

XI

SOCIOLOGICAL STUDIES

TRADITIONS AND CUSTOMS—SMALL LAND OWNER—AGRICULTURAL
WORKMAN—FACTORY LABOR—PROHIBITION AMENDMENT—CRIM-
INOLOGY.

Traditions and Customs

By **Matías González García,**

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Early Settlers. The traditions and customs of a people make up its real personality. These customs may develop or be modified, but never destroyed in their essence.

Porto Rican customs spring from her first settlers, the Andalusians, who made up the population to such a degree that we may say that Porto Rico is an extension of Andalusia, the most favored and most poetical part of Spain. At the present time all of these traditions and customs either are a result of the direct inheritance which our forefathers bequeathed to us or have been caused thru the mixture of the blood of the conquerors with that of the aborigines and also with that of members of the African race.

Besides the Andalusians many people came to Porto Rico in the early days from the two Castilles, as well as from other regions of Spain. Many of the traditions of the mother country were implanted in the infant towns of the island when it began to take its place in the life of Christian civilization.

Popular Festivities. The fervent faith in the Catholic religion and perfect loyalty to their monarchs were the first of these. In all the manifestations of the masses of the people they rendered homage to the king by displaying in their happy festivals the flag of Castille and Leon when celebrating horse races, bull baitings, dances or fireworks or at any other public festivities. In the parish church they celebrated mass, singing and praying to the saint of the town and giving alms at the door of the church. From this tradition were later de-

rived the festivals of the patron saints which were very common during the old régime, and which, very properly, are being revived today in some of the towns.

The marriage of the king, the birth of one of the royal princes or death of the monarch also gave occasion for the people to publicly manifest their loyalty and good feeling toward royalty.

During the invasions which the island suffered from the French, English and Dutch buccaneers the Porto Rican people had the opportunity of showing their love for their fatherland and for their nationality.

Remaining Indian Words. The Indian race, which soon practically disappeared, nevertheless remained a constituent in the blood of the island which still circulates in many veins and is responsible for a great number of objects as well as many words which today form part of the native vocabulary.

We still eat casabí bread that today we call casabe, the lerén (a small tuber), the jagua (a native fruit) the mamey (mammes apple), the anón (custard apple), the yautía (a large tuberous root) and many other fruits and viands. Of their music of childhood there still remains for us the maraca (native rattle), for which the seedpod of the wild canna is used. Of its indolent life there remains the bohío (native palm-built cabin), the ture (or goatskin bench) and the batey, the clean, smooth yard in the front of their houses where they formerly held their areyto (native

dances) and played ball, and from the Indian language are derived a great many words designating the names of mountains, rivers, towns and places.

Music and Musical Instruments. After the Indian race had perished there came the purely creole element, and the tiple and the cuatro, instruments of music, were invented, which are the children of the guitar and the bordón. Then the jíbaro (the native of the hills) began to sing to the divine and to the human, as in the old *Bética*, and the *décima* of Calderón sprang up in the country sites, introducing itself into the interior of the island to sing love songs to fair shepherdesses and to express the sighs of the lovesick gallant in the peaceful shades of the highlands.

Later that disgraceful institution, negro slavery, arose and with it the introduction into the island of this unfortunate race, but the customs which we have derived from them are relatively few, the most senseless and savage of them either having disappeared or been modified into the innocent and simple ones of the country people of today.

Origin of Some Customs. In regard to the genuine Porto Rican dance, it is derived from the Spanish *contradanza*, which has six figures, but in Porto Rico it was modified so that only one of these remains, *el seis* (the sixth), from which our Creole dance is derived. Our *velorios* are derived from the interior patios of Seville, the word "*velorio*" being of pure Andalusian origin.

The cock fight originated in Madrid; the roast pig, a favorite Porto Rican dish, came from Extremadura. The *manjar blanco*, the *bienmesabe*, the *alfeñique*, the *almojábanas* and many other confections are of Andalusian origin.

In regard to the majority of her customs which are strictly typical, they are chiefly rooted today in the country districts.

The influence of the climate manifests itself plainly in the natural indolence of the country folk, who, when they reach fifteen years of age, generally are of mature life and often grow old when they pass forty.



COMPARSAS DE CARNAVAL.
CARNIVAL GROUPS AND GLEE CLUB, SAN JUAN.

The "Curandero," Christening Parties, Three Kings' Holiday Circuits. At the present time insular customs have changed very little. The masses of the people, that is to say, the purely native element, continue living in accordance with their ancient ways, and even in the country districts, although considerably modified, there exist various classes of people who have come down from an earlier time.

Among those is the ancient Bahiti or Indian medicine man, now called *curandero*, or healer, who makes his diagnosis from the pulse, the secretions and the appearance of the face, devoting himself to curing diseases which he calls such unscientific names as buzzings, twistings, dizziness, witches, bloody air, evil eye and bewitchment.

And if, for example, the cock fight no longer has a legalized existence, although it still exists in a clandestine way, the lively baptisms of the olden time are still common. When the baptism is over and the company issues from the church, sweets and other gifts are distributed, and, mounted upon their lean ponies, the jolly troop returns to their country home to eat roast pig, which has been broiled all day in the open upon a sapling spit, and then to dance all night to a chorus of love songs and the measured beat of the native guitar and gourd.

Also in much the same style are celebrated the immemorial weddings and the Three Kings' Holiday Circuits. In the last named festivals, which take place from Christmas until after Three Kings Day (January 6th), a noisy, happy company starts out on horseback or on foot, always accompanied by their humble neighborhood musicians, and visits all the homes of the countryside to "give the music" and sing Christmas carols. They usually enter the neighbor's rustic home, where, to the accompaniment of their homemade guitars and time-keepers, they sing the ancient lays of Andalusia and Leon. Here they find prepared for their enjoyment an abundance of creole desserts and sweets made from the cocoanut, the tropical paw-paw, rice, the guava, the mammes apples and other fruits compounded with the brown sugar of the country. Then they sally on, up hill and down hill, by picturesque winding trails and byways, to the simple home of Buddy Pepe and Buddy Pedro and dance until daylight, the girls gay and the boys witty, while the old women nod in the corners and the old men sip comforting draughts of the never-neglected coffee.

The "Jíbaro" is Vegetarian. The *bohío* or cabin of the Porto Rican country man usually

consists of a sort of hall or living room, which is at the same time the hallway, the reception room, the dining room and the workroom. The dormitories for the family and children, and the kitchen, which is usually a separate but contiguous building.

