisp the “c” as do the Castilians, but the difference between the Dominican’s Spanish and that of Spain may be compared to the difference between English spoken in the United States and in England. Besides Spanish, the English and French languages are heard to a limited extent. On the Samaná peninsula as much English as Spanish is spoken, and in the coast towns San Pedro de Macorís, Puerto Plata, Monte Cristi and Santo Domingo, it is often heard, from the lips of the negroes from the British islands.

To understand Santo Domingo, it must be constantly kept in mind that, different from Haiti, it is Spanish-American in historical inheritance, religion, problems, ideals and culture. The efforts of Haiti to make it a black man's land were always resented, and the country's kinship with other Latin-American lands and with Spain has been emphasized by its leaders.

The Spanish consciousness is strong in spite of the omnipresent admixture of African blood. The very black mayor of an inland town said to an American naval officer in the course of a conversation: "Your argument is all right for Anglo Saxons, but *we Latins* are different."

The politeness so characteristic of the Latin-American is evident on every side. The gracious hospitality that offers the home with all its contents to the guest with the assurance that "this is your house" is still prevalent in Santo Domingo. The idealism of the race, caricatured in the immortal Don Quixote, that often drives the Hispano-American to extremes of individualistic effort, to intolerance of a foe and worship of a friend, also leads the Dominican to take himself and his opinions very seriously, especially when they assume a guise that may be identified with "patriotism" or with "liberty." The greatest drawback to all this from the standpoint of developing the civic life is the frequent unwillingness to subordinate self for the general good, that lack of "team play" which is so serious a defect among these really fine and generally well-meaning people.

The Dominicans are a sturdy race. All of their presidents in recent years have been men of commanding physique. That the common people have not done more to better their own condition and to develop their land is due to the *mañana* spirit of the tropics. Why work more than is necessary to sustain life in so fertile and benign a land?

The women of the Island are usually graceful in carriage and often beautiful, especially in their girlhood. The heat of the climate makes the use of powder necessary, and frequently the darker the hue of the feminine skin the more powder. The result is the gray or ashen hue of many negresses which strikes the traveller as a bit ludicrous.

The Dominican, especially of the cities, is by nature jovial, frank and hospitable. He is cosmopolitan to a remarkable degree, associating without embarrassment with people of all races, nationalities and religion. There is little prejudice against the foreigner as such. This cosmopolitan cast to the urban population has been still further emphasized by a very considerable influx of Turks and Syrians, especially in Santo

Domingo City, where the dry goods trade is almost exclusively in their hands. This is no reflection on the mercantile ability of the native, however, because the Syrian especially has shown in many lands that he is a competitor not to be despised in many lines of merchandising. He is a keen buyer, a frugal and careful man in his household, and has an appreciation of the commercial value of good-will which is distinctly lacking among most oriental merchants.

Even in the interior of the country, where life is reduced to its simplest terms, the traveler can hardly fail to note the hospitality exhibited toward the stranger. Most of these little interior villages are totally lacking in accommodations for the traveler, but the inhabitants will readily and freely give up their own homes to make the stranger comfortable, and will share their scanty meals and consider it an honor. "Time and time again," says Verrill, "has the author arrived at some tiny village after nightfall only to have the swarthy, brigandish-looking natives vie with one another to care for the horses, furnish food and drink, and move out of their own simple huts to provide sleeping quarters for the visitor."

The people of Santo Domingo are fond of music and dancing, are gay, vivacious and frivolous. Bull fights are not permitted, but cock fighting is almost universal and might very properly be called the "national sport."

In social life the clubs are a prominent feature. A town must be unimportant indeed if it has not at least one club where the men meet, read the papers and play billiards. The first attention shown a visiting stranger is to take him to the local club and enroll him as a temporary member, this being equivalent to a general local introduction.

Considering the great number of these clubs there is surprisingly little drinking. Club etiquette does not seem to demand the drink as a necessary factor in agreeable human intercourse, as it does in many countries. Such drinks as are served are confined to the restaurants and the homes of the people, where a drink is frequently offered to callers. The saloon, as in most South-American countries, is an American innovation, such saloons as there are being operated entirely by Americans.

The native is very fond of coffee and drinks a great deal of it. Little *cafeterías* or coffee-shops abound, and take the place of the saloon in the social intercourse of the men.

In spite of a considerable consumption of light wines in the Republic, there is very little drunkenness. One American observer stated that he had not seen over three intoxicated persons in six years.

The principal vice of the people is gaming, which is universal in one form or another. Lotteries are plentiful; most of them being devoted to the support of some charity. Two of the four or five hospitals in the country derive their principal income from the proceeds of lotteries conducted for their benefit.

Sexual standards are about the same as those prevailing in most South-American countries, the women of the upper class being in general virtuous and the men inclined to amorous intrigue. Statistics relating to marriages and births show that about 60 per cent of the children are illegitimate. These figures, however, are largely accounted for by the large number of "consensual unions" among the poorer classes, where men and women, although not united by marriage, live together publicly as man and wife, rear a family and are as faithful to each other as if legitimately married. The considerable number of these unions is due to the high cost of the marriage ceremony and also to the fact that such unions have become so common that the parties see nothing wrong in them.

A respectable colored man in a responsible position on a plantation, the head of a large family but not married to the woman with whom he had lived over twenty years and to whom he seemed devoted, was urged by an American friend to marry her, but the answer was a determined negative. "If I marry her she will know I have to support her and she may get careless and lazy. Knowing that I can leave her when I like, she will continue to behave herself." Similar persuasion applied to the "wife" elicited an almost identical reply. The common law "wife" feared that her husband might make love to other women were she legally bound to him, a procedure that he would not dare attempt now for fear she might leave him!

Women have little part in industry in the republic, the idea of women in business being a very distasteful one to the Latin-American. The movement toward commercial life has secured at least a start, however, in all the Latin countries, Santo Domingo being no exception in this regard. The women are really the hope of the country, as they are better workers and have better habits than the men.

Occasionally a woman of the upper classes defies tradition to the extent of entering the commercial world. Her position may be so secure socially as to preclude any adverse expression of opinion. This happened notably in the case of a most estimable young woman who was recently nominated

for a position in the office of the Superintendent of Sanitation. One newspaper gave utterance as follows: "As beautiful as she is virtuous, as intelligent as she is beautiful, the Señorita Mendoza, an ornament and adornment of our aristocracy, typically represents the present evolution of the Dominican woman, who, within her traditional refinement and simplicity seeks new and larger orientations."

This may be calculated to bring a smile to North Americans, but it represents very accurately to what lengths the Dominican has to go in order to justify the entrance of women into business. The average girl has nothing with which to occupy her time. She is very closely chaperoned, is not allowed out alone, and can only sit in her parents' home and rock to and fro as she sees her brothers go out at night in pursuit of social enjoyment.

Health conditions are improving steadily, as the United States officials are introducing modern sanitary methods. The Chief Sanitary Officer has taken especial interest in surveying the need for hospitals. Some paragraphs from his most recent reports are given herewith:

"Although there have been numerous local outbreaks of communicable disease in the country during the past year, especially measles and typhoid fever, and other transmissible diseases are omnipresent, as hookworm in the Cibao region and yaws in Barahona, no really severe epidemic occurred in this country until the worldwide influenza epidemic commenced here in November, 1918, the disease having entered the country from Haiti. An attempt was made to keep it out by quarantine measures, but these were unsuccessful, so far as the land quarantine against Haiti was concerned. No cases entered the country by water. During November, there were 827 cases reported from Azua and Barahona with 20 deaths. During December, 18,936 cases, with 331 deaths, were reported from the provinces of Azua, Barahona, Monte Cristi, Puerto Plata, Santiago and La Vega, while in January, 1919, there were 32,257 cases, with 448 deaths in these provinces. The proportion of deaths to reported cases was 1.53 per cent.

"Existing facilities for the care of the sick in this country are in very poor shape. There are at present only seven hospitals in the country, and one of these is owned and operated by the *La Romana* Sugar Company for its employees. The others are the Dominican Military Hospital and the Beneficencia Hospital in Santo Domingo City. The former is an ancient building inherited from the former Dominican Government. It is badly in need of repairs, and should be rebuilt or, preferably, a new hospital built. Its accommodations are poor, and it is used mainly for the care of prisoners, the indigent poor and prostitutes, the last by compulsion.

"The Beneficencia Hospital is a very small organization administered by the *Junta de Caridad*, a local charitable organization. It is well run with such funds as are available, but neither of these hospitals is at all adequate.

"San Pedro de Macoris has one small frame hospital for men only, run by a charitable organization. Like the Beneficencia Hospital, it is fairly well run with such funds as are available, but is totally inadequate for the needs. This city has about 25,000 inhabitants, and is rapidly growing, but has absolutely no place where a sick woman may obtain hospital treatment or where a poor woman may go for any medical treatment."

In a report to the American Red Cross, the Chief Sanitary Officer recommends for the supplying of the most outstanding needs of the Island, the erection of seven new hospitals and the improvement of the buildings and equipment of those now in existence. He says, in closing his report:

"It is the opinion of this office that these hospitals should, at least for a time, be administered by an American physician, preferably a Spanish-speaking one, and a Porto Rico or Cuban graduate head nurse, none being available in this country. In this way, a corps of trained nurses could be developed, something in which the country is totally lacking at present, and something which is very badly needed.

"These hospitals are very badly needed by this country and, inasmuch as the time is far distant before either the Dominican national or local governments can hope to be financially able to build the same, any assistance which the Red Cross can furnish will be immensely appreciated by the people, and bring a large return.

"To recapitulate, the new hospitals needed, with estimated cost of construction, given in order of what is believed by this office to be the relative necessity, is as follows:

Seybo .....	\$35.000.00
Santo Domingo .....	60.000.00
S. P. Macoris .....	45.000.00
Sanchez .....	20.000.00
San Juan .....	20.000.00
Monte Cristi .....	20.000.00
Barahona .....	15.000.00
Total.....	<u>\$215.000.00</u>

"To complete the necessary hospitalization of the country, the existing hospitals at Puerto Plata, Santiago and La Vega should be completely equipped, and some necessary additional construction work done, the construction work being estimated at about \$15,000.00. It is very doubtful whether any of these hospitals would be self-supporting, certainly not for a long time."

## CHAPTER V

### DOMINICAN AUTHORS AND LITERATURE

**I**F Santo Domingo is noted for its backwardness in most respects, it is equally noted wherever the Spanish language is spoken for excellency of literary production. One of the first impulses received for its creation came from *Juan Pablo Duarte*, who was the leader of the revolution against the dominance of Haiti. He was educated in Spain and was one of the great men of Santo Domingo.

The University of Santo Domingo was founded in 1538 and maintained a colony with a higher degree of culture than that which existed in other parts of the Antilles. Students came to Santo Domingo from various other colonies. When the Haitians overran Santo Domingo the intellectuals were scattered abroad, especially through Porto Rico, Cuba and Venezuela.

The great Cuban poet *Heredia* was the child of Dominican parents, as were also *Domingo Delmonte*, and other famous Cuban men of letters. The intellectual leader of the Dominican Republic, established in 1844, was *Felix Maria Delmonte*. He wrote the national hymn, which echoes the bitter struggle against Haiti. The period of peace following the establishment of a republic was not after all peaceable enough for the encouragement of literature. The Spaniards, in re-establishing their rule over Santo Domingo in 1860, shot *Felix Mota*, an author, among others. The Dominican Republic was re-established in 1866, but the restoration of order was delayed for some time.

Among the exiles that returned after the Spanish exit was *Javier Angelo Guridi*, a former colonel in the patriot army, During his exile in Venezuela, he engaged in journalism, and was inspired by Indian life there. He was the first Dominican poet whose verses were collected in a volume. His best poems and prose tales, called "Ensayos Poéticos," were published in 1843.

One of the greatest poets of Santo Domingo was a woman, *Doña Salomé Ureña*. Her first efforts were in praise of the ideals of the peace and progress. In 1878, a society known

as "Los Amigos del País," was founded, to promote the interests of Santo Domingo, and the poetess received from this society a medal and a published edition of her poems. In 1880 she married *Francisco Enríquez y Carvajal*, a kinsman of the recent President Enríquez of Santo Domingo. Doña Salome later on came under the influence of Hostos and aided in his educational movement by the founding of the first school for young ladies in Santo Domingo. She directed this school for many years during which time her numerous poems all echoed the home life which found strong vibration in the heart of this wife and mother. One of her best known volumes of poems, printed in 1878, was the Indian legend, *Anacaona*.

To such a legend another one of the famous poets owes his fame. *José Joaquín Pérez*, who lived from 1845 to 1900, is principally known for his famous poem "Quisqueyana," which was written in 1874, following his exile in Venezuela. He also wrote in that same year, "Vuelta al Hogar," which gives his exultation on returning to his native land. Another volume of poems referring to early national life, and which serves to give Pérez a great name outside of his own land, is called "Fantasías Indígenas." These perpetuated the memory of the aborigines of Santo Domingo. Pérez showed his deep interest in the advancement of Santo Domingo by writing a beautiful little poem called "Himno al Progreso del País." He showed his sympathy for the Cubans during their rebellion in 1895 by writing a series of poems called "Americanas."

The novel "Enriquillo" made famous the name of *Manuel de Jesús Galván*. This is one of the best historical novels that was ever written in Spanish America. It is remarkable both for style and subject matter. It describes the colonial period in Santo Domingo during the administration of Diego Columbus, the son of the discoverer. The arrival of Diego Columbus with his bride, María de Toledo, the work of Bartolomé de las Casas who is famous for championing the rights of the Indians, the grievances and last rebellion of the young Indian chief, Enriquillo, all make this one of the most interesting pieces of historical fiction written in Latin America.

