

All was serene until the minister, who bore in his soul a vision of the Kingdom of Heaven among men, and who believed that the gospel is for people now on earth, preached a sermon with the title, "Not Alms but a Square Deal," in which he endeavored to judge certain unjust and oppressive practices in the light of the gospel of the Son of Man. Then the rich man buttoned his overcoat tightly about him and walked out to return no more; and forthwith he notified the treasurer of the church that his contributions had ceased.

The minister was informed, and he called on the rich man, not to plead or conciliate but to understand. He was courteously received and the conversation that ensued was friendly, and prolonged, and—enlightening.

The rich man learned for the first time the difference between socialism and the political economy of Henry George. He learned that a vision of a better day, a day of honesty and justice, has taken possession of some souls; and that as a result a conflict is on, a conflict that will not be suppressed until Justice is enthroned and life, liberty and a fair chance are recognized as the rightful heritage of all.

The minister learned, on the other hand, that there is a man in the world who thinks that a preacher should not so much as mention the fact that certain forms of privilege exist amongst us and that certain wards of privilege are permitted to take tribute from the people in order that their own coffers may overflow, for to speak of these things "is to incite class hatred and stir up strife." For this reason ministers should maintain a discreet silence respecting these matters and "preach the gospel."

"What good does it do?" asked the rich man. "What do you expect to accomplish by telling people that monopolies are extorting from them dividends ranging from 30 to 90 per cent, that tenements are filthy and unsanitary and rents are high? You only make them discontented with their lot in life."

The rich man thinks that the Lord has ordained that a relatively few shall be rich, some very rich, and that the multitudes shall be poor, many of them very poor. The rich must be kind to the poor and give alms; the poor should be "content with their wages" and not aspire to ease and luxury that they can not reach.

Said he, "No deserving person need go hungry or cold. Our charities are splendidly organized and generously supported. Any worthy person will be relieved if he will only apply. Things are getting better; let them alone."

The rich man sees nothing economically or ethically wrong in the appalling extravagance and waste of the idle rich in their homes and hotels or in the ill-getting of wealth that makes possible this extravagance; for, said he, "You forget what great numbers of poor people are clothed by the

cast-off clothing of the rich, and how many are fed from the back doors of their homes and hotels."

This argument was unanswerable—at least in terms intelligible to the rich man—and the two men shook hands and separated, one to seek a church whose minister is more discreet, and the latter more firmly resolved than before to continue preaching the gospel of Jesus Christ, which demands something better for the exploited poor than the cast-off clothing of the charitable and access to the garbage pails of monopolists and money lords.

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JAMES DUNDAS WHITE, M. P.

James Dundas White, one of the Parliamentary leaders in support of land value taxation, has represented Dumbartonshire, Scotland, since the elec-



*Yours sincerely,
James Dundas White*

tions of 1906. This constituency, won by a Tory at the elections of 1895 and 1900, was carried by Dr. White as a Liberal in 1906 with a majority of 467, and in 1910 with a majority of 1,033. Its electorate numbers 18,399, and the vote cast at the recent election was 16,247. Dr. White, who is now 43 years of age, graduated in 1888 from Trinity College, Cambridge, which gave him the degree of

M.A. and LL. B. in 1892, and in 1894, three years after his admission to the bar, the degree of LL. M. He is the author of works on the merchant shipping acts, on the marine insurance act, on "Economic Ideals," on "Island Economy," on tariffs, and on land and labor, and is a writer of numerous articles and papers, economic, legal and nautical. Although nephew of a lord (Lord Overton), Dr. White is accounted both by radical Liberals and the other side, as an unequivocal disciple of Henry George.

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IF.

For The Public.

What wondrous things would come to pass
If Christians for a day
Should shape their conduct to their creed,
And practice as they pray.
How low would current values fall
Held now so highly priced,
If men believed in God at all,
And really followed Christ.

JOSEPH DANA MILLER.

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ECONOMIC POSSIBILITIES OF SAN DOMINGO.

For The Public.

In our immense territory of varied resources, a high tariff policy, while injurious, has not been the industrial calamity it has been in such small states as the Dominican Republic, which occupies the eastern two-thirds of the island of San Domingo.

Discovered by Columbus on his first voyage, San Domingo was his headquarters for many years and the repository of his bones. In 1697, the western or Haitian part of the island was captured by the French, but the eastern part was only under their control from 1785 to 1809. In 1821 the Dominicans allied themselves with Bolivar and his Columbians and threw off the yoke of Spain, but the next year they were subjugated by President Boyer of Haiti. Their independence of Haitian rule was gained in 1844, and has been since preserved with the exception of a four-year period (1861-65) under Spanish control.

With a Congress of 12 senators and 24 deputies, a President, a cabinet of 7 members and a supreme court, their political organization resembles ours. As the Republic for generations has been the prey of political adventurers, revolutions have been perennial; and the nation has thus had no opportunity to enjoy that progress which Macaulay asserts may exist under even oppressive regimes that preserve internal tranquillity. With the standing army of about 2,000 men now garrisoned in the strategic cities, and with the custom houses (formerly the purses of impecunious revolutionists) under Uni-

ted States control, the republic has now a good chance of recovering from its vice of rioting.

Unlike Haiti, whose population is almost entirely African, full-blood negroes in the Dominican republic, are in the minority. The bulk of the population are Spanish mulattoes, with a dash in the interior of aboriginal blood. The leading politicians and merchants are usually white, though the governors, generals and other men of influence are often black. There is no color line drawn in either political or social life. The population is about 700,000, but is so concentrated in the ports and railroad towns that much of the total area of 20,000 square miles seems like a primeval wilderness.

When the United States took charge of the Dominican custom houses in 1905, the national finances were in a chaotic condition. This chaos largely sprang from the misrule of President Heureaux, who was practically dictator of the republic for most of the period from 1882 to his assassination in 1899. His regime succeeded in contracting a national debt of some \$30,000,000, mostly squandered on Heureaux's prodigalities, on subsidies to keep powerful politicians quiet, and on usury to money-lenders. After an investigation by United States agents, the various debts were scaled down to a total of about \$20,000,000, which was issued in 5 per cent bonds. Fifty-five per cent of customs revenue is applied annually to interest and sinking fund of the bonded debt.

The present tariff is assessed on most articles ad valorem at a general rate of about 75 per cent. The practical result is that the consumer pays nearly double the price for imported articles as compared with those British West Indian islands with a revenue tariff of 10 per cent. This results in a very high living cost, as native products include few manufactures, and even such essentials for the workers as wheat, maize, rice, codfish, cooking oil and kerosene are mostly imported. As the daily wage of the common laborer varies from 40 cents with rations, to 70-80 cents without, his condition would be miserable were it not that his sunny nature requires little to satisfy it in this beautiful island with its equable climate and luxuriant verdure, so like his ancestral Africa.

Until the United States took the custom houses, not only was there a robber tariff but only a fraction of its exactions reached the treasury, for rebates to influential importers were common. Since the total custom revenue has been collected, there has been for the first time a surplus over the running expenses of the government to devote to public improvements.

Municipal revenue is raised (after the Spanish custom) from business licenses and from stamps on property transfers and mortgages. In this way enough has been obtained in the towns of 10,000-20,000 people (as the capital, Puerto Plata, San-