The diet, generally, is composed of vegetables and tubers, such as malangos (the root of the elephant ear), the batata or sweet potato, the ñame or tropical yam, the *yautía* (called *dasheen*), the plantain, rice, *casabe* (the root from which tapioca is made), Indian corn and beans, besides many other different fruits and roots.

The "Velorio" and the Rosary of the Cross. Another typical custom is the *velorio*, a species of wake for the dead. When the deceased is a young child the coffin is completely covered with fresh-cut fragrant flowers, and the pretty rustic girls sit in groups about the room, whispering and laughing together, or playing with the boys, who keep up their endless story of love-making.

Neither has the traditional Rosary of the Cross been forgotten. How lovely does the Holy Cross then appear, adorned with its colored ornaments, its chaplet of gold and its brilliant relics and resting high upon the fragrant, flower-decked altar! Beside it sweet harmonious voices are singing the Rosary, which the woodland echoes repeat; the faint odor of coffee bloom floats in upon the air, the wind breathes softly in the treetops and then, one by one, the innumerable stars appear, like little fire daisies that flash down into eyes out of the infinite.

We shall not undertake to recount the many tales and legends which upon moonlight nights are told at husking bees upon the smooth space kept cleanly swept before the house, nor of the rapt mystery of the presumptuous lover who carries off his sweetheart on horseback to find some sheltered nook fit for love's communion.

The typical customs of the island are simple, lively and noble, and have not disappeared, nor will they ever disappear unless they fall under the influence of the vices and defects of the intense and exciting life of large cities.

The Inheritance of Our Fathers. The inher-

itance of our fathers is deeply united in our very being, and, although it may be improved by civilization, we have in our veins all the defects and virtues of our ancestors, which, all together, make up the spirit of the race. We may evolve to our hearts' content, but at

the last our departed live in us and rule us. Our ethnic and historic personality has been created and no fact or person can destroy it, for individuals and peoples fulfill their destinies thru their own efforts and under the guidance of Almighty God.

The Small Landowner as a Factor in Porto Rico's Agricultural Development

By Miguel Meléndez Muñoz,

Financial Expert and Agriculturist.

There is no statistical data (nor is it easy to obtain to-day) of the territorial wealth of Porto Rico, or its distribution, before the change of sovereignty. But the agricultural organization and the commercial transactions of that period, which are known by verbal narrative and through personal observation, lead to the belief, on reasonable grounds, that there was then a wider or less concentrated distribution of territorial wealth, with a greater number of small property-owners and a more proportionate division of the agricultural property with reference to the then existing population.

At that time it was common to find small property-owners with farms five, ten, fifteen or twenty acres, which they had inherited, and of which they considered themselves as mere guardians in their vehement and constant desire to be able to transmit this right to their descendants.

Small Land Ownership a Factor of Large Production. The influence of the small landowner made itself felt in the aggregate of the Island's production, which was amply able and sufficient to avoid the importation of foods required by the daily diet of the population.

It is a well-known fact that the small landholder not only produces enough for his own domestic consumption, but also tries to increase the quantity and the value of his production beyond his own needs in order to sell the surplus, the proceeds of which he applies to the purchase of what he does not produce and the improvement and enlargement of his property when he is in a position to capitalize his profits.

The large estates on the coast were devoted

to pasture in those times, and on some there were sugar mills—"haciendas" or "ingenios"—and those of the interior were devoted to coffee—then regarded as the principal and most profitable product of the soil. The small farm also produced the vegetables most generally consumed by the population, and in the Island the laboring classes have always been vegetarians.

Among the articles consumed were rice, beans and unrefined sugar, which was exclusively produced in the island, and there were imported Spanish and French preserves or canned products, and salted meats from North America.

Economic Conditions Better But Not Health Conditions. It is true that the rural population were the prey of endemic diseases which the neglect of public health and charity permitted to develop rapidly—the unobservance of the most rudimentary rules of hygiene was the easy means for the propagation and perpetuation of many infectious diseases which took root in certain sections of the Island and which nobody tried to eradicate—but generally, better and more comfortable economic conditions were enjoyed. Money did not leave the country in search of articles of consumption which were produced abundantly. Capital did not emigrate, because the Spanish and French settlers who made up the majority of "alien" investors put their profits in land which they passed down to their descendants, born in the homes founded by their fathers here and who were Porto Ricans, absentism, that terrible economic evil, being unknown.

Love of Land Property a Fundamental Fac-



EL PEQUEÑO PROPIETARIO UTILIZA TODO TERRENO.
EVEN A SMALL TRACT LIKE THIS IS A PRIZE TO THE SMALL LAND OWNER.

tor of Patriotism. It is an unquestionable fact that the exercise of the right of property or the clear possibility of exercising it or even the probability of enjoying it some day, are strong incentives for human ambition, and, therefore, create a favorable medium for the development of individual initiative, for, after all, they are the reward of an effort, the equivalent of accomplished labor, the compensation for work methodically done. And from another point of view, less selfish and individual, we know that patriotism has its oldest and deepest foundation in the love that man feels for the piece of land which he calls "his own," and which he fertilizes with his constant and prolific efforts of cultivation.

Influence of the Change of Sovereignty on the Status of the Small Landowner. The economic welfare resulting from the wide distribution of the landed property is disappearing in proportion as, with the change of sovereignty, the farmers had to follow other pursuits, and the rural wealth began to suffer the effects of the "law of concentration."

The change of sovereignty was not exclusively a political event for though it closed to

the islands products the European markets, it opened widely the doors of free trade to the great American markets, transforming and radically changing the Island's economic life with the introduction of new methods of cultivation and with the establishment of commercial practices peculiar to the new sovereignty.

After the change, the small land-owner was not able to fulfill the same social mission which he had heretofore patiently and assiduously fulfilled, he being prevented from so doing by his incapacity for competition, because of lack of knowledge and fear of risking his capital in unfamiliar enterprises which he distrusted, and so situated, he yielded to the tempting offers of invading capital, which never found a more propitious condition for its expansion and easy settlement.

A great number of these small landholders have no longer such status and now join the crowded ranks of the wage earners.

That beneficial and healthy influence of the small property in the economic life of the Island ceased after the fashion of a biologic-social process which terminates or becomes decayed, because of its weakness or incapacity

for re-birth (or survival) in a new environment.

When some of the Island's leaders (Matienzo Cintrón, the first among them and perhaps the only one) (see his biography in this book) realized what was taking place and gave the first warning, it was too late—the outside capital had acquired ownership of the most fertile lands and had begun to erect on them their powerful factories.

A Question. But, it may be asked, would it have been possible for the small estates, individually and in their widely distributed condition, to accomplish the rural development which the Island has attained and which has been the source of its present progress, a progress which does not stop but continues along its marvelous way?

