

be elected as deputy, and the ministers are made by the Emperor and the politicians in Rio. Reform after reform is decreed, but the mass of the people never understand the changes, which of course are never put to a practical test. The statesmen are impracticable when patriotic; but they are seldom patriotic, being more engaged in procuring places for themselves, their brothers, uncles, and nephews, than with the public good. If to all that we add the very low condition, both moral and mental, of the Catholic clergy, mostly made up of ignorant and debased Portuguese and Italian priests, we shall have given a true sketch of the present state of Brazil.

The Brazilian constitution, which dates from 1824, has not been amended since 1834, when the attempt was made to give to the provinces the little self-government they now enjoy. But the Emperor is just now deeply anxious to see the fundamental law so altered as to limit the right of suffrage to those only who have a net annual income of two hundred dollars. Dom Pedro has probably experienced great difficulty in playing the rôle of a constitutional monarch in a country whose uneducated voters are so pliable in the hands of the ministers and politicians. He has very likely interfered in political contests much more than it would be safe to let his inexperienced daughter do after him. She is said not to be very popular in her own country, and is married to a French prince, the Count d'Eu, who is certainly distasteful to the Brazilians. Now, nothing could show better the confusion of parties in the Empire than the fact that the constitutional reform, whose object is to disfranchise thousands of Brazilians, is being carried on by a Liberal ministry. The present Government has refused even to allow an amendment making Protestants eligible as deputies to the Legislature, and yet for nearly fifty years the Liberals have been combating for the separation of church and state and the complete political equality of all sects. They are sacrificing all their faith to an inordinate desire for power. They are doing nothing to lift their country from the torpid condition in which it unfortunately lies.

#### THE DECAY OF THE POLYNESIAN.

AMONG the New-Zealanders, Mr. Darwin tells us (in 'The Descent of Man,' Part I. c. vii.). "it has hitherto been found impossible to take an actual census." Their more tractable kindred of Hawaii are, on the contrary, friendly to the census-taker, and they watch the spectacle of their own decline in numbers with a very intelligent interest. The latest enumeration of the people, that of December 27, 1878, lies before us. It is the eighth of the official censuses of the group, the previous enumerations having been made in 1832, 1836, 1850, 1853, 1860, 1866, and 1873 respectively. The present figures give us the means of studying the movement of the population in Hawaii during the past six years, and the apparent tendency of the movement for the future.

In the first place, while the total population of the group has made a slight gain (1,088), the decrease of the aborigines continues steadily and rapidly, though less rapidly than heretofore. In 1866 the pure aborigines numbered 57,125; in 1872, 49,044; in 1878, 44,088—the diminution being nearly fourteen and ten per cent. in the two sexennial periods respectively. Other Polynesians have been exterminated, like the unfortunate Tasmanians, by "hunting" at the hands of the English colonists, or more than decimated, like the New-Zealanders, in fighting them. The Hawaiian is being peaceably extinguished. The census of 1832 showed an aboriginal population of 130,000, more than two-thirds of which has disappeared under entirely peaceful civilization in the course of forty-six years.

The sight is one of some interest, scientific and other. We may even admit that it has a sentimental interest. If one is impressed by the extinction of a plant or a bird, how much more noticeable is the passing away of a finely-endowed race! The Polynesians are taller and the Hawaiians physically stronger, according to the measurements in Topinard's 'Anthropology,' than any European people, and their intellectual and moral character is more interesting than it has generally been represented to be. But the alteration of character and the consequent destruction of the people which is occurring in the Hawaiian group is happening throughout Polynesia wherever civilization has been introduced, while isolated communities, as on Pitcairn's Island, have multiplied rapidly; and there is an irony in the circumstance that in the one Polynesian country where the European civilization has been accepted without re-

sistance, where the merchant's and the missionary's success has been the most vaunted and the most complete—precisely on that spot the Polynesian is the most rapidly passing away. Kuakini, the old converted governor of Hawaii, said in all simplicity to a missionary, the Rev. J. P. Green, "Why did not our children die as frequently in the time of our dark-heartedness as they now do?" "The question puzzled me," said Mr. Green.