The President of the Republic, at the time that the United States took over the government in 1916, was one of the outstanding literary men of Santo Domingo, *Federico Enríquez y Carvajal*. He distinguished himself as a journalist while yet a young man. He co-operated with Hostos in the development of the normal school in Santo Domingo City. He also rendered great help to the Cuban patriots. When Maximo Gómez and other Cuban leaders found refuge in Santo Domingo, Car-

vajal was extremely kind to them. José Martí has written a glowing description of his visit to Santo Domingo in 1893 and told of the magnificent welcome that he received from Enríquez and other Dominicans. From Santo Domingo, Martí and Gómez set out to raise the cry for the liberty of Cuba, that finally resulted in success in 1898.

*Federico García Godoy* is one of the greatest living Dominican authors. A visit to his simple home in La Vega was greatly appreciated by the writer. Godoy is known as a literary critic wherever the Spanish language is spoken. His historical novels, "Rufinito" and "Alma Dominicana" give pictures of the Dominican struggle for independence. He is a strong nationalist, and has done much for the development of his people.

"La Literatura Americana de Nuestros Días" is a splendid study of some of the best Spanish authors.

Among the present writers on sociological and political topics are *Amerigo Lugo* and *José B. López*. Various articles of Sr. Lugo are collected in a book called "A Punto Largo." The most interesting essay in the collection is one concerning intervention, which applies particularly to intervention in Cuba. Sr. Lugo, during his residence in France and the United States and England, has collected material for a history of his own country which he hopes soon to publish. A critical tract on Dominican conditions is that by López called "La Paz en la República Dominicana."

Probably the greatest single influence in the intellectual life of Santo Domingo was *Eugenio María de Hostos*, a Porto-Rican who spent some twenty years in Santo Domingo, occupying himself with the development of education in that country. Here is one of those Latin geniuses that seem to be capable of doing any amount of intellectual work in any number of different spheres. He wrote one of the best treatises on constitutional law that has ever been published. An edition in English is scheduled for the near future. His educational principles which were given through his years of teaching in the normal school in Santo Domingo, show some of the most modern pedagogical theories. A volume called "Meditando" shows the remarkable intellectual grasp of the man. First there is a long essay on Hamlet, a splendid critical study of Shakespeare's play; then there follow short essays on several of the great men of South America; a criticism of various authors in Santo Domingo; a treatise on the laws of teaching, on political themes and a literary criticism. This remarkable

man was educated in Spain, traveled all through Latin America, came to be a recognized authority in literature and politics in Argentina, Chile, Santo Domingo, Cuba and Porto Rico, in all of which countries he lived for a more or less brief period of time. Before Europe had opened scientific careers to women, Hostos had persuaded the Chilean government to open its courses in medicine and law to women. He was also the first man to urge the importance in Argentina of the construction of the Trans-Andean Railroad. In Santo Domingo he edited the first laws concerning education and directed for nine years the public education of that country.

While in Peru he began a campaign in favor of the protection of the Chinese there and aided the national government in its controversy concerning the Oroya railroad. He worked most arduously for the independence of Cuba and offered to earn by means of his pen a million pesetas for the Liberal Cause. Although he was a devotee of *Bellas Artes*, he did not fail to recognize the disadvantage to the Latin-American people of giving so much time to literature. In a study on the poems of Mata, he says: "We have in the influence of poetry and literature, in the imagination and character of the Latin American an opinion which it is important to give under two headings. We believe that a people of so much imagination as ours and societies of such insecure character as ours in all Latin America, lose in reason what they gain in fantasy, and dissipate in substance what they gain in form; with the almost exclusive poetical and literary education which they receive.

"This is the reason why up to the present neither poetry nor literature have educated the liking for literature and the sensitive delicacy which, good and convenient as they are, when they serve as a complement of a well balanced education, with us are obstacles when the cultivation of forms takes precedence over all else."

*Pedro Enríquez Ureña*, the son of Doña Salomé Ureña, is another Dominican who has had a wide influence in different parts of Latin America. His studies in Greek literature led him to make a translation of some of Pater's essays under the title "Estudios Griegos." His "Horas de Estudio" gives some very delightful studies of philosophical, political and patriotic subjects. One section, called "Literatura Española y Americana," gives charming criticisms on the works of Ruben Dario and other well-known authors. The section "De Mi Patria" gives an extensive review of literature and intellectual life of Santo Domingo. This book also contains several essays read

before the Mexican public while he was professor of literature in the University of Mexico.

*Archbishop Carlos Nouel* has written a scholarly two-volume "Ecclesiastical History of Santo Domingo" which is full of valuable material, especially in reference to the first fifty years of Dominican life.

In spite of the literary achievements of these distinguished Dominicans, the people of the Republic have little access to good reading matter. Public libraries are chiefly notable by their absence. Puerto Plata had the only such institution observed by the writer in all of Santo Domingo. In the larger towns, the clubs usually have some attempt at a library; but the high walnut case of old leather-bound tomes usually provided is not calculated to whet the literary appetite of the Dominican youth, even if he might have access to this restricted privilege of the elite of his city.

The towns on the Island have no bookstores worthy of the name. Two small ones were noticed with a few novels in stock, mostly translated from the French, and with a decided tendency to the risqué. These were supported by a staid background of ancient works on philosophy, which few, even among the scholarly, take time to read in these days.

An interesting trade custom was found to prevail among these isolated booksellers, so far from all competition as well as from any keen demand for their wares. The price of a book is advanced in proportion to the time it has been kept in stock. If the volume sells at four dollars this year, it will bring five next year, and so on. What an insidious temptation to read the new best sellers! The ghosts of Cervantes and Calderón must rest uneasy.

For the majority, the newspapers furnish the only source of reading. Practically all are published in the cities of Santo Domingo, Santiago and Puerto Plata, and all are of modest dimensions. The principal daily of the republic is the "Listín Diario," of Santo Domingo. It has a circulation of about 10,000. There are also published here the "Revista Médica," "Revista de Agricultura," "Revista Judicial," "Boletín Masónica," two small humorous papers; two commercial sheets; an illustrated paper, "Blanco y Negro," and a literary monthly, "Cuna de America." Santiago also has two daily papers, as well as several small literary periodicals. In Puerto Plata is published "El Porvenir," the oldest of existing Dominican newspapers. In San Pedro de Macorís, the only daily is "La Prensa."

## CHAPTER VI

### EDUCATION AND RELIGION

Education in America had its beginning in Santo Domingo. The University of Saint Thomas was organized in 1538, with the permission and backing of both the King of Spain and the Pope of Rome. It was, of course, for the education of the privileged classes for service to the Church and State. Its curriculum and faculty were entirely directed by the Church. In the first half century of its existence it was noted both for its learned professors and its distinguished graduates, who went from its halls to Porto Rico, Cuba, Mexico, Panama and South America. The University, along with the other departments of life in the colony, gradually lost its prestige and died away as the adventurous colonists heard the call of "Westward Ho," in their search for gold, adventure and new territory for State and Church. The University has been closed for long periods of time and for that reason has lost to Saint Mark's in Lima the designation of "the oldest University in America." When the American occupation took place, the school was so disorganized that the authorities suppressed it entirely. It has been revived, however, and now occupies a modest two story building near the cathedral. The courses are largely law and engineering, and the faculty is recruited from among the professional men of the city, who come to the school only for the hours when their lectures are given.

The long series of revolutions preceding the American occupation left the educational system in a pitiable condition. While there was universal desire for schools, financial limitations allowed few of them. It seems that at every period when there was promise for a great educational advance, it was suddenly stopped by adverse political conditions. One of the most serious setbacks was at the time of the Haitian occupation, when the Dominican cultured classes fled from the Island. The intellectual circle, always notable in Santo Domingo in spite of all discouragements, kept up its culture by sending its sons and daughters abroad, largely to France, for their education. The Government maintained a certain number of students in the United States and other foreign countries on

scholarships (which unfortunately have been withdrawn by the American military government because of the belief that the privileges were being abused).

A generation ago, education in the Republic took on a remarkable revival, under the inspiration of Eugenio de Hostos, something of whose work has been related in the chapter on Literature. He was a born pedagogue, that rare combination of profound student and inspiring instructor. Although he was a native Porto-Rican, he gave most of his life to Santo Domingo, and few men are so revered by the people. There is a popular movement among his old students to collect the notes on his lectures, and publish them. Not counting these, however, he has left some forty volumes of writings. Another noted Dominican author, who took great interest in education, was the famous poetess, Salomé Ureña, who initiated a new era of women's education by founding a girls' school, which continues to exist, but with much of its prestige gone.

The American military occupation found about 20,000 pupils in schools. These pupils were mostly in little private schools subsidized by the government, in which the one teacher who held the classes in a room in her own house, taught all the grades. Not only pedagogical, but hygienic and moral conditions were usually very low, as a visit to some of these schools that still exist, amply demonstrates.

The advance in primary education made since the American occupation is nothing less than astounding. Colonel Lane of the United States Marine Corps, who is now Minister of Education, is widely known for his singular devotion to his task. No one who has the privilege of making the rounds with him to the schools in the capital, as the writer did, and seeing the evident love of the children and admiration of the teachers for one who takes the interest of a real father in his children, can ever forget the impression. One of his most prized institutions is the correctional school, where the toughest little "wharf rats," thieves and beggars are being remade into useful citizens through training as shoemakers, tailors and carpenters. Not the least among the influences of reform is American baseball, which is played not only by that school, but by several others, under the inspection of the ever present Colonel, who is most ably seconded by a young Dominican, educated in Baltimore, who acts as Superintendent of Schools.

In one of the schools held in the former residence of the Archbishop, who is glad to rent it for the purpose, there are enrolled 400 pupils. A system of rural schools is being organized as rapidly as possible and gardens planted in connection

with many. There are twenty-five Porto Ricans, trained in agriculture, who have been brought over to teach the children and their parents by means of these schools and institutes something of modern agriculture. Santo Domingo will soon be turning out some of these teachers also, as a new agricultural school is being built by the Government near the recently opened experimental farm.

Beyond the correctional school and the agricultural school, no industrial work is being done or contemplated by the Government. Colonel Lane believes that the government's first job is to teach the children to read and to write since the object of the American occupation is to establish a capable self-governing people, who must have reading and writing as a tool of first importance, and since funds are so limited he is bending every energy toward this single object. Nothing has yet been done even toward training teachers, except the adding of two grades of normal training to the one high school in Santo Domingo. In the tremendous speeding up of primary education, doubling the enrollment every year of the three of American occupation, all kinds of teachers and buildings have had to be used. The daily papers contain advertisements every day for from ten to twenty teachers. Old stables, jails and all kinds of buildings are laid hold of, hastily cleared out and schools installed.

The present budget for public instruction is \$1,500,000, one-third of the amount being furnished by the national treasury, another third by the municipalities and another by special taxes. It will probably be some time before, in justice to the people, this amount can be greatly augmented. The great need for help from outside forces is therefore easily seen, especially along the lines of industrial training and preparation of teachers.

There are very few private schools, religious or secular, in the country. In the capital there are two small commercial schools giving courses in the evenings and a girls' private school, with 140 enrolled, giving courses from kindergarten, through the primary grades. The Episcopalians conduct a small primary school for American children in the rector's residence. The Catholic church maintains Colegio San Tomas with miserable equipment, enrolling some twenty-one boys with eight students for the priesthood. There are few private schools of any consequence outside the capital. The few primary schools conducted by Protestants are mentioned in the section on Religion.

The Roman Catholic Church in Santo Domingo has a

noble heritage. It was here that Padre de Las Casas began his unselfish labors for the Indians. He was accompanied by a number of other most devoted padres, who extended their missionary labors to neighboring Spanish colonies. The story of their sacrifice and consecration is fascinatingly told in the volume *Historia Eclesiástica*, edited by the present Archbishop, Monsignor Nouel.

The Church remembers with pride those glorious days, while the Archbishop of Santo Domingo, because this was the first office of its kind created in America, is still regarded as the Primate of the West Indies. The present Archbishop is a fine gentleman, one would say "a good fellow" if it were permissible, and is probably the most popular Dominican both with the Americans and among his own people. At the suggestion of two Commissioners sent to the island by the United States in 1912, the Archbishop was elected President of the Republic. He held office only a few months, however, when conditions became so difficult that he left the country and cabled his resignation. He was the second Archbishop to be president during this generation.

The Church has lost the prestige of the old days and if it were not for the popularity of the Archbishop it is hard to know what would be its state. No one seems to regard it in a serious light or as having anything to do with present day life and problems. Not that there is hostility—only an ignoring of its existence except as it furnishes through its ceremonies and feast days the occasion for social functions.

The report that one gets everywhere is that the priesthood is generally low bred and immoral. A steamship captain who has coasted the Island for twenty-five years says the priests are among the lowest class passengers he carries.

The Catholic Encyclopedia reports 66 secular priests and 12 regular priests, 32 sisters of charity, 68 churches, 103 chapels and 1 seminary.

Priests not infrequently sit as members of congress or of municipal councils, not as priests but as citizens.

The status of church property is not clear. There was recently an attempt, following the example of Mexico and other Latin-American countries, to nationalize church property, but this was strenuously opposed by the Ecclesiastical authorities and no definite decision has been reached in the matter.