Its Answer. No. But it would have been highly desirable that the most distinguished and influential leaders of public thought in its various fields should have studied the psychology of the American people, its great industrial organizations, the process and development of its commercial practices, the fantastic history of its progress, and with this volume of information to exercise, at the same time, a strong pressure upon the isolated small property-owners so as to encourage them to associate themselves as "landholders," with a view to offering their lands to the incoming American capital for the raising of the new products required by the new markets. In this manner the small estates, so associated, would not have passed entirely into the hands of outside capitalists, the value of the estates would have increased and the small land-owner would have become a partner in the business to which this new capital was devoted, this co-operative plan contemplating the farmer's retention of the benefits derived from the direct exploitation of the lands and capital receiving the indirect profit resulting from the industrial exploitation of the properties.

In other words, it would have been the same process that has been applied later on a smaller scale in the case of some corporations organized in or coming into the Island which, because of the limitation of their capital, or by reason of the nature of their business, could

not or would not acquire the ownership of the land, devoting their activities, instead, exclusively to industrial lines, entering into contracts with adjacent land-owners for the sale and delivery of their products (sugar-cane and tobacco) which owners would be and are called "colonos" (planters) but who have kept the ownership of their lands.

Monopoly of the Rural Wealth. Gradual Diminution of the Number of Small Estates.

After the developments above noted have been considered, one cannot escape the thought that the economic unrest the Island has been and is experiencing, is due in a large measure to the elimination of the small property-owner, the constant swelling of the ranks of the wage classes, the hiding of corporate profits to avoid the payment of just taxes (income-tax), the hypertrophic growth of the population, the present inability to produce the articles most needed by local requirements and finally the importation of practically everything that the inhabitants consume.

The 1920 Census ("Agricultural Bulletin") shows a notable decrease in the number of farms of less than 20 acres (cuerdas), with reference to the corresponding figures for 1910. This decrease amounted to 17,293 farms or 29.6%. In 1910 there were 58,371 farms of less than 20 acres each and in 1920 this number had been reduced to 41,078 farms.

Of course the missing farms have not actually disappeared as we do not know of any genealogical disturbance that has diminished the area of the Island. The farms, or, rather, the lands, are here, but their owners, the small landholders, have disappeared, and perhaps it would be very easy to find them working as peons in the cane fields or at the head of a small country store on the road-side, or roaming over the Island as humble peddlers.

But where the sad fate of the small property is most clearly exhibited is in the case of the smallest ones. In 1910 there were 31,959 small property owners of this class and in 1920 these figures were reduced to 15,981—a decrease of 54.8%. In short the day of small property ownership is nearing its end and the economic unrest is on the increase. Are there any remedies?

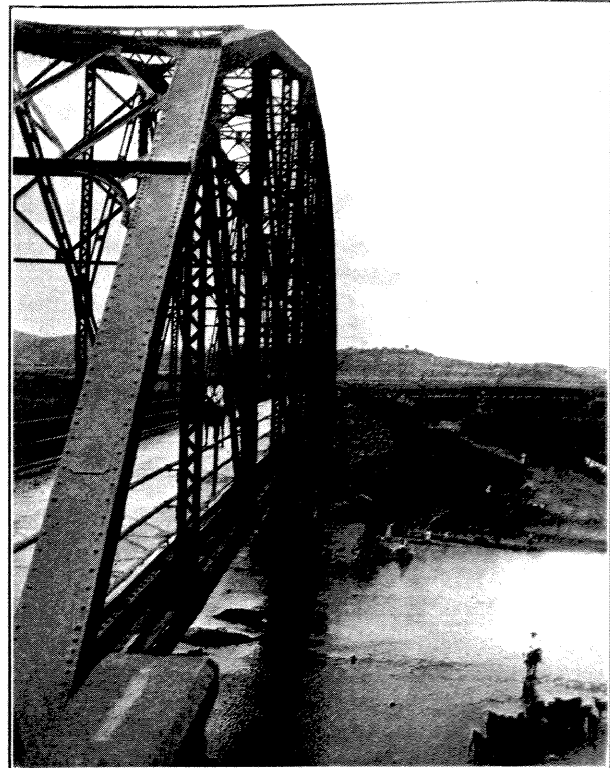
Three Restorative Measures. Space available here for the purpose prevents a full answer to that question, nor in the opinion of the author is it believed that a detailed answer should be made an integral part of the subject which has been assigned to him; but some of them should be suggested, yielding, because of his wisdom and authority, to a modern writer on Political Economy—Charles Gide: “How should the small land-holdings be created? There are three ways:

(1). The most direct one is that in which the State loans the necessary money to the agricultural laborer so that he may acquire a piece of land of course of limited area. This is the system adopted in many countries and it responds to the wishes of the peasant, who, in the end, would like to own the land which for so long he has cultivated, either as laborer, lessee or partner, but which for lack of money, he has been unable to purchase.

(2). The second method is that of imposing by law the equal distribution of land on every transfer by succession. This is what the Napoleon Code* has done, thus accentuating the historic evolution spoken of. It is well-known that the famous article 826 does not limit itself to imposing the equal distribution between all descendants, contenting himself with equality by equivalence, but it confers upon every one of them the right to claim his share in “natural” property; that is to say, that no matter how small the estate may be, every one of the heirs may require his third, fourth or tenth part, and, if the distribution is made impossible, resort is had to a judicial sale, at a great expense. This result can not be prevented by the head of the family by means of a will, for he can dispose only of a very limited part.

It is beyond all doubt that such a system, although brutal, is efficacious, and, if it were adopted in England, for instance, many of the

* *Editorial Note*—The Napoleonic Code has long been in force in Porto Rico, and while it apparently worked out satisfactorily enough in the past, since the big corporations have made real estate investments in the island, an obstacle has appeared—the natural death of the corporate legal owner seldom takes place, which speaks volumes for the stability of Porto Rico’s industrial enterprises—and, hence, further property redistribution is hardly made possible. So this world-wide, justly celebrated measure, once so efficient, finds itself confronted with conditions never dreamt of when it was drafted.



PUENTE Y VEGAS DE LA CAROLINA.
THE CAROLINA DISTRICT IS FAMOUS FOR ITS DAIRIES.

great tenures of the “landlords” would be reduced, at the end of a few generations, to very insignificant proportions.

(3) Lastly, another method, less indirect, is that of “putting the land in the commerce,” as it is called; that is to say, making it as easily transferable as merchandise. This is the safest way to put an end to the damages imputed to rural property; for, what matters that it be perpetual, if it is to remain only a short time with each title-holder? In this way, the fatal law of “supervaluation” (supervalía) will no longer serve to enrich a single individual or family, but everybody shall have his share. This is the best way to attract capital, which will not come if it is to remain perpetually buried.