It is one that has been nowhere asked more seriously than by observers upon the spot. The *Hawaiian Spectator* for January, 1838, for instance, contains a patiently reasoned article by the Rev. Artemas Bishop, a missionary then of twenty-five years' residence, and an intelligent writer, entitled "An enquiry into the causes of decrease in the population of the Sandwich Islands." Mr. Bishop enumerates first the causes which had been in operation from antiquity—namely, poverty, oppression by the chiefs, neglect and consequent mortality of children, infanticide, and unrestrained licentiousness. All these, however, he properly dismisses as quite insufficient to account for the more recent decay of the people, for these causes were in full operation before the arrival of the whites, and it has never been shown (though it has been argued) that the extinction of the population had then begun. The very practice of infanticide was, on the contrary, a cruel, but in one sense a natural, check upon a redundant population; it was the rude precursor of the checks pointed out by Malthus as in action under civilization, such as late marriages and the limitation of the number of children. Often, too, it was the fate of the Hawaiian child to perish from neglect; yet this was not so much due to the absence, as the missionaries supposed, of natural affection on the part of the parents as to its diversion into other channels. The Hawaiian mothers who would neglect, or even in a fit of passion destroy, their children, might be seen lavishing their tenderness upon "fat pigs, which ever and anon they take in their arms and press to their bosoms to still their deafening and prolonged lamentations" (Jarves, in *Hawaiian Spectator*, 1838). They would even give nurse to these favorite animals; pet dogs, too, actually supplanted the children in some cases, and these animals are still such favorites on the islands that no inconsiderable part of the Hawaiian revenue, until lately, was derived from a dog-tax.

Coming to the more recent causes of extinction, Mr. Bishop and the island writers in general find them two in number, alcohol and syphilis. Some years ago a series of 116 questions was addressed by Mr. R. C. Wylie, for many years the Minister of Foreign Relations, to the various missionaries and planters resident in the group, with a view to obtaining a better "knowledge of the character, the capacity, and the wants of the people"; upon which knowledge, added the minister, "I consider that all good government must be founded." The now almost inaccessible document which contains the answers to these questions is perhaps the most important single source of information regarding the Hawaiian people. Among the answers to the 73d question, "Causes of the decrease of the population," we find the following in addition to those of the account just mentioned: 1. The change from native to foreign clothing; 2. Commerce, inducing the natives to stint their food in order to buy fine clothes; 3. Epidemics of foreign diseases; 4. Habits of licentiousness, . . . "often commenced at the age of two or three years"; 5. Barrenness; 6. "The mysterious will of God." If to these various maleficent causes we add that of the intellectual disturbance set up by a too rapid civilization, we shall have a pretty full list of the assignable causes of the Polynesian's decay. As in Vancouver Island (according to Mr. Sproat, quoted by Mr. Darwin), the natives "become bewildered and dull by the new life around them; they lose the motives for exertion, and get no new ones in their place." But the prepotent cause of the Polynesian's decay, though already named, has not been distinctly recognized as prepotent by the missionary observers.

Recent science, however, gives us a pretty clear answer to the question. In the first place, the Hawaiians had lived under uniform conditions for an indefinite time, and had acquired with an approximately perfect fitness or adjustment to those conditions the strictly correlated unfitness or weakness to resist the effects of any sudden change in the environment. Mr. Herbert Spencer tells us that the life and health of any organized body imply an equilibrium between the external or "incident" forces and the forces of the organization. The danger of this situation, in Mr. Spencer's view, is thus summarized by Dr. H. M. Lyman: "Exposed to a uniform succession of similar incidences, the living organism becomes exceedingly strong in its power of resisting the impact of that particular group of forces; but, experiencing no need of adjustment against other kinds of incident force, it becomes less and less complex in

its structure, and correspondingly less capable of resisting the shock of new and unexpected modes of motion" (*Chicago Medical Journal*, July, 1878). In a word, the constitution of the savage, however strong it may be at home, is fatally weak against foreign dangers. The first of these has been imported epidemic disease, which has already destroyed a large part of the Polynesian peoples. Beginning with the one which is the earliest introduced, the Hawaiians have acquired scarcely more fame as a civilized than as a syphilitized race. The disease has spent its force of late years, but it was formerly very destructive. And even the milder epidemics are highly fatal when first introduced. The present writer saw the Hawaiians decimated by their first epidemic of measles, and far more severely treated soon afterward by the small-pox, which in 1853 ravaged the island like the plague; in the district of Ewa, for instance, near Honolulu, it destroyed 1,200 natives out of a total population of 2,800. The mortality in our community is about nine per cent. of the whole number of cases. More lately leprosy has become a formidable scourge; the disease is reported as infectious, increasing, and absolutely incurable. If to this list we add phthisis and alcoholism, we shall have mentioned the ailments that have been chiefly fatal under the new régime. Yet these are no longer the most effective cause of the decay of the island population; for the "tolerance" of most of them is now established—the weaker individuals and families, that is to say, have perished and the stronger remain. Nor are the ancient checks to population still in force. Oppression and infanticide have ceased, and rewards are offered by the Government for fertility, native families in which there are more than three children being exempted from paying taxes.