Referring to general religious conditions, Schoenrich says:

"The absence of religious fanaticism is exemplified by the tolerance accorded all religious sects. These, it is true, are but slimly rep-

resented. Of the Jewish faith there are probably not two dozen persons in the Republic. The Protestants are almost entirely negroes from the British and former Danish islands and other foreigners, and descendants of the American negroes. For these the Wesleyan Methodist Church of England maintains a flourishing mission with chapels in Puerto Plata, Samaná and Sánchez, and a small branch in Santo Domingo City. The principal chapel is in Puerto Plata, which is also the residence of the minister in charge of the mission. The African Methodist Church also has small stations at Samaná and San Pedro de Macorís, though the word 'African' does not tend to make the church popular in Santo Domingo. There is, further, an almost abandoned Baptist mission in Puerto Plata and Monte Cristi. In all these churches, services are generally carried on in the English language alone. In San Francisco de Macorís, Protestant services are conducted in Spanish by devotees who do not seem to be ordained by any particular sect."

The African Methodist Episcopal Church has the oldest Protestant work in Santo Domingo. It was established when President Boyer in about 1830 brought negro slaves as colonists into the island which was at that time under the control of Haiti. Boyer sent a committee to the United States and made great promises to them concerning land and other privileges that he would give them. But he did not fulfill his promises and much suffering followed, many of them dying. But the colony which was located at Samaná has maintained its integrity, blood and language, and today reminds one very much of the negroes of the southern part of the United States. The Rev. J. P. James is the presiding elder in charge of all the work. At Samaná they have a church building, 325 members, most of them English speaking; once in a while they have a service in Spanish. They have a school in the church with 35 children. They have a school building nine miles out from Samaná with about 85 pupils; two Sunday schools; four workers altogether in Samaná.

In San Pedro de Macorís they have a church building in the city with 300 members, unordained minister; one day school—50 pupils; have meetings in three sugar estates nearby; one day school and a hundred members in the sugar estates.

In Santo Domingo City they have a little store building given to them by President Boyer, which they use as a church. There are about a dozen members at present. The only other Protestant church building in the city is a little ragged chapel, across the street, which represents a split from its near neighbor. This church was first under the Missionary Alliance, but has recently been transferred to the Moravians. Both of these churches are for English speaking negroes. The Protestant Episcopalians hold services for Americans in the Customs Collector's building. This is the representation of Protest-

antism in the capital city of Santo Domingo, with absolutely no service in Spanish.

The work of the Moravians is in charge of Rev. T. Van Vlek, located in San Pedro de Macorís. In that city they have a church building and parsonage with a day school in the church. They also have a small church building at La Romana with two or three other preaching points. All of their work is for English speaking negroes.

The Wesleyan Methodists have had work in Santo Domingo for at least a half century. It is in charge of Rev. W. E. Mears, the only foreigner employed by the Wesleyan Board in Santo Domingo. He has been in Santo Domingo for over thirty years, but is discouraged because of lack of support from the home base. There is an English speaking church at Puerto Plata, which has a good building on a hill, and has exerted a fine influence in the community. Mr. Mears has also recently begun meetings in Spanish, which are conducted by a young convert in a rented room. There are small Wesleyan congregations in Sánchez, Samaná and Monte Cristi.

A few earnest people belonging to the Free Methodist Church came as independent workers to northern Santo Domingo in about 1890, and began work in Spanish. The mission has had a checkered career. There are now two men and four women workers, located in Santiago, La Vega and San Francisco de Macorís. It is a great pity that the earnest devotion of these workers is not equaled by the equipment with which they are compelled to struggle. The school, conducted at San Francisco de Macorís, is exerting a splendid influence in the community, though suffering greatly from lack of help. The seemingly inevitable split has come in this work also, and a native has led out a little group, which calls itself the national church.

The Episcopal Church has just begun work in the Republic with a rented chapel at Santo Domingo City. This is at present in charge of Archdeacon Wylie, who, with his good wife, is indispensable to the American colony in Santo Domingo. At San Pedro de Macorís there is also a small church which is Episcopalian in its general teaching but whose connection with the church authorities is a very loose one. Other services are held as opportunity offers in nearby towns and sugar plantations. The present work and all planned is in English.

Bishop Colmore of Porto Rico, in charge of this work, has the following to say concerning it:

"San Domingo is not a Negro republic, although it shares the same island with Haiti. We are proud of our government as we see what she is doing for these weaker people torn by revolutions.

"While there is a dense population it is almost entirely a rural one. We must educate these people along industrial lines so that they may know how to be good citizens under the conditions in which they will live for the rest of their lives. They must be taught the dignity of labor. Not long ago, I had an application from a young Haitian boy to be received as a postulant for the ministry. The head of the agricultural school had asked me to send him two of our boys and I thought this was a good opportunity to give him just the training he needed. So I told him of this opportunity to get training with his hands to begin with, but he said, 'No, I don't want to work, I want to go into the ministry.' There are thousands and thousands of children there without opportunity for education at all, and thousands and thousands of people who are living without any medical help except what the witch doctors give them.

"One important element in our work is the English-speaking negro. They have come to Porto Rico in many thousands from the islands where the Anglican Church is at work. We have much to learn from our brethren of the English Church. One morning during my visit to our new possessions the Virgin Islands, as the guest of the Bishop of Antigua, I went to one of the early services and saw the white people and the black people kneeling round God's table together. We have many of these people in the Dominican Republic. There are estimated to be at least 20,000 in that republic alone. Will you believe it when I tell you that there is only one clergyman of the Anglican communion to take care of those people?"

A report was issued in 1915 concerning the occupancy of Santo Domingo by Evangelical missions by the Rev. Philo W. Drury, who made a trip to the field to study the situation. While this was a year before the American occupation, since when many changes have taken place, it seems well to quote the following from the report:

"There are a number of reasons that make immediate occupancy of the Dominican Republic especially urgent. A new era of political stability and material progress seems to have been inaugurated. Along with the material progress there is an honest effort being made to advance the educational interests of the country. These facts suggest the urgency of introducing the Gospel at this time, and getting into the current of improvement and progress, and thus grow up with the country. Effort made now will undoubtedly give larger returns than at any future time.

"The cost of work will be high. On account of the high tariff the cost of living is somewhat greater than in Porto Rico. The Government architect, who has had experience in building both in Porto Rico and in Santo Domingo, estimates that the cost of building in Santo Domingo would be double what it is in Porto Rico. Other investigations have led us to believe that the cost of maintaining missions in Santo Domingo would be some fifty per cent more than in Porto Rico.

"Another difficulty to be considered is the anti-American spirit that exists. The United States looms up over the horizon as a

powerful neighbor who may have designs against the political independence of the Republic. The intercourse that the Dominicans have had with Americans has been almost wholly of a political and commercial character, and these relations, we are sorry to say, have often been of such a nature as to awaken antipathy in the minds of the Dominicans against the Americans. However, Mr. W. W. Russell, United States Minister to Santo Domingo, informed us that this anti-American spirit is not universal, and while it frequently manifests itself, it is in the main limited to the disgruntled and obstructionist element.

"The difficulties are not, however, of sufficient weight to deter God's people from obeying the Great Commission and from including Santo Domingo in their program. There are other things that ought to encourage them to go up and possess this land. There is complete religious freedom in the Republic. There is already a breaking away from the domination of the Catholic Church. A proof of this may be found in the laws passed against the protest of the clergy relative to the liberty of worship, the modernizing of the school system, etc.

"Many of the facts herein stated demonstrate clearly that the people of Santo Domingo have entered with determination on the struggle upward, and we are convinced that they are deserving of the help that will come from the introduction of Evangelical Christianity. Here the lottery prevails with the authorization of the Government, but not all of the people approve the lottery system. In a very exhaustive report made to the Senate for the year 1910, the Secretary of the Treasurer condemns in the severest terms the lottery as productive of idleness, and on the ground of having tendencies of a decided immoral character he pleads for its abolition. This report, as well as other documents, indicates clearly that public attention is being drawn to this and kindred problems upon whose proper solution depends so much the welfare of the country. Everywhere is there evidence of new ideals, and the general tendency is upward.

"Another encouragement is the constant intercourse between Porto Rico and this Republic. It is estimated that there are now at least 15,000 Porto Ricans in Santo Domingo. Many of these have already received favorable impressions of the Gospel, and would be easily reached. We met a number who knew us in Porto Rico and they invariably greeted us with great cordiality, and many expressed the desire to see Evangelical missions opened in Santo Domingo. In many cases, no doubt, these Porto Ricans would help to overcome prejudice, and would induce the Dominicans to attend the services. It is in harmony with the facts to state that in the work being done Protestant Christianity is not being fairly represented before the Dominican people. All efforts to reach them have been of an independent character, and in the main unsuccessful, so that we give credence to the statement made some four years ago by a Dominican historian that 'the pastors of other religious sets have not converted to their belief one Dominican.' What is being done is one of the strongest arguments in favor of doing something more, in order that Protestantism may have a fair representation before this people."

What the Christian agencies are doing to give the Dominican people a new way of life, can be summed up in a few words. The Catholic Church is extremely weak both in its schools

and its churches. For the Protestant Church this republic is practically a virgin field. The little work that has been done is largely among the negroes, so that many believe that the evangelical church is only for colored people.

The very fact that there has been so little Protestant work done in Santo Domingo leaves the field free for the beginning of an entirely new plan of action, and gives opportunity for a united program without the introduction of a divided Protestantism. Several of the Missionary Boards that are already doing work in the West Indies have agreed to form a union board of trustees, select a superintendent of the work, and carry on the activities unitedly without introducing sectarian divisions as they exist in the United States. This union board of trustees will have the entire responsibility for administering the work under the co-operating Boards.

The program proposed for the next five years includes the opening of two principal centers: one in Santo Domingo City in the south, and the other at Santiago in the north. The larger program in Santo Domingo City will be an institutional church erected in a prominent part of the city. This building will contain a large auditorium in which all kinds of community services can be held. It will have also a chapel and rooms for classes, clubs, and other organized activities. There will be lectures on moral, educational and religious topics; courses in religious education; a public forum; literary societies; boys' and girls' clubs; a kindergarten and night school; a clinic for the poor, and a public library. An industrial school will be built in the suburbs of the city, in which will be given courses in trades, agriculture, sanitation, community service, preparation for rural teaching, and domestic science. A hospital and nurses' training school will constitute another important part of these activities.

In Santiago, a similar program will be developed, with the exception of a hospital, which will probably not be necessary, since a good municipal hospital is now being built. Co-operation in the proper conducting of the hospital and providing of personnel can be given if necessary.

Four smaller centers are to be opened, the principal equipment being an institutional church with an auditorium of sufficient size for conducting community meetings and showing educational films; rooms for night classes, clubs, courses in religious education, and a public library. The four points suggested for these institutional churches are San Pedro de Macorís, Puerto Plata, Sánchez, and Azua.

## PART SECOND

### H A I T I

#### CHAPTER I

#### H I S T O R Y

**T**HE United States has had a little experience in colonial government since we became a world power, following the Spanish-American War; but Haiti differs from all the rest of our protectorates. The Philippines come nearest to the position of Haiti in presenting difficulties for the development of a stable government, but Haiti is entirely a black man's land. Porto Rico has the greatest proportion of white blood of any of the West Indies and has shown a greater element of political stability. Cuba has a population about two-thirds white; Panama's population is very mixed, but there is at least a dominating class with Spanish blood. Santo Domingo might be called a mulatto republic, but the intellectual element is largely Spanish. Nicaragua is predominantly Indian, but the influential political force is of almost pure white blood.

Haiti, however, is the black man's paradise and presents an entirely new problem in our international relations. Only since 1899 have white men been able to hold land or become citizens. Very few white men have taken advantage of this provision. Whites in Haiti are looked upon with more prejudice than is manifested toward the negro in the United States. Thus not only is the problem complicated by the low scale of civilization existing among the natives, but also by the race prejudice which exists between the white man of the United States and the negro people of the country.

The original population of Haiti was of course Indian, but within less than fifty years of the first Spanish occupation of the island the Indians had been practically exterminated and the importation of negro slaves from Africa was well under way. Slavery was abolished in 1793, but not until such a number of negroes had been imported that the Indian element had disappeared utterly and the country had become one of as pure black blood as could be found in Africa itself.

Haiti is peculiar among the American Republics, in that her language, traditions, many features of her form of government in the past and many of her customs are French. The language of the country, while more French than anything else, makes the patois of Louisiana and of Quebec seem of almost Parisian purity in comparison. This Gallic influence came originally from the French freebooters who located at first on Tortuga Island and later came over to the mainland.

In 1795, Spain transferred the whole island to France, and the French colony developed in numbers and riches. Freedom of the slaves was granted partially by the French authorities in order to secure the co-operation of the blacks in repelling an English invasion. This being successfully accomplished, the slaves rose against the French and, in spite of all the endeavors of Napoleon, succeeded in driving practically all the white men from the island. This was accompanied by a reversion to savage barbarity and cruelty which rendered the island secure to the black men for a long time. In December 1806 the first president was elected under the constitution of the Republic of Haiti. His first official act was to proclaim himself king. This led to civil war, and the republic has since then maintained but a precarious existence.

Of the twenty-five presidents who had held office down to 1903, three were assassinated; one died from wounds received in his palace; one committed suicide; fifteen were driven out by revolutions, thirteen of whom sought safety in exile; three died in office. One has had the distinction of living out his term, retiring and dying a natural death in his own country. It is no wonder that with all these revolutions prosperity was destroyed. The island was once one of the greatest sugar producing regions of the world and one of the most highly prized of French colonies.

Roads which formerly traversed the island in all directions are overgrown with trees a hundred years old; plantations that yielded princely incomes have gone back to the jungle, while palaces and bridges are but picturesque ruins.