This is what is done in France. The sales of land amount to two millions hectares annually, and, as the private property is estimated at 40 millions hectares, all the land circulates in 20 years, or, in other words, the land does not remain, even during one generation, in the same family.

The Agricultural Workman as a Factor in Progress

By F. M. Zeno,

Tobacco Planter, Senator from Guayama District.

It is generally admitted that, considered in its economic aspect, Porto Rico is essentially an agricultural country, for agriculture constitutes its principal source of wealth.

Rural Population: According to the fourteenth census of the United States for the year 1920, the population of Porto Rico was at that time 1,297,772 inhabitants, of whom 1,015,027 lived in the country districts and hence are classified as "rural population." This means that of each one hundred inhabitants of the island, approximately seventy-eight may be considered as "agricultural laborers," who through their work in the fields give an extraordinary impulse to the activity of its agricultural production, the increasing prosperity of which during the last score of years is clearly reflected by the balance between Porto Rico's commercial exports and imports, as follows:—

Growth of Exports and Imports: Exports for 1920 were \$150,811,490, as against \$8,583,967 in 1900, an increase of exports in twenty years of \$142,227,482. Imports for 1920 were \$96,383,534, as compared with \$8,918,136 in 1900, an increase in imports in twenty years of \$87,470,398. These figures are taken from the report of the Governor to the Secretary of War for the year 1920.

Such the story of Porto Rico progress in dollars, and remember the fundamental basis of all material progress—in accordance with the tendencies of modern civilization—is necessarily found in the dollar, a fact which perhaps may seem repulsive, but which is universally true, as without dollars there can be no schools, no sanitation, no rail or water transportation or telegraphic communication. In fact, it is no exaggeration to say that religion, art and science could not exist and progress without dollars or their equivalents.

The Rural Laborer's Part in Porto Rico's Development: Hence, with this fact before us,

let us consider how many of the dollars which have made progress possible in Porto Rico during the last two decades have come through the labor of the agricultural worker, and how much progress he himself has made during this same period.

The dollars shown in that statement came almost entirely from agricultural labor, as analysis demonstrates. For example, of the one hundred and fifty millions of dollars, the amount of Porto Rico's exports for 1920, as given above, according to the official report, more than one hundred and twenty millions correspond to the three principal products of her soil, i. e., sugar, \$98,345,064; tobacco, \$13,416,388, and coffee, \$9,034,028, making a total value of \$120,795,480.

Hence it may be said that the golden wealth of this agricultural spring would be entirely exhausted by suppressing the rural laborer—the "Jibaro," as he is locally known—who works the land with spade and hoe under the burning sun of the tropics.

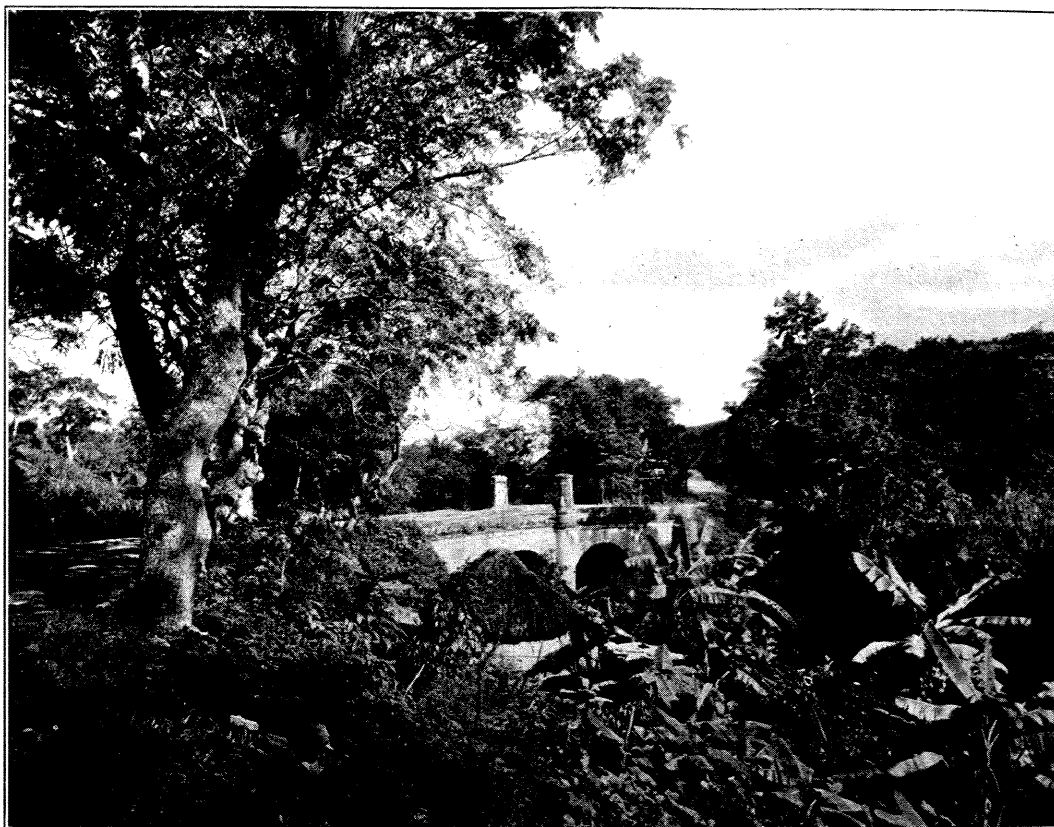
The Agricultural Worker as a Factor in Economic Development: The positive value of the "agricultural laborer" as a factor of progress in the economic development of this island, if we try to inquire superficially into the influence that may have been reflected upon the personality of the rural citizen by the marvelous flow of progress that he (the jibaro) contributes to impel primordially with his labor, a sad paradox comes forth. Considering the special conditions of his environment, his standard of life is well below the economic well-being which his toil has contributed to build. But this is only exactly what happens to so large a part of the laboring class elsewhere in the world.

Characteristics of the "Jibaro": Observe these agricultural laborers collectively, study the distinctive characteristics which make the

"Jibaro" a racial factor in the aggregate of the island's social body, and you find that the "Jibaro" is intelligent, sober, plain, self-sacrificing, industrious, hospitable, and capable of adapting himself to all hardships. And more,

at first, and the great problem is how best to help him advance in step with the progress of the island.