In 1914 Great Britain, Germany and France made demands for the control of customs in order to protect their loans. The Haitian government suspended all payments on obligations at the beginning of the European war. The president, Theodore, found himself in such a difficult position that he committed suicide in 1915. Preceding his death Admiral Caperton, with a portion of the United States South Atlantic Fleet, was ordered from Vera Cruz to Port au Prince. July 27, 1915, marked the beginning of a ten-days' reign of terror

in the capital. The new President, Guillaume-Sam, suspected everyone. One hundred and sixty representative men of the city were thrown into jail and held as hostages. Some of his troops revolted against him. Seeing that he would be compelled to flee, he caused the death of the one hundred and sixty political prisoners and then made his escape to the French legation. When the populace heard of this wholesale murder, the mob invaded the French legation, dragged Sam out into the streets, hacked his body into pieces which were distributed as souvenirs, and marched through the streets with the head of the unfortunate president stuck on a pole.

Admiral Caperton, notified by the French minister of the terrible situation, landed marines on July 29th. Six Haitians and two Americans were killed in the fight. On August 12th, under American auspices, an election was held which resulted in the naming of General d'Artiguenave as President. Elected under American supervision, he was of course sympathetic with the American occupation and soon agreed, in spite of bitter opposition, that a convention be entered into with the United States, which would provide for the control of expenditures and the maintenance of order by that country. The chief provisions of this convention are as follows:

First: American control of customs and an American financial advisor. Second: Organization of a Haitian gendarmerie, officered by Americans. Third: United States to manage all expenditures of public moneys, and to pay the interest and sinking fund of the public debt, turning the excess income over current expenses back to the Haitian government. Fourth: Haiti to cede no territory to any nation but the United States. Fifth: No Haitians to be allowed to carry arms. Sixth: Convention to last ten years and an equal additional period if its objects were not accomplished by that time. Military law was established by the U. S. Occupation and exists to this day. Under it are punishable offences against the statutes of the U. S. A., against political affairs of Haiti and the law governing the possession and use of firearms; in all other matters Haitian law prevails, and is administered by the courts. The country is policed by a native corps officered by Americans. Of the Occupation nearly all officers and men are stationed in Port-au-Prince and Cap Haiti. In the former the men live in barracks while at the Cape they live in camp, the officers for the most part occupying private houses. Brigadier General Catlin, officer commanding the U. S. Expeditionary Force in Haiti and who was wounded at Chateau Thierry, has his headquarters at Port-au-Prince.

## CHAPTER II

### CROSSING THE ISLAND

THE trip from Cap Haitien on the north to Port-au-Prince in the south of Haiti, a distance of 180 miles, is one of the most interesting in the world. It has only been during the last two years that the American military forces have made the trip possible except on horse back. It was a very doubtful enterprise which a Secretary of Commission on Training Camp Activities and I set out to accomplish in his Ford car. Reports had it there that it was very dangerous, if not impossible, for two reasons, the bad roads and the "Cacos" as the Haitian bandits are called. Loaded with extra tires and other repair material for the machine, a couple of Smith and Wesson forty-fives and a good shot gun, we left Monte Cristi, D. R., on a Friday morning. A two-hour drive brought us to the Masacre River, the dividing line between the Dominican Republic and Haiti. At the river side we found the interesting town of Dajabon, and one of the prettiest open air markets that I have ever seen, with all kinds of tropical fruits, including the ever present mango, the aguacate, the plantain, and many others that I had never seen before. It is a real international exchange as the Haitians come across the river to buy and sell, expecting the same thing of the Dominicans on their market day in Quanamint, on the following Tuesday.

We found the river was up higher than it had been known to be for a long time, due to a very heavy rain the night before. Our first impression was that it would be impossible for us to cross, but the obliging lieutenant of the Dominican "guardia nacional" (the national police force organized by the Marines, in which Dominican privates are officered by marines detailed for this duty), assured us that the natives could push the car through, if we would get out of the way all our baggage that we didn't want wet and stop up our engine to keep the water out. After waiting for a couple of hours to let the river drop a bit, which it was doing very rapidly, I took the baggage across in a row boat and the chauffeur guided the faithful flivver into the muddy and rushing waters, while ten husky Haitians

stripped of all the bothersome trappings of civilization, shoved the car through safely to the opposite shore. A picture of the never-to-be-forgotten scene will show the American and the Ford, the water rushing over the seat, the naked negroes shoving and pushing and perspiring from their exertion, but it cannot tell of all the yelling and cursing and singing and "heave altogether" of the natives. Such a mixture of the modern and of "darkest Africa" one could not imagine. On either side of the straining, struggling men, were women, with great baskets of fruit and all kinds of trinkets securely balanced on their heads, as, they, with their slips of dresses rolled up above the water line, were slipping and sliding through the swift stream in order to get their products to the market or their purchases back home. Often they led a horse, with a youngster clinging on its back and another person swinging to its tail, thus being pulled through the swift current with a little more surety of not slipping. It was worth a trip from New York to Haiti to see this characteristic scene.

Such was our introduction to Haiti! A month in Santo Domingo had made us feel as if that must be in some ways the most backward of all countries. But I began to appreciate the remark of a group of travelers, one of whom had said that when he came from Santo Domingo City to San Juan he felt as though he were going into New York City, so great was the contrast. Another added that in the same way, in coming from Port-au-Prince to Santo Domingo, one felt that he was going into New York. The difference between Santo Domingo and Haiti is very marked. We had now come into the country where the black man is supreme. And all the time we were in the country districts, and a good deal of the time we were in the cities, we felt that we were in the heart of Africa.

Once across the river into Haiti we began to realize another thing—how much denser the population is than we had found it in Santo Domingo. On the country roads there is a constant procession of people, all evidently going to or coming from market in nearby towns. On our first day's drive it seemed to me we must have passed thousands of women and children, some on horses, more on burros but most of them on foot, with great burdens on their beasts or on their heads. The majority of the women had baskets of fruit on their heads, but there were chickens, dye wood, cotton, Standard Oil cans, trinkets, and a thousand things, balanced absolutely. Sometimes there would be a regular Woolworth tower built up, with a hat hung on one side and a tin can on the other so that it would seem impossible to keep the

equilibrium, especially as there was often a baby thrown on the side of the hip, where it rode with perfect unconcern.

A woman will walk with one of these heavy loads twenty, twenty-five and thirty miles to market. If you should try to buy her products before she has reached town she would most likely refuse, for about all the joy she gets in life is going to market where she will sit all day, usually in the hot tropical sun, gossiping with her neighbors and bargaining with the customers. A basket of fruit will bring two or three gourdes (a gourde equals 20 cents gold), and a burro load of dye wood or cotton, which often requires three days' travel to get to market, will sell for six or seven gourdes. Of course, it takes very little labor to raise these things. Here one actually finds such an expensive article as cotton growing on trees—bushes averaging about fifteen feet in height, which grow wild and produce a fair grade of cotton.

As one drives along the road and sees the constant procession of women and children moving up and down like ants preparing for a winter's siege, the natural question is "where are the men?" Well, in the first place, many have been killed off by the constant revolutions. Those remaining are afraid to venture out too much lest they be forced into a fresh military uprising of some kind. So they stay at home resting or perhaps tending the garden a bit or telling the women folks who are left at home, how to do the necessary work. A man's family interests are generally pretty large, as can be understood when the following remarks of an old man are considered: "Well, I am getting old. When I was young I used to have ten wives, but now they have all left me but two." Of course there is little regard for marriage in our sense of the word among these primitive people. Here is one country where statistics on legitimacy are not kept. I was told that in the cities the women of the better classes generally maintain faithful relations to one husband. But the men often have a plurality of wives—a man of the higher classes having one real wife and other women of a lower class, whom he may quite publicly support with their children, who are not infrequently brought into the legitimate family as servants; the relationship being entirely understood by all concerned.

The fact is that the people of the country districts, which means over ninety per cent of the population, are little above the animal. The women seem to have little sense of modesty. Men, women and children live in little shacks, all sleeping huddled together, as they also do on the side of the road when night overtakes them. An army officer told me of a prisoner

that had just been brought in from the hills, who acted just like an animal, eating the mud that was on his arms and trying to chew the rope with which he was bound.

Some American officers who have worked long with the rural Haitians feel that the outlook for their education to higher standards is not encouraging, especially with those who have already attained years of maturity. The children, they maintain, are unusually bright and full of promise.

Cap Haitien, the principal town in the north and second in size in the Republic is on the sea, sixty miles from where we crossed the border at Quanamint. We reached there about four p. m. and after reporting to the Major in charge of the Marines, went to the "New York Hotel" to stay over night. I will not enter into a description of the Haitian hotels. Language would fail me. The Dominican lady who kept this inn however was very much delighted to hear her native Spanish spoken and killed the fatted calf for us. In an hour's time, she had set before us grape fruit, ham and eggs, fried chicken, plantain, yams, guava jelly, and other good things. Plentiful praise of this meal and of Santo Domingo brought forth a dinner a few hours later that made our lunch look like the proverbial thirty cents. Although we left at six the next morning she had coffee and eggs for us and a lunch arranged; all of which proved my theory that you can get anything in reason from a Latin American by speaking his language and being "simpático."

Cap Haitien has regular calls from steamers of the Royal Dutch Line sailing from New York to Suranim and French Line from Panama, West Indian ports and to France. Various freighters and tramps continually call to take away coffee, cocoa, dye wood, cotton, honey, sugar, various hard woods and other products which are raised in this wonderful fertile soil.

Cap Haitien has a population estimated at from thirty to forty thousand. It seems to be more progressive than the capital. There is a railroad running about 23 kilometers into the country—part of the system planned long ago to connect Cap Haitien with the capital. The other end of this system, from Port-au-Prince to St. Marc, a distance of 103 kilometers, is also in operation, as is a small section about half way between the two cities. This will eventually be completed and will mean much to the industrial development of the island.

The largest store in the town is an American auto supply house which has branched out into handling many other lines. The native stores all seem very small, though behind their

display rooms some of them carry a very large reserve stock. This is a custom of Latin-American stores, which do not think much of elaborate display of stock, so that often a store that seems very small from the front will have an immense stock in the rear warerooms. A search in the shops failed to reveal anything of interest to a foreigner. There is not even enough enterprise to have souvenir postal cards. There is no pretty plaza, with attractive government building and church and club, such as is found in almost every Spanish-American town. The market is full of all kinds of tropical fruits, an infinite variety of crabs, a few fish and poor meat.

The Marine Corps has about one hundred men stationed here under command of a Colonel. An active Chaplain conducts one of the best recreation centers on the island. A Navy physician, detailed for sanitation work under the Haitian Government claims that he has little difficulty in getting the Haitians to carry out the few simply sanitary regulations that he has so far been able to introduce. The American consul is a negro who has been in the country for some twenty years. He is intelligent and accommodating, and evidently makes a very acceptable representative.

By far the liveliest thing in town while I was there was a merry go round, which after a run of five months in Port-au-Prince had just been set up by an American. The whole town was in excitement over the event. The little sheet called a newspaper gave an extravagant notice of this fragment of Coney Island with especial attention to the fine music box that accompanied it. The élite of the city were in attendance. Seats on the horses were in such demand by the grown people, that the poor children hardly got a chance. The machine did not stop, but merely slowed down between runs, the people swarming on while the platform was still moving. Most of the automobiles of the city were parked nearby and the society folk visited back and forth when not riding as if between the acts at grand opera. It was a perfect illustration of just how naive are the Haitians. Any kind of work undertaken for their betterment will have to take into consideration their long isolation from the very commonplaces of modern civilized life.

The location of Cap Haitien on a semicircular bay, with mountains all around as a background, is very beautiful. Here, Columbus landed on his first voyage. He entered the bay on Christmas day, 1492, and for that reason called the fort he here built, "La Navidad." He had already touched at a point further west which he called Puerto de Paz, because of the

friendly way he was received by the Indians, who invited him to visit the cacique's residence, farther along the coast. About midnight when off Cap Haitien one of his vessels was caught in a current and swept on a sand bank where she keeled over. With the wreckage of the vessel Columbus built a fort in which he left thirty-nine men, while he returned to Spain.

Cap Haitien was once the center of luxury and wealth, being the first French town of importance on the Island. Not far away to the north west is the island known as Tortuga (Turtle) which was for so long the headquarters of the English and French buccaneers. When the French finally took entire possession of the island, they overflowed to the mainland of Haiti and thus began the French influence, which as far as language is concerned lasts till today. Following the progressive period under French control, it again came into political prominence as the capital of Christophe, the negro who aided Toussant to expel the French in the early part of the nineteenth century and then set up an independent kingdom in the North, with the title of King Henry. After having committed the most horrible barbarities using every imaginable means of torturing the whites, all of whom were murdered, he burnt the city and withdrew to the hills, where he erected himself a palace and a most remarkable fort, worthy to be called the eighth wonder of the world. The ruins of both the palace and fort may be seen in their imposing grandeur by a visit requiring a day on horseback from the Cape. The palace called Sans Souci was the most wonderful building of the West Indies, and even in its present decay reveals the great arches, huge walls and terraced gardens, where the most pompous king in the history of the negro race held his court. His court, as created by him, consisted of his own children called "princes of the royal blood," eight dukes—including one "Duke of Lemonade"—thirty-seven barons, and other nobility, all ex-slaves or sons of slaves, and all as black as the ace of spades. The King himself was a native of one of the British West Indies, and showed the influence of his birth as a British "object," as the West Indian Negroes call themselves, by introducing a number of Protestant clergymen into his court and kingdom.