A Fundamental Factor of Porto Rico's Evolutionary Progress: The "Jibaro" in fact is a



"LA CURVA DE LA MUERTE."—THE TURNING POINT.

such study reveals that the indolence for which he is blamed, his almost primitive routine, his lack of foresight and his legendary peacefulness are all the consequences of four centuries of iron regime in which his soul, his thoughts and his habits were molded. And once this is realized, we also realize that the only way to correct the defects of the "Jibaro" and to improve his condition is through the action of a wise and far-reaching educational system. The rural school can do, in fact, is right now doing much to raise the standard of that useful citizen—the agricultural laborer.

In several supreme and historic moments in the life of Porto Rico, the "Jibaro" has demonstrated his great natural civic virtues. There is much in the "Jibaro" that one does not see

fundamental factor of Porto Rico's evolutionary progress, and aid must be afforded him to advance, and thus become capable of enjoying his share of the prosperity which his labor in the field is so great a factor in producing.

In the United States the freedom of the Negro caused great bloodshed and loss of life, while in Porto Rico it was peacefully accepted and put into effect by act of the Spanish Monarchy after four centuries of tyrannic subjection. Think of it, this freeing of the Negroes, which in so many countries gave rise to disorders and revolutions, accomplished in perfect peace in Porto Rico by the legal enactment of the statutes.

Call the "Jibaro" faint-hearted if you will, consider him as unambitious if you so desire.

but remember no one with justification can charge him with ever hindering, even with a rebellious gesture, or a revolutionary shout, the free flow of the increasing prosperity of Porto Rico. Yes, the good fellow citizens of the island's country districts are a "factor of progress" in the life of the entire island, and must be recognized as such, just as we must recognize the fact that in spite of long years of eternal privation, the virtue of absolute self-sacrificing loyalty to his island remains in him.

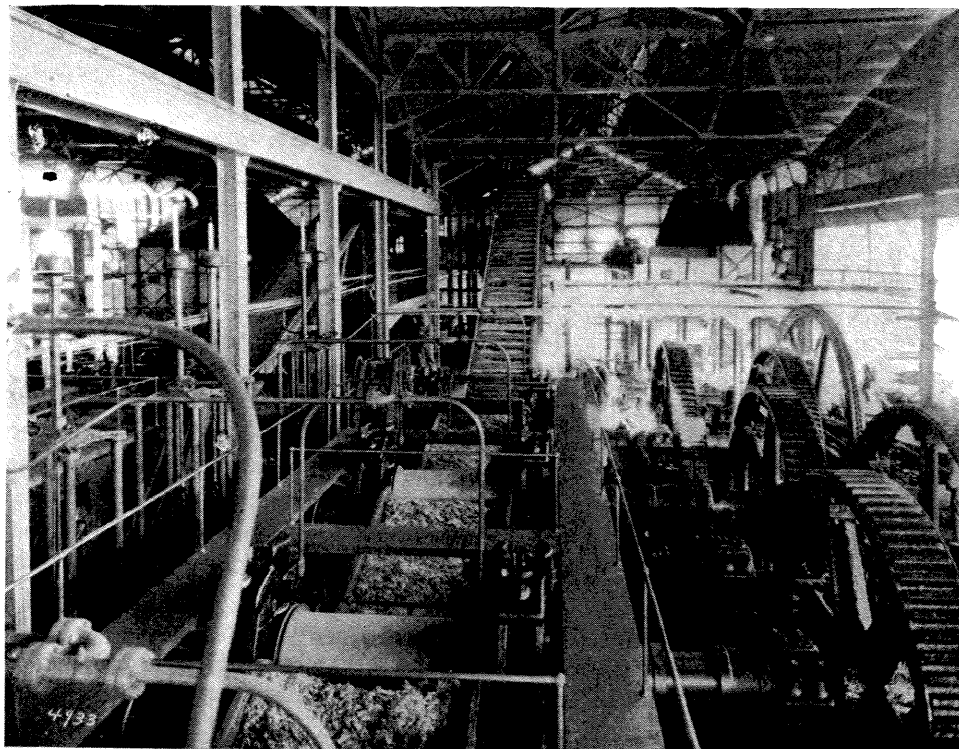
Natural Conditions: The density of the island's population (377.8 inhabitants to the square mile) combined with the seasonable nature of the demand for agricultural labor, and the lack of chance of employment in other enterprises, due to their absence on the island, results in an involuntary unemployment which would quickly disappear were manufacturing enterprises of different kinds established.

This unavoidable unemployment of a considerable number of workers on the island under present conditions tends to keep down wages to a low level. On the other hand the

working hours ordinarily required of the "Jibaro"—ten to eleven hours per day—are both excessive and depressing. To withstand such long hours of hard labor without impairment to his physical health, requires vigorous bodies—full of strength and vitality, and not constitutions like his undermined by anemia, due to the life which his forefathers had to live and which he today lives. A life in which deficient nutrition and poor living conditions are factors which retard both his usefulness and his progress.

A Decided Factor in Porto Rico's Progress: In spite of his far from satisfactory environment and the depressing features of his life, it remains true that the "Jibaro" does not slacken in his work but ever struggles on to do his duty for his family and his island. Sober, faithful, self-sacrificing, these rural workers, as shown clearly in the financial statement quoted above, are contributing a very large share to the growing prosperity of Porto Rico.

The "Jibaro" has been a decided factor in the island's progress for centuries, that we



Courtesy of the National City Co., New York.

MOLIENDO CAÑAS.—GRINDING SUGAR CANE.

know. His positive value as a "factor of progress" in the future, once he is transformed by the public schools which now dot the island, into an educated citizen, and when his environment affords him healthier conditions of life and wider opportunities, nobody can foretell.

Present Condition of Factory Labor in Porto Rico

By Pedro Sierra García
(Luis Dalta),

Newspaperman. Associate Editor of "La Correspondencia de Puerto Rico."

It is well known that America has not emerged from its first cyclical stage, or, in other words, from its agricultural evolution, except for the northern part of the continent where the North American people dwell, these people having been able equally to develop their energy and to create a manufacturing organization of an unprecedented and formidable productive capacity.

From the pastoral cycle to the agricultural, and from the agricultural to the industrial cycle, through a series of efforts leading to the development of *machinism* in the organic framework, which is the principal factor of the production of wealth, such has been the progress of peoples through secular struggles.

Industrial Development: When the United States government took possession of the island of Porto Rico as a consequence of war, the new dominator found an incipient industrial organization with no index of production. Almost all human efforts were directed towards agriculture which was still within a very limited sphere of production.

The increase of population due to prophylactic measures and to hygienic endeavors; the new methods of work; the influx of capital in search of investment, all gave vigorous impulse to industrial development. On the other hand, the advantage of cheap labor due to excessive supply, gave North American industrials the opportunity to establish branches on the island, which increased production to a great degree. The importation of raw and semi-manufactured material for the purpose of supplying finished articles of excellent make, has greatly contributed to the development of manufacturing life in Porto Rico.

In this manner an industrial power has been created in the island which has grown to be a new agent of production.

The methods of work, the stricter demands of the market each day, have made necessary the creation of a staff of factory laborers of recognized ability. Although the needs of a multiple task have forced them to generalize in their trade, the mental activity peculiar to the race has been no obstacle to their adaptation to the system of specialization followed in the industrial life of Anglo-Saxon peoples.

The factory laborer has gradually formed a technical conscience in consonance with the pace at which *machinism* has perfected the instruments of production. Thus the typographer who performed a tedious task at his cases and then passed to the composer the graphic signs of writing in loose letters to be formed into lines and then into galleys, suddenly had to face the mechanical composer known as the *Linotype*, a wonderful achievement of mechanic art, where-with one single operator can do in a working-day the work done by five men by the old system.

Masons also experienced a transformation in working methods. Bricks were substituted by concrete in the manufacture of blocks which with the addition of metal bars form "reinforced concrete." In the preparation of this material electrical or steam mixers are used, this operation having been formerly performed by hand in the preparation of mortar, a method now considered obsolete and of ridiculously low yield as compared with the modern system so wonderfully rapid.

Machinism, with its simplification of working methods which in turn reduces the number of hands, has likewise invaded the lumber and tobacco industries as well as bakeries, etc. This problem (*machinism*) has been the cause of much worry at labor conventions, but subsequent facts have shown such fears to be unwarranted, since these factors of manufacturing progress will not

disturb industrial balance, but rather perfect the work and form technical operators. Besides, every invention that reduces the number of hands creates new sources of labor, since new industries appear each day, the excess of hands finding work in the new activities, the labor crisis being thus avoided by excessive supply.

Such are the problems of modern industry with its complicated mechanism, which obeying a harmonious combination of physical laws, simplifies its organization and forms an intelligent laborer whose victory is certain in the struggle for the survival of the fittest.

Industrial Statistics: Taking industrial development as a whole in Porto Rico, according to the census of 1920, the only official source of which we can avail ourselves for lack of a labor exchange in our island, we have an industrial capacity represented by 619 factories employing 18,454 persons of whom 787 are the owners or members of the firm, 791 are superintendents, managers, etc., 891 are clerks, and an average of 15,985 are wage earners. The total investment in industry is \$84,151,310, and the value of manufactured products amounts to \$85,506,834, \$25,679,560 of which has been added by manufacture. The total amount of salaries and wages paid is \$9,104,465.

Classified factory labor comprises the following industries: Quarries, bakeries, cigar manufacture, certain food products, foundries, printing of newspapers, men's, women's and children's clothes, medicinal alcoholic preparations, mineral waters, embroidery and drawn work, manufacture of valises, electric power, pottery, cabinet-making, vulcanization of tires, steam laundries, soap-making, tropical sweetmeats and manufacture of sugar.

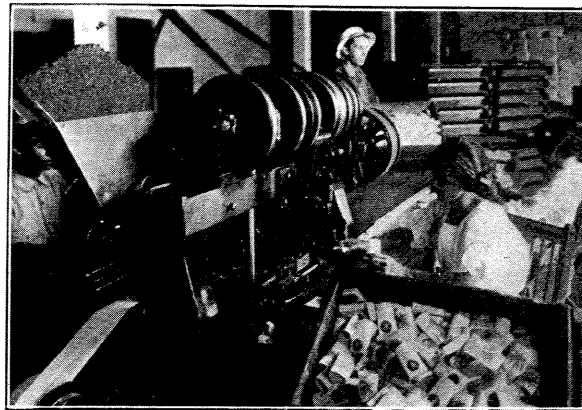
School of Mechanic Arts: The demand for efficient labor and the requirements of the times have made it absolutely necessary to establish a school of mechanic arts in the capital city of the island, which has been installed in the commodious "Ramón Baldorioty de Castro" School Building.

The entire lower story of said building has been equipped with expensive machinery for the different sections of said school.

Three hundred and forty-two pupils enrolled for the present year (1922-23), to study the fol-

lowing subjects: Plumbing, iron-working mechanics, linotyping (graphic arts), architectural drawing, carpentry, mechanical drawing and electro-mechanics.

The director of the school is Mr. Herman Hjorth and the teaching staff is composed of



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MAKING AND PACKING CIGARETTES.

Harry E. Jarrett, plumbing; Mr. Julián Armstrong, architectural drawing and carpentry; Mr. José M. García, mechanical drawing, and Mr. Ramón Rodríguez, electro-mechanics.

The creation of classes in new subjects is in project, such as photo-engraving, electrotyping, tailoring, etc., according to how the means at the disposal of the Municipal Commissioner of Education, Mr. José González Ginorio, will permit.

The persons who attend these night and day classes in mechanic arts complete their education in an annex where they are taught English by Mr. Samuel Medina. The courses are of three years duration, at the end of which students receive diplomas of efficiency.

Thus is this island preparing for the struggle, with a technical education which will place it in an advantageous position in the field of labor.

Emigration: The increase of population (1,299,089 inhabitants in a limited area of 3,434 square miles) will make emigration necessary. It is well known that in these pilgrimages due to the struggle for existence it is the strongest, the boldest of the working population who leave. It is also known that on the southern continent, including Central America and excepting the Argentine Republic and Uruguay, factory labor is rudimentary and its mode of labor antiquated.

So that in sending the excess of population to the continent we can offer a brilliant nucleus of knowing labor of unquestionable ability, which while serving as mentors to their brothers in the race of fraternity, will also act as a beautiful exponent of the island's culture and as an effective bond of union between two races, by virtue of a loyal merger of continental solidarity.



EMBLEMA PROHIBICIONISTA.—REFLECTIONS ON WATER.

The Prohibition Amendment

By Ramón Negrón Flores,

Public School Teacher. Municipal Secretary of Carolina. Literary man and orator.

The history of prohibition in Porto Rico constitutes one of her most brilliant pages. Against the old proverb, "Vice is stronger than reason," there has arisen as a flattering promise of the new ideals springing up in the world the following maxim: "Truth will turn into light all the shadows created in the human conscience by selfishness and falsehood."

At the time of the change of sovereignty in 1898 and of the consequent change in the island's political system, the liquor business was one of the most profitable known. Commercial liberty made the injurious business lucrative, while the law offered it protection. The government endeavored to draw a good income for the public treasury out of the liquor trade.