Still further inland from his palace and on the very summit of the pyramid-shaped mountain La Ferriere, the king built the still more wonderful fort, about which are related the most remarkable stories of its cost in human lives. But those who have visited the place say that no story would seem to exaggerate the superhuman efforts necessary to haul up the

steep mountain sides the great cannon that still remain seated on the massive walls of the fort.

"Above the summit of the cone-shaped mountain the mighty walls of the fort tower upwards for one hundred feet. About them is a wide, deep moat, spanned by a single draw-bridge, and within are enormous galleries one above another, and mounting scores, yes hundreds, of cannon. In the centre of the great structure is the tomb of the king, but like the treasure vault nearby, open and rifled of its contents. But while the mortal remains of the black monarch have long since disappeared, his fort still stands upon its lofty perch above the wilderness and his rusting cannon still point their mute muzzles towards an expected foe that never came to invade the solitude or to disturb the reign of the negro king."

The road from Cap Haitien to Port-au-Prince leads first of all across the Limbé River, which as it has no bridge is likely to prove troublesome after a rain. A marine officer had anticipated this and telephoned to a camp near by to have the prisoners there to shove our car across. So it happened that we had about the same experience as we had crossing the Masacre, but with less mud and more men, the crossing was more quickly effected and with no cost but a cigarette apiece to the prisoners. From the river the climb over the mountain is begun. This is the most thrilling part of the trip, both because we were then getting into the bandit country and because the road itself over the mountain presents many thrills. In about an hour we had climbed to the summit, three thousand feet above the river below. The road zigzags along the brow of the mountain, and often there are only a few inches between you and an abyss of several hundred feet. Slow and careful driving is absolutely essential and a strong nerve and confidence in the man at the wheel make the trip more pleasant. At one place the curve is so sharp that a large car has to make a switch-back, in order to negotiate the turn. Going down the mountain, one runs suddenly upon this place, where, if he has not been warned to have his car under absolute control, he might easily go straight ahead five or six feet and into the valley six hundred feet below. It is only within the last few weeks that there has been even a small log placed there to indicate the danger. As we stopped to let the engine cool, we caught some of the most beautiful vistas imaginable, with the road winding around down the valley and, away below, the river like a silver ribbon, stretching on toward the sea. The tropical verdure never appeared so beautiful as from an eminence like this.

Almost at the summit we came to the little town of Plaisance. It was indeed a pleasant little place, with the coolest of breezes and its picturesque little mountain huts. But I could sympathize with the four American boys who had been stationed there for months. The latest paper they had seen was four months old, "And look at these people; just look at these people we have to live with," said one as he told us with what enthusiasm he had enlisted to fight in France and instead had been sent to this God-forsaken place. About three weeks before the "Cacos" had made a raid on the town and there was a good deal of excitement as a result. From here on through to Port-au-Prince we were to be entertained continually by stories of fights with the "Cacos," but fortunately these gentry had shifted further back into the hills away from the mainroad.

About half way between the Cape and the Port is found the attractive little city of Gonaives, third in size and importance of Haitian towns. It is situated on a beautiful bay and visited by small coastwise trading craft. Large quantities of mahogany, dyewood and all kinds of agricultural products are shipped from here. Several foreign merchants live here, and back in the interior is found some of the richest of all the rich lands of Haiti, if any can be said to excel in the general fertility. The town seemed to me to be about the cleanest and to have the nearest approach to culture of any that I visited. Saint Marc, about fifty miles south, facing the same beautiful bay and with the same wonderful surrounding scenery, is very similar in appearance, with probably a few less inhabitants than the twenty thousand claimed by Gonaives. No more beautiful site could possibly be found for a town. As we wandered through the streets, watched the lazy, half-clad inhabitants, put up for the night at the "American Hotel" absolutely the worst hostelry I have seen in forty countries visited, went to a native dance where scenes of unbelievable obscenity were witnessed, and then went down on the sea shore to sit in the moon light to see if all that glorious beauty could take the awful taste out of our mouths, never did the words of the old hymn seem so appropriate. "Where every prospect pleases and only man is vile."

Between Gonaives and Saint Marc is the Artibonite River, the largest in Haiti. Here indeed is a veritable Garden of Eden, where everything that man calls precious is grown without the trouble of cultivation. Riding along the country road which is lined with half naked natives going and coming from market, or sitting in the shade gossiping and exchanging products, or bathing in a near-by stream, one passes all

manner of tropical verdure, palms, the great royal ones, and the more useful cocoanut, coffee, bananas, sugar-cane, castor beans, aguacates, and mangos, mangos, mangos—every native is eating a mango. Then there is the great spreading flamboyant tree, with its beautiful red flowers, and orchids by the millions—enough for all the wives of all the presidents of all the real and so-called republics of the world—and great swarms of myriad-colored butterflies. For miles and miles the road runs through this verdure, emerging once in a while on to the seashore, where the lazy waves run up under the wheels of your car and out on the bluest of blue waters are seen the little sailboats of the native fishermen. As the spell of the tropics gradually possesses you, it begins to be very clear why people here are not particularly interested in doing today what can be put off till tomorrow.

It seems a far cry from such a scene as this to bandits and revolutions. Yet Saint Marc is reputed to be a very popular place for the beginning of revolutions and its vicinity is now supposed to contain several bands of "Cacos." It was not without gusto therefore that we took into our car the American captain of the Gendarmes of this section who wanted to make a trip to a neighboring town to investigate rumors of "Caco" activities there. This Marine had been in this same job for three years and the stories he told us of his experiences will never be forgotten. He was only one of several people we found waiting on the road for some conveyance to take them to the next town and were able to accommodate. An automobile charges all the way from a hundred to a hundred and fifty dollars for the trip from the Port to the Cape, and from Santiago, S. D. to Port-au-Prince the charge is at least two hundred dollars. Roads are rough, rivers are likely to be up, breakdowns are easy, gasoline is eighty cents a gallon and delays are likely to lengthen the trip indefinitely. How thankful we were then to pull into Port-au-Prince on Sunday morning in good time to put up our faithful flivver, find a hotel and bath, and get to the Episcopal Church at 10:30 for service. Probably it was because I had been "fed up" on Columbus recently, but anyway my mind kept going back during the service to how natural it was for the Discoverer to raise a cross as his first act when he landed at a new port or visited a new part of the country.

Port-au-Prince is a city of some 90,000 people, more than twice as large as any other town in Haiti. The downtown district, stretching from the wharf up to the "Champ de Mars," a large unimproved plaza, is made up chiefly

of dirty, unattractive, two-story frame and brick buildings, many of them leaning heavily on their neighbors for support. Stores are small, unattractive and poorly stocked. There is one small bookstore in the place, but not a magazine or book in English can be bought in the whole city, notwithstanding the fact that there are about a thousand American officials and marines living there constantly. One shop has just begun to carry a few Kodak films and a little ice-cream parlor has been opened recently, responding to the marines' demands. There are two social clubs for the élite, but they are only used for cards and social occasions. There are two small motion picture theatres which give shows on alternate nights. There are no organized sports, except horse-racing and cockfighting, and no athletic grounds or clubs where young men can gather for innocent play or study. There are no public libraries, night schools, literary societies, public lectures or other means for the improvement of the young people. No community service of any kind is carried on by either the Catholic churches or the three small Protestant Churches of the city. There is one hospital where more than 300 patients are continually crowded.

One sees few cultured-looking Haitian women on the streets of Port-au-Prince, and on the entire trip from Cap Haitien to Port-au-Prince, we passed only two women wearing shoes. There is a small circle of the privileged class women who draw their styles and other inspirations directly from Paris, but they seem to keep pretty much out of the public gaze. In the stores French is spoken, as well as the native patois.

The strongest contrasts of the old and new are found on the streets, well paved under American direction, where a high-powered car will blow its horn to scatter a bunch of half naked black men, who, as unconcernedly as though they were out in the Congo, are trotting down the middle of the street with great bags of coffee balanced on their heads, all chanting in perfect rhythm a native African air, accompanied by the clang of a kind of triangle which is beaten with a railroad spike.

Another common sight is a crowd of barefoot women, sitting on a great pile of coffee, assorting by hand the various qualities, while their sisters swarm back and forth, always apparently in a high dudgeon quarrelling with their neighbors, as they distribute, with the strength of Amazons, the big bags of coffee to their proper places.

The foreigners in Port-au-Prince are made up mainly of Americans, French, Syrians and English negroes from the

other West Indies. There are about a thousand Americans, practically all of whom belong to the United States Navy or Marine Corps. There are hardly more than a baker's dozen of American merchants, planters and sugar men but this number is destined to increase rapidly. There are some five hundred Frenchmen. The Syrians are very prominent in commercial lines. One of them who recently came to open business, brought with him on the same boat a stock valued at \$80,000.

French is the commercial language but most of the wholesalers speak English also. Those who deal with the low class negroes must speak their creole dialect as they cannot understand French.

There are practically no factories in Port-au-Prince. The coffee industry is the largest. An American company has recently built a very large sugar mill just outside of the city. The enterprise has failed up to the present time largely because they did not contract for a sufficient supply of cane to keep the mill busy. They are now making provision for this by buying large tracts of land which they will cultivate and also by contracting with the natives for crops. Another important American firm, lately established to develop the castor bean industry, having found this unprofitable, is now turning to general agriculture. This firm has brought down a number of agricultural experts who are experimenting in the betterment of cotton and other crops. It was suggested that these experts might be secured to help in any agricultural education that the mission societies might develop.

Health conditions in Port-au-Prince are improving under American direction. Housing conditions are very bad. Large families live in very close quarters and at night they are accustomed, probably due to the long siege of revolutions which made life unsafe after sundown, to close all the house tightly, and go to bed very early, sleeping with practically no air. This fact is given as the explanation for the large amount of tuberculosis in the country. A great number of young men come in from the country districts looking for political jobs and experience much difficulty in finding lodgings. They generally must stay with relatives or friends and add one more to the number of people already sleeping in the same room. A Young Men's Christian Association with dormitory privileges could do a splendid work with such young men, as also with the students who come from the outside to the capital.

## CHAPTER III

### PROBLEMS OF AMERICAN OCCUPATION

**T**HE first thing to do either in Haiti or Santo Domingo is to report to the local American officer in command.

The arrangements between our military forces and the local authorities in the two countries is different, however, at least in theory. In Santo Domingo there is no pretense of federal government except by the American Military forces. In Haiti there is a president, cabinet, and sometimes a Congress, with governors and local officials, which function in certain matters as long as they are willing to co-operate with the American authorities. There is, then, a dual government in Haiti, one the native government and the other the American Marines, headed by the General in command. Probably a man of still more power is the Financial Adviser, an American, who has final authority over the various items of expenditure by the national treasury. In matters like sanitation, the United States Government details an officer from the Navy or the Marine Corps to serve under the Haitian Government. The Gendarmerie, like the Guardia Nacional of Santo Domingo is composed of native soldiers officered by American marines, privates or sergeants, who have been detailed by the Marine Corps for this work after they have stood examination in elementary French and in Haitian law. Marines are only stationed permanently in the larger towns, but the gendarmes are found scattered all over the country, as well as in all the cities. Where both forces are found their barracks are in different parts of the town. As the officers of the gendarmes are only enlisted men in the Marine Corps and the private gendarmes are Haitians, there is naturally little social relation between the two organizations.

The marine who becomes an officer in the gendarmerie finds himself clothed with practically unlimited power, in the district where he serves. He is the judge of practically all civil and criminal cases, settling everything from a family fight to a murder. He is the paymaster for all funds expended by the national government, he is ex-officio director of the schools, inasmuch as he pays the teachers. He controls the mayor and city council, since they can spend no funds without his

O. K. As collector of taxes he exercises a strong influence on all individuals of the community.

The fight being waged by the force of Marines and the Gendarmerie for the extermination of the "cacos" or bandits is growing more serious constantly. While we were not molested on the main road, it was evident everywhere that we were in a country where there was real war. Most of the big posts were stripped of men except barely enough to do necessary guard duty, the rest of them being out in the hills after the bandits. These outlaws go in bands numbering from twenty-five to two hundred generally. Not more than twenty or thirty percent are armed and these are very poor shots, so that there are few casualties among our men. They are now making a systematic drive and closing in on the bandits and in some battles from twenty-five to sixty are killed. It is the hardest kind of work imaginable.

The bandits may be sighted on top of a hill, and by the time our men hike to the spot their quarry will have crossed over to the next hill top and will holloa across making fun of the slow *Americanos*. There is nothing to do but keep on chasing them until by strategy or by forced marches they are within gunshot. The range needs to be close, as the "cacos" are little affected by a wound that would put an ordinary man out of business. I saw one man who had been accidentally shot and brought into the fort where a gendarme was probing for the bullet with what looked to me like a needle used to sew up potato sacks. The blood was flowing profusely as the probe went here and there, but the man lay as still as though absolutely nothing was going on. After seeing that, I was more ready to believe the stories of how they kept on coming after they had been shot in a way that would be fatal to an ordinary man.

One's heart goes out toward our boys who are engaged in this terrible business. Often their forced marches without food last for many long hours and even days. Months are spent out in the wild country without seeing any civilized life whatever, without any amusements, without even a newspaper or magazine. Even in smaller towns on the main road of travel we found posts where the men had not seen a newspaper for four months, and had no means of recreation whatever. Chaplain Truitt is working very hard on this matter now, however, and has just succeeded in getting a motion picture machine sent way up into the hills in the interior near the Dominican border where the fighting is the worst and living conditions for a civilized man almost unbearable.

The men out on the field agree that the situation is getting worse rather than better. They only see an end to it when all the "Cacos" shall have been exterminated. But when will this be accomplished? In the killing of the present crop, others are grown. While Haiti has always had its professional revolutionists and country bands who live by robbery, there seems to be a general agreement that the present acute trouble was developed by the American officers of the gendarmerie enforcing too rigidly an old law requiring men to work the roads four days a month. This has now been abandoned, and all road workers are paid a gourde (20 cents gold) a day for their work. But the opposition to government has been augmented to such an extent that the American authorities see no way of settling it except by the sword. In the short time I was in the country, I was not able to form a proper judgment as to whether there was any particular political program of opposition to the Americans that inspired the "Cacos," or whether they were simply a lot of bandits who preferred to live by pillage rather than by work.

It is with great hesitancy that one even seemingly passes criticism on our American Marines. No man knows but that he might act in the same way under similar conditions. It is the machine, not the man, that is to blame. From the military standpoint, it is natural to regard all life as cheap; especially when stationed in a country where people are little above the animal, where you are hated and your life is sought, if not by all, at least by organized bands who compel sleeping with your hand on your gun, and where if ever caught, you know you will be subject to unmentionable torture before you meet a horrible death. Under such conditions, it is easy to live up to the rule of "take no prisoners" and to have small respect for the rights and property of those who have no respect for you and little for themselves. Military life, moreover, does not lend itself to civil reforms, for it is based on caste. Discipline is only maintained by obeying without question your superior. The private is subject to the ire of the sergeant, the sergeant to the lieutenant, the lieutenant to the captain, the captain to the major, and so on. And very likely the ire of all is visited on the civilian. As a young editor, who had to take his paper to the military authorities for their censorship before it was published, said: "We want a civil government, so we can approach them. You go to see one of the military authorities. You know he is a very fine man. But he has a guard at his door, who unceremoniously and profanely tells you to 'get out, and do it quick!'" Is it any wonder that the

bandit situation doesn't get better under such treatment or that the American soldier acts as he does, under the conditions described, when he has never had any training for administrative or democratizing work?

The same thing applies to moral life. Who will throw the first stone at a man who is compelled to live away from all that is pure and noble, without religious or moral influences of any kind, without books or recreation often, without even a base ball or a victrola, in the midst of the vilest native life, where men have little virtue and women small sense of shame? The whole thing is absolutely unnatural. If necessary for a few months under extraordinary conditions, it should certainly not be permitted through the years that men cannot get into a pure atmosphere or see good women of their own race or hear a moral exhortation for two or three years, as happens with some of our men here.

The best of the officers in Haiti realize that the situation is not satisfactory, and are doing what they can to correct it. "So far we have done little for Haiti except stop the graft. And that has not made the people like us. It is time we were doing some constructive service for these people. I would like to see you begin the program of schools and hospitals you have outlined." Thus spoke the commander of the American Marines in Haiti. Of course he did not mean that literally because already much has been accomplished in the building of roads, the sanitation of the cities, the improvement of the postal service and other public activities. The national debt, which constantly threatened the independant life of the nation, is being gradually liquidated, and revolution, that stifled all economic development, has been suppressed. If our government is to go forward satisfactorily with the tremendous job it has, there must be the most careful selection of the men who are sent to deal with these people. When we began our work in the Philippines we sent a man like Mr. Taft to begin the development of the people into a democracy. He found much the same conditions as now exist in Haiti. When he began to talk about "our little brown brother," it took strong measures to stop the sarcasm of the soldiers who sang:

"He may be a brother of William H. T.  
But he ain't no kin to me."

But the new spirit prevailed, and today the development of the Filipino toward democracy is the pride of every American. The job in Haiti is a harder one, but it can be done by a combination of American administrators of the highest type and the schools and churches of American Christianity.

## CHAPTER IV

### COMMERCE AND NATURAL RESOURCES

**T**HE natural resources of Haiti are of inestimable value and their development has only begun. Her riches lie almost entirely in her remarkable soil. She has only 10,200 square miles of territory and is now supporting a population of over two millions, an average of about 200 to the square mile. The most important commercial production is coffee, of which 78,572,559 pounds were exported in 1914.

Under a stable government Haiti is bound to attract investors and in a very little time is destined to become an important factor in the economic life of the American Mediterranean.

The country is rich with the wealth of the tropics. Coal and other mineral riches are waiting to be developed. Forests of valuable woods are easily accessible from the railroads planned.

The chief articles of export are coffee, cotton, cocoa, logwood, *lignum vitæ*, mahogany and honey with coffee by far the largest; tortoise-shells, sisal, cocoanuts and sponges find an export market, but the trade is not large. Castor beans have come into prominence during the past year or more owing chiefly to a contract placed by the U. S. Government for these, the oil of which was urgently wanted for use in aeroplanes.

Considerable areas were put under cultivation by the contractors here but it appears doubtful whether early anticipations were realized. This plant seems to conform to some of those freaks of nature which rebel against things usual and which prefer to isolate themselves, growing best where unattended and, frequently, where least expected, from which it would appear that the enforced cultivation of the castor bean must necessarily be speculative, so far as production is concerned.

While the country is distinctly agricultural its soil has not yet been even scratched and faith in nature has hitherto been preferred to work of man, indeed so great is its fertility no real cultivation has been found essential and this fact has, of course, had its effect upon the character of the people. The working class is poor, the ordinary laborer exceedingly so,

and he lives chiefly upon sugar cane with rice and vegetables and little meat. His wage is 20 cents per day in those towns where the rate of pay can be said to be fixed at all. Owing to the difficulties of subsisting the laborer has sought other fields and there has been a large exodus to Cuba where the rate of wages is 5 to 6 times greater. But as elsewhere throughout the world the war has had its marked effect upon Haiti and signs are not lacking that not only agriculturally is this country likely to progress, and to progress rapidly, from now on and to take its natural place in the world's markets as an important source of supply.

At all the ports of Haiti, except Port-au-Prince, steamers find no wharf to which to come and goods are lightered; the handling is crude. Shipping is on the increase and already there have been several sailings from Port-au-Prince and other ports direct to Havre and one to Liverpool. Of industrial factories in the island there are but few, the principal being the sugar factory, several tanneries, an oil crushing plant, ice factories and two tobacco factories the larger of which is situated in Port-au-Prince and is managed by two Americans. While the manufacture of rum amounts in the aggregate to an industry of importance there is no one large plant, but the work is carried on everywhere throughout the country.

Cotton ginning is an industry about to be carried on here on quite a large scale to which end American capital has been freely invested, and while small plants have long existed, some modern machinery run on the latest principles is about to be installed.

Of minerals there is said to be gold in paying quantities in at least one section; there are copper mines northwest of Port-au-Prince, and iron exists still further north, near the northern coast.

The total foreign commerce of Haiti was approximately \$18,000,000 in 1915. Imports and exports by countries of origin or destination are shown below for several years:

#### IMPORTS

Countries	1911	1912	1913	1914	1915
United States.....	\$5,790,203	\$7,302,484	\$5,908,856	\$6,381,688	\$3,806,673
United Kingdom.....	886,517	761,206	595,319	409,811	296,228
France .....	331,849	1,050,416	817,335	345,190	167,779
Germany .....	439,732	484,915	535,543	338,004	20,509
Other Countries.....	499,816	277,534	244,972	138,099	53,574

#### EXPORTS (Estimated)

United States.....	\$1,000,000	\$1,100,000	\$1,000,000	\$1,171,649	\$1,494,927
United Kingdom.....	1,200,000	1,300,000	800,000	1,000,000	1,000,000
France .....	7,500,000	8,500,000	5,000,000	3,500,000	5,000,000
Germany .....	5,400,000	6,100,000	4,200,000	3,000,000	100,000

## CHAPTER V

### EDUCATION AND SANITATION

OF COURSE, Port-au-Prince is the chief educational center of the country, if one might use such a term in referring to a country where education is so limited. The following are the principal schools above the grammar grades: the national lycée, the Government high school where students are prepared for the medical and law schools; two Catholic lycées; a private, industrial and engineering school, receiving a government subsidy; and a commercial school conducted by a Jamaican negro.

The two Catholic schools are much the best. One, conducted by the Brothers of St. Louis, is a splendid institution with some 700 students enrolled, running all the way from the primary up through the high school grades. Some 30 brothers from France and Canada give themselves to teaching in this school. The property is well kept up and the children are clean and well behaved.

In sharp contrast is the government lycée, which is about as run down at the heel as any institution I have ever seen. The building is dilapidated and out of repair. A few pupils sit on straight-backed benches, around a rough board table, listening to a professor explain a problem in calculus or dissertate on a Greek verb, using a worn-out blackboard on which the writing is scarcely visible. The dormitory and dining room, where some 20 students from outside of the city, are boarded, are primitive beyond description. We found one of the professors absent, the explanation being that he had a case to plead in court that day. All of the professors, of course, are occupied in other things and only come to the institution to give their lectures at certain hours. Two of the professors have opened a private school right in the institution itself, where they charge tuition to coach the youngsters in preparation for entrance into the lycée. The patio has a large slice taken out of it by a citizen who was a power in one of the political regimes and extended his residence property back into the patio and built a wall around it.

The so-called Medical and Law Schools serve to support a few people and to announce to the world that such institutions exist. There are brilliant lawyers and physicians in Port-au-Prince but they have taken their courses in Paris.

In fact, the brilliancy of the cultured classes is most remarkable, equalling such circles in European capitals. Some of the most intellectual of foreign ministers sent to Washington have been Haitians. One seldom meets finer gentlemen than the Minister of Education and some other present government officials that I met in Port-au-Prince.

The Mechanical High School, while it has very little equipment, is doing some good, especially since some of the American engineers from the Navy have been lending their assistance as professors.

The small commercial school referred to is conducted by a Jamaican and its courses are simple and limited. It is not necessary to point out what great need there is for the development of schools along every line especially commercial and vocational. The average wage is very low, but there is a large demand for skilled people. Ordinarily typists would get about fifteen dollars a month, yet a competent stenographer could command practically the same salary as in New York.

It seems strange that in making the convention with Haiti nothing was included about education. The United States has authority to appoint officials who are to superintend the development of roads and other improvements, sanitation, the post office system and other departments, but nothing whatever is said in the convention concerning education. Some two years ago the general in command asked the authorities in Washington to send an American to Haiti as superintendent of public instruction. A superintendent of county schools in Louisiana, who spoke splendid French, was appointed. When he arrived in Port-au-Prince he found great difficulty in having himself recognized and while he has been working hard for the last two years he is greatly handicapped because of his lack of authority. He can make any suggestions to the Minister of Education concerning changes in an individual school or in the whole system but he has no authority to see that these suggestions are carried out. His splendid report, submitted to the Minister of Education for the last year, reviews the work accomplished and points out the necessity of a reform program along the following lines:

First, construction of school buildings; second, the formation of a better corps of teachers; third, the radical transformation of the system of inspection; fourth, the revision of the

program of study and the preparation of a pedagogical guide for the teachers. The latter he has already carried out himself and now the teachers have a very full and specific direction, not only as to what they are to teach, but how they are to teach it. In the matter of school building he has suggested certain standard plans along the lines of those developed at the Philippines or in Porto Rico. For the development of a better class of teachers he stresses the necessity of a raise in salary. The teachers in the country districts of Haiti get an average salary of \$4 a month. There is spent altogether for country schools in this country, where the population of two million and a half is almost entirely rural, the sum of 3,000 dollars a month, for salaries of rural teachers. Salaries for all of the teachers in Haiti amount to \$9,197 per month. The teaching forces are to be improved also by the provision of circulating libraries and by the organization of teachers' institutes and normal schools.

In a country where education is so backward and teachers are so poorly prepared, school inspection is one of the most important things. The Superintendent of Education has asked for the appointment of 26 North-American inspectors who shall be paid at the rate of \$1800 to \$2400 a year. He believes that if he can secure the appointment of these, that the whole system can be checked up and gradually improved; otherwise, it seems to him quite hopeless.

The whole annual budget for education in Haiti was last year \$340,000. Cuba, with the same number of people spent \$7,000,000; Porto Rico with half the number about \$4,000,000 and even Santo Domingo its next door neighbor, with a third of the population, will spend this year, under the American Colonel of the Marines who directs her education, \$1,500,000. This story would not be nearly so bad if this \$340,000 were spent in the right way. A large part of it heretofore has been wasted on the political army. Many of the teachers who have been appointed in the smaller towns never go to the school and indeed often there is not even a school house. The Captain of the Gendarmerie told me of a woman coming in to draw her pay as school marm. When he gave her the receipt, she signed by a cross. He asked her to write her name. She said she did not know how to write. When reproached for this she said that she was the teacher of reading not of writing. The American Superintendent found in Port-au-Prince that many of the schools had directors who were getting large salaries and large rent allowances. They had a young girl as teacher, who was put off in a dark room of the director's residence

where the school was conducted, the only responsibility of the director being to supply the room and draw the salary. Sometimes there were two such schools in the same block. In the first three months of the American Superintendent's administration he suppressed 66 of these schools and the position of director has been done away with entirely. Every teacher is required to be responsible for 35 pupils. Outside of the principal cities, Port-au-Prince, Cap Haitien, Gonaives, St. Marc, Jacmel, and Aux Cayes, Mr. Bourgeois estimates that there is about only one fifth of one per cent of the population who are literate. He says that the children in the schools are taught entirely by the memory method. While they learn to read in school, returning home to a complete dearth of literature, they very soon forget.

Educational leaders claim that great difficulty is found in securing funds for any kind of reform in the school. The authorities seem to approve appropriations for roads, sanitation or material improvement much more quickly than they will for education.