United States sovereignty determined new combinations in the field of mercantile enterprise. The decided protection of the government to great industrial concerns caused the

association of capitalists for the purpose of increasing their profits. Cafés and taverns, the places where liquor was principally served, multiplied without limit, and while in some cities groceries were required to close at sunset, cafés and taverns were allowed to remain open to late hours at night. In this way business was made easier and consumption increased. The sinister source of vice gave a constant and plentiful supply.

Retail dealers placed the most suggestive announcements before their stores. Thus many youths, many children lacking will power, direction or constraint, fell into the depths of degradation. Porto Rico was not an alcoholic country, but was on the road to that end. Offenses and crimes caused by drunkenness increased to an alarming extent.

The writer still remembers a very beautiful woman whom he knew in the distant days of his youth, and whom he saw one winter's

morning lying in a pool of blood on the floor of the parlor of her home, her blonde hair and clothing in great disorder, her lucid, green eyes half opened as if in a dream, and her lips contracted by the last great emotion in life. She had been murdered by the unconscious hand of a drunken husband.

Propaganda and Acceptance. Under shelter of the new flag certain institutions commenced their work against the use of intoxicating liquors. The labor was hard on account of the resistance offered to all social reforms by selfishness and ignorance. A struggle was necessary against the great interests created by the pernicious industry which was destroying public health.

Under the circumstances Porto Rico required some radical energetic measure of redemption. This measure was nobly and generously offered by the American people when their Congress passed the Jones Act containing a clause which placed in her hands an opportunity forever to accept or reject the use of intoxicants.

Passage of the Jones Act produced a movement of opposition. The Prohibition League of Porto Rico was constituted thanks to the diligent initiative of Dr. Francisco Matanzo who had the deserved honor of presiding and directing the League with insuperable ability, in which task he had the aid of twenty enthusiastic citizens. A bi-weekly paper, "El Combate," was founded exclusively to counteract pro-liquor propaganda. The paper was written and managed by Dr. Matanzo, Mr. Francisco Vicenty and the author of this sketch, with the collaboration of some of the more enthusiastic propagandists, among whom should be mentioned Manuel Andújar, Abelardo M. Díaz, and the eminent educator Dr. Francisco del Valle Atilés.

The growing Socialist Party took up prohibition and thereby added numerous members to its ranks. The majority of the Masonic and Theosophic Lodges, the Federation of Spiritualists of Porto Rico, the different protestant sects, the teacher's Association, the Women's League, and practically all such organizations as represent a noble aspiration of public progress or human dignity, added their efforts to the endeavor for redemption. The battle com-

menced with fury—active, relentless, intensified as opposition grew, and opposition grew as the hour of the plebiscite drew nearer. But the idea of social redemption constantly preached by prohibitionists from the platform and from the press had the same effect on public conscience as a lighted torch on the darkest night.

At last election day arrived—July 16, 1917. The whole Island was in the throes of growing expectation. The anti-prohibitionists adopted a bottle as their symbol, while the prohibitionists selected the coconut. Milk Coconuts were taken in carts to many towns and offered to the voters in line at the polls.

Enthusiasm among the partisans was undescrivable. In Cayey, Caguas and other towns women addressed the masses with great heat. But San Juan was the center where all activities were summarized. Telegrams received from the island gave vent to the most passionate comment. Nobody could evade the intense emotion of the hour. At 12 o'clock on election night victory was a presentiment. Early the next morning it was fully confirmed. Over 100,000 voters had gone for prohibition, 60,000 having voted against it. Prohibition had won by a majority of about 40,000 votes.

The noble cause had triumphed. Well could we afford to give rein to our enthusiasm! Porto Rico had accepted the prohibition clause!

Results. The overwhelming prohibition victory in Porto Rico had strong echo in the heart of the continent. The most important newspapers of the United States congratulated the small island. In Mexico a strong movement sprung up in favor of the saving measure, and recently proper information and propaganda material has been requested from Porto Rico by that republic. Porto Rico's example has awakened a healthy stimulus in our brother countries.

The change brought about by prohibition in the social body is notable. As a source of unquestionable truth the Attorney General's report for 1919, as rendered by Mr. Salvador Mestre, shows by means of court and penal statistics that the number of crimes has decreased considerably and that offenses due to alcoholism have been reduced in a notable proportion. It is an unquestionable fact, there-

fore, that results are highly satisfactory, especially when the government is at present acting with marked activity and healthful energy in the enforcement of the law through the Insular Prohibition office. Childhood and youth grow up to-day in an environment of greater

purity. They have not the incentive offered by dangerous opportunities. Liquor has ceased to be an instrument of friendship or social courtesy. Officially it has become an enemy of the law, as it was always a cruel enemy of mankind.

Criminology

By **Jesús María Rossy, A.B., LL.B.,**

Former Judge, District Court of San Juan.

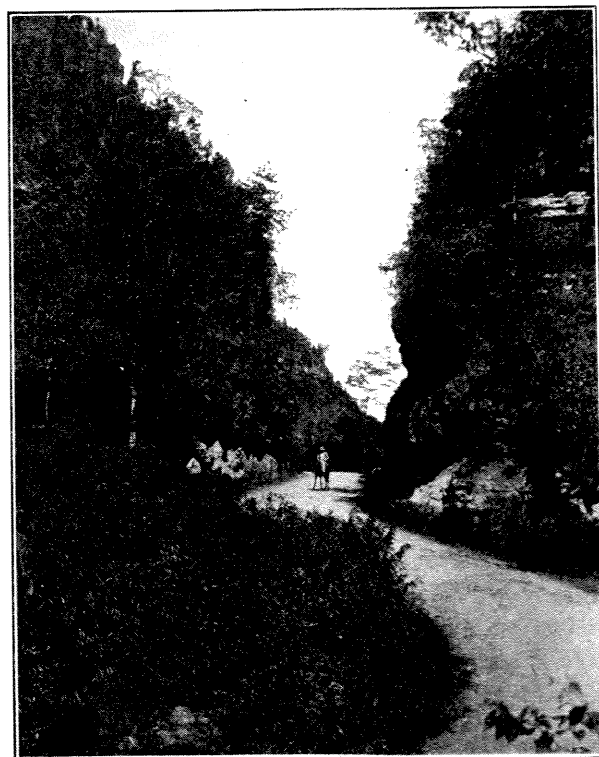
Classical Conception of Crime. In the space that the nature of this book will allow it is impossible to give an exact idea of the deep basis of a scientific system which after having been subjected to the incessant evolutions of human thought, almost at one single blow destroyed the ideas, practices, sentiments and customs constituting social life under title of fixed and invariable principles not subject to such rectification as experience might prompt.

The same classical idea of crime, which supposed the violation of a legal provision, gave rise to the need of punishment because the author of the crime was held to be an entirely free and responsible being, sufficiently able to keep his acts within proper limits and to adopt such line of conduct as best fitted his purposes. These ideas still exist in our legislation notwithstanding the universal spread of scientific principles recognizing in delinquency a fatal occurrence of anthropological elements derived from individual temperament and of mesological factors resulting from the social physical medium wherein the criminal is active.

Science and Old Penal Justice. The spectacle can not be more contradictory. On one side, penal justice with its impressing structure, busied in the ascertainment of such accidental circumstances as surround the criminal act in order to mechanically apply the a priori formula provided by a statute invented by society for its own defense, and on the other side, science and its modern means of investigation discovering in the criminal act the concurrence of physio-psychic and mesological

factors prompting the author of the deed to commit it.

Perhaps the fear of acknowledging non-responsibility as the cause of all deeds contrary or not contrary to law, has barred the way to the transformation of this present system whose crisis is inevitable into the scientific one which will open a wide field to modern doctrines, admitting that in all acts of delinquency a morbid cause exists; that the activities of the cells of the nervous centers control the whole



SE VIAJA SIN PELIGRO A TODAS HORAS.
A MOUNTAIN ROAD FRAMED BY NATURE.

psychic process, and that the determination of the will against constituted social order show in the agent of the act, psychic features of apparent abnormality and certain morphologic signs, both of which constitute a delinquent personality.

The Biological Factor. Going deeper into this order of research we may say that crime is not an isolated and spontaneous act in the life of the individual. The physical and mental tendencies favoring the commission of crime exist in the individual even before birth and constitute his biological heritage. The embryonic state of science as regards this line of speculation, will not yet allow us categorically to establish, from a study of similar features in the parents, the physical and mental condition of the child about to be born; but undoubtedly, the time will come when the mental and spiritual condition of the child will be prepared beforehand, incomparably improved by the selection of parents, just as in the physical aspect we obtain determined animal types by means of crosses previously thought out.

Inheritance, the Supreme Law. No matter how radical they may seem, these theories are neither new in essence nor outside scientific possibility. It is not a thing of recent times for the masses to explain the great literary and artistic gifts of a certain person through descent from a family of writers or artists. This is because the law of heritage is supreme, and determines and explains our deeds in life. In human nature there is nothing original, spontaneous and independent of causes constituting a compulsory or unavoidable antecedent, and a lack of knowledge of these relations of causality, which except in cases of regression, govern our acts in life in any of its forms, whether normal or morbid, mental or physical, is blamable only upon our own ignorance.

The greatest success in these investigations belongs to anthropology, and if in the present state of this science we can quite certainly say which have been the circumstances influencing the criminal determination of an individual, why can we not empirically know such circumstances as will better his moral condition or raise his mental activities to a higher level?

Crime in Porto Rico. The principles of

criminology do not change substantially in the study of crime in Porto Rico. Crime here, just as elsewhere in the world, is governed by invariable laws. The same endogenic and exogenic factors govern the activities of all criminals. It can not be stated yet to a certainty the specific delinquency factors which exist in Porto Rico. It is true that there are special modes of conduct in an unfortunately numerous part of the population, the result of which is the commission of crimes that might be avoided if by adequate education, ideas of moral superiority and sentiments of justice had been awakened in these individuals; but the enumeration of these cases would lead us to an unending study having an eminently sociological nature.

We might make a narrative of the usual forms of criminality in Porto Rico. It is otherwise impossible to attempt here any criminological investigation based on statistics, for there is no proper source of such study in the island. Although a law is in effect which is sufficiently complete to serve as a standard for a detailed study of the etiology of crime in this island, said law is unknown and the data offered by the so-called statistics are of a numerical order, and insufficient in themselves for a scientific work.

Preventing Means against Delinquency. As an essential part of a finished plan of social defense the prophylaxis of crime is a highly important factor in any criminological study, and in Porto Rico, due to individual characteristics and territorial limits, it would be an easy matter to soon obtain the benefits of a good protective organization against the dangers of delinquency, provided the principle is borne in mind that society, although entitled to insure its integrity and welfare even by the use of violent coercive means, still has the much greater duty of educating its members and of initiating them in the practice of morality and virtue.

Although still admitting that crime is the result of the bio-social organization of the individual, we are of the firm belief that this evil, which so intensely and painfully afflicts humanity, might be considerably lessened if the social power, always so jealous of its prero-

gatives, should remedy the evil in the beginning by protecting helpless infancy and punishing without mercy the criminal conduct of parents who abandon their children.

Educate the Child. It is not that we believe that education will form in the child's psychic organization moral instincts of which it is deprived on coming to life because of hereditary reasons, but if it is perfectly true that a corrupt environment may modify, almost to annulment, the moral sentiments of an individual of normal psychic constitution, it is not less true that an educational system as efficient as possible serves to modify the dangerous instincts of an abnormal temperament, if not by entirely eradicating them, at least by lessening them.

It is in the home that the virtues fundamentally forming the character of man flourish, and for that reason the child also should have its home. The moral example set by the family favorably influences the child's mind, and directs its conduct and leads its sentiments over the road of honor and virtue. It may seem bold to make the statement that although an intense hereditary condition may exist as reflected through several generations, a powerfully determining cause must exist before man will leave a favorable environment and the moral teachings received in infancy, in order to follow the impulse of his morbid organization. If this were not true, how, then, could we

explain the apparent equilibrium which, in their high social and official positions, some people maintain in spite of the physiopsychic abnormalities we know in them through observation of their hereditarism and even of their acts, which we charitably attribute to queer disposition? To the words of Corre in describing opulent worldly personages who wear frock coats instead of prisoner's garb or the blouse of the insane, we would say, no matter how cruel such words may seem, that they form incomparable psychological observation.

A Plan Under Study. We have devoted a good part of our life to the study of these criminological questions, especially in their prophylactic aspect, and we view with deep sorrow the never sufficiently censured neglect in which helpless children live in Porto Rico. To remedy such evils we drew up a plan which seemed sufficiently complete to be carried out with the aid of persons interested in the solution of this problem, so highly important in our social life; but special circumstances interrupted us in our intent and kept us from starting a work which might have had healthful results for that unfortunate part of the people which has been born and lives on the border of crime. It is possible that we may some day endeavor to put our ideas into practice, and it will then be seen how great is the responsibility of our society in the exercise of its functions to prevent crime.