The one hospital in Port-au-Prince is called "The Central Hospital" and had, at the time of my visit, 330 patients. Some of them were still sleeping on the floor, but the authorities were rejoicing in the fact that they had just received a number of new beds from the United States. The hospital is in charge of physicians and nurses allocated, as it were, by the United States Government to this special service. Besides the regular patients they have from 25 to 100 in attendance at the free clinic. Syphilis is the most common disease and a visit to the ward where the worst cases are confined is as horrible an experience as one could imagine. Most of the deformities seen on the street are said by physicians to be a result of venereal diseases, and I heard no estimate of the population having these diseases below eighty-five per cent, some physicians claiming that there were few people free from them on the island. Tuberculosis is the next most common disease. Malaria is also quite prevalent.

A Nurses' School, presided over by American nurses, has recently been established in connection with the hospital. They are doing what they can to instill into the Haitian girls the scientific care of the sick and the moral ideals of the profession but they find their work very difficult.

Supplies for the Central Hospital are very hard to secure. Sometimes the authorities have had to wait as long as six months for them and of course the hospitals in the outlying towns find still more difficulty. Such hospitals are con-

ducted in Cap Haitien, St. Marc, Gonaives and Jacmel. Five American physicians, besides the Chief of Sanitation of Haiti are assigned to sanitary duties in Haiti.

The nurses so far have largely been Sisters of Charity. The Mother Superior of the hospital was called upon not long ago in regard to the action of one of the sisters, who took a Bible away from a patient and burned it. She seemed a little excited in having to appear before the American officers to answer such a charge, but she assured them that the sister only burnt the Bible because she believed she was doing the will of God.

The physician in charge of the Central Hospital said that one of the troubles with the people of Haiti was that they did not get enough to eat. He thought it was not at all true that the people in a tropical country of that kind were able to secure sufficient nourishment simply by depending on the plentiful fruit found everywhere. "Most of these people haven't had a full stomach since their birth. I know of no country where the need of the people for economic assistance and medical treatment is so great. There are all kinds of diseased and needy people. Four hundred lepers wander around the streets or are driven out into the country roads where they beg in a pitiful way, as they did in old Bible days. Some come to the hospital, but we cannot keep them here.

There is a proposal to establish a leper colony on a near-by island. The initial cost of this would be one hundred thousand dollars and we have no way of getting this money. We find a good deal of difficulty in enforcing sanitary regulations in the cities, such as rules for having no standing water, keeping no animals within the city limits, cleaning out-houses and stopping the waste of water. The Haitian has no idea of stopping the water in the pipes from running. If we had ten times the supply that the city now has we would be short of water because nearly every hydrant in the city is leaking and people pay no attention to shutting them off." The annual appropriation for the entire Republic for sanitation is \$76,000.

## CHAPTER VI

### THE PEOPLE

**I**T is impossible to find out just how far the Voodoo worship still exists. No white man has ever been allowed to witness the Voodoo ceremonies and since the Americans entered the country they have done all in their power to prohibit it entirely. The Gendarmes will tell you however that it still exists in spite of their vigilance. The ceremony is presided over by a native priest or what would be called in Africa a "witch doctor." A ceremony very much like the Mass is used at the beginning. Afterward the child which is to be sacrificed, is brought in and at a certain stage it is killed, its heart being taken out and the participants drinking of its blood. The more recent form of the ceremony substitutes a goat for a child. Some times the child is used up till the critical time for it to be sacrificed and then the goat is substituted. It is said that the result of Voodoo worship is plainly registered on the faces of those who participate in it, making them look like devils.

It is not hard to believe anything that one is told about the degradation of the country people. They are unmoral rather than immoral as they seem to have no conception of any high standards of life. An American friend had a boy and a girl working for him, brother and sister by the same mother but having different fathers. The father of one of them had twenty-five children. Such instances are not uncommon.

When the American military force came into Haiti there was one plow in the republic which is now exhibited proudly in Cap Haitien. On all of the coast of Haiti there are only two lighthouses.

The people that we met on the road seemed to be very much frightened at our automobile, probably not because they had not seen these machines before but because the drivers are often so careless of the people's safety that they run them down without any excuse. We found them greatly excited as our machine approached. It was most amusing to see two or three of them get at the head and tail of a donkey to push

and pull him on to the side of the road in order to let us pass. They seemed to be profoundly grateful to us when we stopped and gave them a chance to get their animals out of the way.

The American Director of the Postal Service gave me some interesting information about the development of his department. He dropped over fifty per cent of the employees the first few months he took charge. He found that many of the postmasters were not able to read and write. They would let the few literate of the community come in and look over the mail and take what they desired. Oftentimes they were receiving considerable sums for the delivery of mail to the houses in these small towns. The method used was to employ a boy of 10 or 12 years of age, who himself generally was unable to read, and arrange the letters in order between his fingers and let him go from house to house to deliver them. About three times as many employees were used in the offices as were needed. In Port-au-Prince the force has been reduced from 30 to 15, and in other places in proportion.

The mail was being sent, for instance, from Port-au-Prince to St. Marc once a week and then by courier, instead of using the railroad (one of the two on the island). The train left Saturday afternoon, and made the trip of 66 miles in about four hours. The courier left Saturday night and would get there the next day. When the American proposed to send the mail by train the postmaster told him that the people would not stand for it. When this opposition was overcome, then he was told that the railroad would not carry it. He found that the railroad was bound by its contract to carry all mail free but the difficulty was that the postmaster was getting 150 gourdes a month for the courier, and it only cost him 30 per month for the work. The more than 2,000,000 inhabitants of Haiti mail about a million letters and postcards during the whole year. That is less than the number dropped in the mail boxes in New York City any business day between 5 and 7 in the afternoon.

Practically the only uplifting moral and spiritual influences of the community are the masses held in the Catholic churches and the preaching service in the Protestant churches. The glamor, the glitter of the tinsel, the adoration of the saints, or the congregational singing of the Protestants, appeal alike to the volatile and superstitious population. The churches seem to be well filled, but religion and morality have little relationship. I was in the city on Corpus Christi day. The President of the Republic and the diplomatic corps, including the representative from the American military

force, attended mass in the Cathedral. A procession preceded the event. The Priests, the nuns, the children of the Catholic schools and the members of the various orders formed a long line of march. An effigy of the body of Christ was taken around the streets, and at various different corners, different ceremonies were held in the open. The President was accompanied by his special military aid appointed from the Marine Corps and escorted by a large number of cavalry and members of the gendarmerie. When the priest, who was in control of the procession, saw that I was taking some pictures, he kindly had the whole procession stop and told me that he would arrange them in any way that I directed in order that I might have a good picture.

The large Cathedral, which is a very beautiful building, was crowded to the doors during the mass. Around me were kneeling several poor African women who evidently were just as superstitious and ignorant in their worship of the cross and the candle which they held in their hands, as they could have been adoring fetiches in the forests of Africa. It was evident that little more than the name of their deity had been changed and that they were just about one stage from Voodooism.

All of the priests of Haiti are Frenchmen who have been educated in a seminary in France, which is sustained by the Haitian government. They are undoubtedly of much higher character than the priests in most of the other Latin American countries. I heard no stories of their abuses, such as are common regarding the priests in Santo Domingo. My visit to the St. Louis School, conducted by the brothers, made me feel that those men were doing a real piece of service, giving their lives in an unselfish way and living under conditions which were so repulsive to men of sentiment and culture that only a deeply religious motive would bring them to submit to it.

When asked about the bringing of native Haitians into their order they explained that they had tried the experiment but that it had been almost universally unsatisfactory. They now had only two native men in the brotherhood. The Haitians have never proven their ability to maintain the standards of morality required. When they are sent to France they will live there as Frenchmen and maintain a high standard of character but as soon as they return to their native haunts they recede to the old life. When I asked the brothers for their opinion of our appointing negroes of the United States to positions in the schools we propose to open in Haiti they were very decided in their conviction that white men should always

be kept as directors of the schools. The Archbishop of Santo Domingo gave me the same advice.

The national budget provides for a total of \$65,736, to be expended by the Minister of Religion; of that about \$1680 goes to a subvention for Protestant worship; about \$360 goes to the Society for the distribution of Bibles and religious books and \$500 gold a month, goes to the maintenance of the seminary for priests in France.

One authority says concerning religious conditions:

"Nominally these people are Roman Catholic which is the state religion. About one third of all the people attend church, more or less. Another third attend once a year. The remainder never enter a church door. The intellectuals have completely broken with the 'church' and are openly atheistic and agnostic.

"Beneath this veneer of Catholicism lies a deep and dark strain of primitive vodouism which occasionally comes to the surface in furtive efforts to maintain the old superstitions.

"Underfed, untaught, oppressed and degraded by a superstition the Haytian has never had a chance. If he is to cease to be a beggar at the door of the western world, he must be given an interpretation of Christianity of a different character. In the city of Port-au-Prince stands a cathedral costing \$400,000, built by government taxes of the necessities of the poor people. All about the church door congregate the most wretched beggars of the tropics, and in front of the great temple sprawls the open air market with five thousand of the wretched, hungry, filthy creatures who barter and haggle over a day 'business' representing thirteen cents. Most of the churches on the island have been built by government appropriations, heavy percentages of which were paid over to the legislators who voted for the subsidies."

An American merchant on the Island, who has also spent some time in Africa, kindly prepared an extensive memorandum for me, from which I quote without necessarily endorsing all his positions.

"There is a striking similarity (with differences) in the problem which is facing the perhaps fourteen million negroes of the United States and the two million of Haiti. One great difference is that in Haiti the negroes made themselves citizens of their own republic, under rulers of their own color, while in the United States they were presented, unasked, with citizenship in a republic of the white race.

"The negroes of both Republics were slaves for many years, losing their own native religion, language, and customs, the Haitians acquiring a new *patois* (Creole) of limited capacity, and unsuitable for written records. Those who have only this *patois* (and these constitute the great majority of the people—the peasants and laborers)

can take little or no part—no intelligent part in a government, even though called a Republic, whose official language is French, which they can neither understand, if spoken, nor read.

"These negroes of the two republics were taken by force from Africa to a strange country, given a new language, a new form of government and new laws. They were compelled to labor instead of living their customary life of ease and comfort. They are now facing a problem for which their heredity has in no wise prepared them and it is only by environment that they may hope to win their way to a higher place.

"White Americans or Europeans who have lived here longest, even ten years, although having come with the expectation that the negro race would be able to develop into a self-governing, civilized community, have come to the conclusion that the negro, up to the present, has not shown sufficient capacity for leadership to make this possible. The conclusion is that he needs to be led. Many have sufficient intelligence to do excellent work under efficient leaders who will wisely and without causing too much friction, direct their efforts into the proper channels and then see that they keep to those channels.

"This is evident in Haiti in military as well as in civil life. *Gendarmes* under a white officer do good work. Without a white man in charge, they are almost useless for tasks which require courage or initiative. They simply have not reached that stage of development where they can stand alone or do a new thing. This is true in business and in religious work. In many cases, some Haitian with much white blood in him would make a good leader if the common people would trust him and have faith in him—but it is the white man whom they trust and follow and believe in, although they often refuse to admit it.

"Now, there are perhaps two main reasons why the white man—the American—should do something to solve the negro problem. The one is the altruistic reason of interest in the welfare of the negro race. The other pertains to our own safety and comfort in life.

"This problem of how best to produce the increasing volume of tropical products which civilization requires and demands is intimately bound up with the colored population of the tropics.

"These colored and backward peoples who dwell in the warmer parts of the earth furnish practically all of the labor for producing sugar, coffee, cocoa, rubber, coconuts, cotton, and many cabinet and dye woods. Civilization as represented by the white races requires every year a greatly increased volume of these products, and the dark-skinned man—in spite of the fact that he has no desire to do so—is called upon to furnish a correspondingly increased supply of labor.

"Haiti produces or can produce great quantities of all these products so urgently wanted by civilization, but the vast majority of her people are of pure or of nearly pure negro blood and have little or no desire to live otherwise than as they have lived for ages.

"There is a smaller class of those who have inherited more or less white blood and who have consequently more or less of the white man's characteristics. These people, even more than the pure whites, desire to exploit and to live off the labor of the peasantry. They desire to be, and are, the employers of labor, managers, and business men. They expect to be the rulers of the country and to manage its finances to their own satisfaction.

"There is consequent enmity between these two classes and there is no greater race prejudice between the white and black races than there is between the colored and black people of Haiti.

"Yet, it seems to be the case that it is among this higher class of Haitians that there is a promising field for the training of children who will do the work of the future. In contrast with the peasantry, these high-class Haitians are a fine lot of people. They dress well, often paying too much attention to dress. They have good houses and some are very wealthy. They live well and are well educated, and are often clever and intelligent. Many of them are light-colored, especially in some towns, many being no darker than most Spanish or other Mediterranean people.

"The most of these light-colored people are of French descent with, later, some German blood mixed in, and there is now growing up another lot of children of American blood, the off-spring, mostly, of the ~~Marines~~. It is not uncommon for a woman to show to her friends, proudly, the very light-colored child of her daughter—proud of it because it is comparatively white, even though illegitimate.

"These half-blood American children now growing up, or others of similar class, who may very likely inherit considerable ability, will, naturally, as they mature, become leaders, either for good or ill, among these people, depending largely on the training they receive. They are nearly all in the towns and can be reached by a few good training schools in the centers of population. They should be taught English as well as French and should have a business and industrial training to fit them for the place they will occupy in the future.

"Even now, English-speaking youth have preference when situations are open in business houses, and this tendency is bound to increase. If there can be a body of young people, growing up, trained not alone in Haitian ways but having an international feeling, and if they can be trained to become, many of them, teachers and leaders of the peasantry, instead of, as most of this class at the present time, having no other interest in the lower class than to exploit them, there should be light ahead.

"It will be in the new generations of this class of mixed blood that good work for the future of the country can be done rather than among the older people who are, in many cases, dissatisfied and will remain so always.

"There are abuses of military authority, perhaps most often by the native police (gendarmes) which it seems impossible to adequately correct or to prevent with only a military government on the island. These abuses of authority working hardship on some native and making a life-long enemy, perhaps a bandit, of him, again create more friction, the need to use more military force and the resulting consequence of more abuses or supposed abuses. Not until there is here some civil authority, supported of course, by the military, something similar to what was successful in the Philippines, can we hope for peace in Haiti, or that the people will understand what we wish to do and will become contented.

"Among Haitians there has been little united effort for any length of time. Somebody thinks he is being 'done' or sees a chance to 'do' someone else, and any contract, personal or civic, goes by the board. This inability in the upper classes to get together and to continue working in harmony, together with the desire of this class to benefit by the low estate of the peasants promises very little advance for Haiti as a country, by the efforts of its own people.

"These peasant people of Haiti are not lazy or idle, but they are a poor, poor people, who would, however, with proper training, produce much larger quantities of the products which the island will grow and which the world desires, without exerting themselves unduly and without being unjustly exploited. They simply need to have implanted in them the desire for some of the primary and all important things which make for civilization, and to be taught how most easily to secure these things. It is largely the enjoyment of luxuries which differentiates the civilized man from the savage.

"What can be expected of peasant people such as these, who are quite content to live in their filthy surroundings—huts (as in Africa) made of sticks and twigs and plastered with mud and with a mud floor—a floor simply of earth and not of a compound mixture which hardens, such as many Africans use—a floor that in dry weather may not be utterly objectionable but that in wet weather, by reason of poor drainage and leaky thatch roofs, becomes muddy and with pools of water on it through which pigs and chickens and dogs, as well as human beings, splash as they move about. There are many places in Africa where the door-sill is raised a foot or more above the floor level in order to keep out the pigs and to keep the babies in, but that is not common here, and babies are often little, if any, cleaner than the pigs, especially if the babies have been burdened with some sort of clothing—if the clothing becomes too wet or dirty the babies are often allowed to play comfortably without any—but as a rule these people are obsessed with the idea of clothing, which is one of the obvious results of contact with civilization. They wear clothing, dirty clothing, without adequate knowledge of its necessity or use and care. Those who have seen both, know that these peasant people are more unclean and filthy, fuller of vice and disease, less amenable to rule and discipline than their African progenitors.

"Assuredly, there should be a system of universal primary schools as these people can learn the primary things and an occasional individual is able to go much higher. English is without doubt the future language of the island and there should be a primary education and civilization in English. In every community there should be a school with other than Haitian teachers—preferably a husband and wife—where primary subjects would be taught in English; where board or cement floors in houses would be in use; where cleanliness and the proper wearing of clothes might be taught and required; in short, where all the primary and elementary things of civilization might be taught and impressed on the people by precept and example; where they could come into actual contact with these things, which would gradually become the things they want and which would be required of them, perhaps by custom; if not by custom, then by law.

"The soil is rich; the climate is good; the country is thickly populated and could furnish much willing labor if properly trained and not unjustly exploited, and it is very near to the United States.

"We, the people of the United States, full of ideals, have taken hold here, and if we are to make a success of our undertaking we ought to give ourselves the best possible chance to do our work well.

"At least, we can bring about peaceful conditions and a greater production of the things the world needs. It is a problem which many young Americans would find interesting and to which they could devote their best energies with a fair expectation of accomplishing much good and of civilizing what is now a very dark spot on the horizon of the United States."

## CHAPTER VII

### MISSIONS IN HAITI

**N**ATURALLY, Port-au-Prince has more Protestant work than any other city. There are three churches here.

The three denominations having work in different parts of the republic, the Episcopalians, the Baptists and the Wesleyan Methodists, are all located here. There is also an African Methodist Episcopal church in the capital, but they have no work outside.

Bishop C. B. Colmore, who recently took charge of the Episcopal work in Haiti, says, concerning the appeal of that country:

"Here is a magnificent opportunity for the Church to interpret to these people the true spirit of democracy; to show them that a nation can go to the assistance of another without hope of selfish gain; that Christianity is broader and nobler than selfishness, and that brotherly service can be international. The lesson is sure to have its influence on the people themselves if the Church is faithful in presenting it. For the difficulty lies just in the path in which the Church can be of service. We have said that to other nations Haiti's failure has been a financial one, but the real trouble deep down under the foundations is a moral and spiritual one. All other failures of any people can be traced to this in the end. Here we find the Church's opportunity in Haiti.

"James Theodore Holly left New Haven, Connecticut, in 1861, and took a considerable colony of colored people with him, establishing the Church in Haiti. His work was successful and a good following was built up among the people. He became the first bishop in 1874, which office he occupied until his death in 1911. Bishop Holly's own work was in the city of Port-au-Prince, where at different times two large and handsome church buildings were constructed, both of which were destroyed by fire. Holy Trinity Church is at the present time using a temporary structure. Recently a large piece of property has been purchased in the heart of the city, which is large enough for the church, a school building, parish house and rector all together. It is a splendid property, and we expect to rebuild the church.

"Under Bishop Holly's direction work was carried on in different parts of the country, of which there remains today work in five sections of the republic. Of these, the most interesting to me is that section in the mountains of Leogane, part of the peninsula on the south which runs out westward toward Cuba. Under the direct ministrations of the Reverend Alexandre Battiste and his predecessor, the Reverend J. J. Constant, a large body of Church people has been

built up. For upward of thirty years, Mr. Battiste has been faithfully caring for them and has their utmost confidence and love. Here "voodooism," which is more or less prevalent throughout the country, has its strongholds. This spirit-worship, so powerful in its influence over the people, is a great system of graft in the hands of the high priests, who play upon the credulity and the superstition of their followers. Many and wonderful are the tales of human sacrifice, raisings from the dead, cannibalism, etc., practised by these people, and while there may be some room for dispute, I do not think there is any truth in these extreme reports nowadays. However, the whole system is a baneful one and should be eradicated from the lives of the people. It is lowering and degrading, holding them back from ideals and progress which will enable them to live better and freer from the domination of useless fears and terrors. The whole thing is against the law of the country, but force will never eradicate it. Nothing but education can free them from fear. The love of God must replace in their minds and hearts this senseless fear of the "spirit" and his representative, the voodoo high priest, who still asserts his influence.

"But the future of our work in educational lines in Haiti lies not so much in the academic instruction as in the agricultural and industrial period. We must not be willing to build upon the sand of the present customs and ideals which have failed in times past. We must go to the very bottom of things and build up a solid basis and foundation upon everlasting principles. We must teach them the value of those things which will make them citizens useful to their country. We should aim to produce good artisans, operatives and agriculturists, men and women who will be able to show by their lives and good examples, and by the productiveness of their work, that Christians will do their share of the work of the world."

Dr. Arthur Gray speaks along the same as follows:

"In such an environment our chiefest effort should be devoted to the coming generation. One can always fill a church in those lands if one has an attractive service. But full churches do not mean strong churches. Strength only comes when the communicants have put off idleness and irresponsibility and it is to the eradication of those typical characteristics that I think we should address ourselves. What is needed is that the next generation of Church people should be industrious and ambitious, owners of their own homes, dominated by a desire to make their and their neighbors' families centers of patriotism. The clergy and a few faithful parishioners exhibit these traits today, but there must be many more like them. As Mr. Eduard Jones said to me, mere education in the three Rs does not produce useful citizens.

"All the people with whom I discussed this problem, from M. Dartignave, the president, down, urged the necessity of trade-schools, and I am confident that the one thing required to solve the problem of the Port-au-Prince district is the boarding trade-school—schools of this kind where boys and girls can be trained from their youth up to love labor. The seed of the Gospel can not take root in people who prefer idleness to industry or irresponsibility to the daily grind of responsibility. And I don't see how the needed soil can be secured without plowing and harrowing and fertilizing given in a trade-school."

In Port-au-Prince, the Episcopalians have a church, in the rear of which is a boys' school. They have also a girls' school. They recently bought a large piece of ground in the heart of the city, on which they expect to put a good school building. This should certainly be done at the earliest possible moment. The school now existing is no worse than other Haitian schools, but it certainly could not be said to reflect credit upon those who are responsible for it. There are two ministers in the capital, an American clergyman who is rector of the English-speaking negro congregation, and a well-known Haitian, educated in the United States, who has charge of the Haitian congregation and is a noted orator in French. He has been connected with the work for many years, and his children, now grown, are teachers in the school. The next largest center of the Episcopalians is in Aux Cayes. Altogether they report 26 churches served by 13 clergymen.

The Baptists have a small work in Port-au-Prince. Their building is small, old and dilapidated. They have one worker, Rev. L. Hyppolite, who was converted in Brooklyn some forty years ago. Their only other paid minister, Lherisson Nossirehl, resides at Jacmel, which is the center of a remarkable work. There are said to be twenty-seven stations and four day schools, all of which are self-supporting, the preaching being done by laymen. The only outside financial support received by the Baptists in Haiti is one thousand dollars a year, which the Jamaican churches send, and about \$1800 a year contributed by the Llott-Carey Missionary Society of the Negro Baptist Church in the United States.

Besides those in the capital and Jacmel there are Baptist churches in Cap Haitien with a native pastor who studied at Newton Seminary, the congregation at Le Tron with an ordained native pastor, and at Rantique with a deacon in charge, St. Rafael also in charge of a deacon, and St. Marc with no pastor. Mr. Hyppolite claimed that the Baptists have six thousand members in the Jacmel district and two thousand in other parts of Haiti. As with the claim of the Rev. Mr. Jones of Port-au-Prince that the Episcopalians had six thousand members, I was not able to get others to agree to this figure.

The Baptists' work was first begun by Mr. Goode in the early part of the 19th century. He got into politics however and the work was practically abandoned until the negroes from the United States, who were brought in as colonists by President Boyer, gave new impetus to the work. The English Baptists, largely through the work in Jamaica, have assisted

in a small way from time to time. The only help that has been received from the United States has been through the Llott-Carey mission society so the churches have been largely left to shift for themselves.

The father of the present Mr. Hyppolite was converted from the Wesleyan church and sent his son, with the sons of Bishop Holly of the Episcopal Church, to school in the United States. The son returned in 1890 and has ever since been the pastor of the church in the capital.

The African Methodist Episcopal Church of the United States sustains a mission in the Capital with the Rev. S. E. C. Lord as pastor and has a primary school, printing press and a small industrial work. They are erecting a new church building gradually with funds collected on the field.

The English Wesleyan Methodist Church has had work in Haiti for about one hundred years. It grew very rapidly but persecution drove away the workers who were absent for about 25 years and then returned to continue it. The work at Port-au-Prince became independent some ten years ago. It is under the direction of Rev. A. F. P. Turnbull. This is the largest work in the capital. It consists of Bird College, has a good two-story brick building and enrolls 100 pupils, about 25 of whom are boarders. It is the only Protestant boarding school in Haiti. The Mission hall is built on the property next the college and was intended for a boys' school and will be so used when funds have been collected for the building of the church. The boys school is now conducted in a small building a few blocks away from the main property. They have 65 pupils in this school and formerly had 200, when they were receiving a subsidy from the government.

The church and chapel in St. Marc are under the direction of this same independent movement. The Rev. Mr. Defue, of the regular Wesleyan Mission, whose jurisdiction covers both Haiti and Santo Domingo, lives at Cap Haitien. They have organized churches, besides the one at Cap Haitien, at Jérémie, and Aux Cayes.

The London Society sustains only two foreign workers on the island, one at Cap Haitien and the other at Puerto Plata, D. R. The rest of the churches are ministered to by volunteer workers.

It can be seen that the number of Protestant workers in the republic is very few indeed, and that they are almost entirely dependent upon their own resources. The Episcopal Board is the only one that seems to be planning additional

expenditures or enlargement of their work. The workers have been left for so long by themselves that they have very little idea of any enlargements. Practically all of them expressed interest and promised co-operation in the program which I outlined to them of probable activities of the churches in the United States. While we should give these workers credit for having labored patiently for many years with practically no encouragement, and do nothing that would seem to discount their efforts, yet, in working out a new program, we may consider the Republic as practically a virgin field.

After what has been said about the necessity of making the religious program practical in Haiti, the advisability of developing a program along the following lines is very evident. The program suggested for the next five years in Haiti calls for the opening of work in three principal centers, from which will be extended into the country districts the parts of those activities which are best adapted to those regions.

In Port-au-Prince will be located an institutional plant, with a chapel for an American church. Activities in this institutional church would be along the same lines as those already mentioned for Santo Domingo City, with special emphasis in the educational department on industrial work for girls. An industrial boarding school for boys along the lines of Hampton Institute, but more elemental, should be built on the outskirts of the city. A training school for Christian workers should be placed on an adjoining campus. A large hospital and nurses' training school would complete the trio of activities which will serve the spiritual, mental, and physical sides of these most needy peoples.

In Cap Haitien, in the northern part of the republic, the three institutions such as are planned for Port-au-Prince, but on a smaller scale, with the training school for Christian workers omitted. In Gonaives, there should be an institutional church and industrial boarding school for girls. Evangelistic work developed in the centers named through the institutional churches should be pushed out into the smaller towns and country districts as rapidly as possible. There is great need for a Young Men's Christian Association in the city of Port-au-Prince, where work among government students and community recreation would be a prominent feature.

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