What, then, after these exclusions, is the persistent cause of the withering away of the people? The title of one of Mr. Darwin's discussions gives the answer—*sterility from changed conditions*. It has long been known that many plants and animals suffer from infertility as the result of even a slight change in their way of living. Mr. Darwin investigates the subject at length in the chapter just mentioned. Now, among the Hawaiians the changes are particularly great, because they have been welcomed and not resisted. Their food, their dwellings, their avocations, their dress, all have been modified where they have not been radically changed. The irregular use of dress was a fertile source of disease. The writer remembers seeing the native church-goers, when caught in a shower on approaching the meeting-house, throw off their finery, men and women together, and enter the building almost *in puris naturalibus*, with their coats and gowns in bundles under their arms. Within, the voice of the preacher could hardly be heard above the coughing and sneezing of the crowded audience. Carelessness in wearing wet clothes has been very fatal to them. The intellectual changes, less superficially conspicuous, were not less sudden and profound. To pass rapidly from the life of nature to the ideas of Puritanism; to abandon their old games, their songs, and even the wearing of flowers, at the instance or command of the missionaries, as a necessary breaking-off with heathen usages; to undergo the experiment of remaking their whole life, from the exterior details of it to the very processes of their consciousness, and to join, as very many of them joined, with pathetic simplicity in the attempt to transform their own bodies and souls—this was a more radical experiment than the savage had ever before undergone. Savage warriors were transmuted into Congregational deacons. In the consciousness of a Hawaiian prince, born under the old ideas and half converted to the new order of things, what an opportunity for a dramatic poet remains! All this transformation, however salutary it may have been for their souls, was less favorable for the long continuance of the Hawaiians in the church militant. The sum of the changes introduced, physical and spiritual, was overwhelming. One of Mr. Darwin's informants, Dr. T. M. Coan, says that "the natives have undergone a greater change in their habits of life in the course of fifty years than Englishmen during a thousand years" (*Descent of Man*, p. 187, Am. ed.)

In the infertility resulting from these changed conditions the sufficient cause of the decay of the Hawaiian is found. The number of children under six years of age is but 13 per cent., and under fifteen but 28 per cent. of the total population; and these figures include the children of the prolific foreign and half-breed families. In the United States the corresponding percentages are 17 and 41. The deaths far outnumber the births. But if we ask the difficult question: How do changed conditions of life produce infertility? we ask what cannot in the present state of our knowledge be fully answered. These conclusions of the matter, however, seem clear: 1. During the earlier years of the Polynesians' contact with foreigners the introduced dis-

eases are the agencies most fatal to the islanders; "not civilization, but the vices of civilization," as the missionaries express it. 2. The introduced diseases, in course of time, spend their force, but a permanent and fatal cause of decay remains. It is infertility resulting from too rapidly changed conditions of life. The vices of civilization indeed begin the destruction; but the acceptance of civilization continues it, blighting the life of the aborigines at its source. Infertility will finish the work which disease began. It is before civilization and Christianity itself that the Polynesian is passing away.

#### THE RESULTS OF THE WAR WITH AFGHANISTAN.

LONDON, June 25, 1879.

IN my former letter I showed that the war in Afghanistan had been undertaken to acquire a "scientific frontier." This was Lord Beaconsfield's statement of its object, and it is most important to bear it in mind. All the stories transmitted to Europe of insults inflicted on us by the late Amir, Shir Ali, of refusals to receive our mission, and so forth, are fictions. Unless the late Amir was prepared to concede to us as much of his dominions as the present Government considered requisite for the construction of a "scientific frontier," the war was determined upon from the hour when Lord Lytton was nominated Governor-General. It is a fact well known in India that eighteen months before the Russian embassy appeared in Cabul the Commissariat Department had received detailed instructions to prepare supplies for an invasion of Afghanistan. This "scientific frontier" we are now required to believe consists in the right to place five hundred troops in two valleys having no lateral communication with each other, and of which one—the Kurram Valley—is a mere *cul-de-sac* hemmed in on all sides by hostile and turbulent tribes, and the other—the Peshin Valley—is separated by nearly three hundred miles of difficult country from its base in British India. In return for this "scientific frontier" we have undertaken to pay the Amir, Yakub Khan, a yearly subsidy of sixty thousand pounds and to guarantee his dominions against all foreign aggression. Such is the lame and impotent conclusion which the Government and its supporters declare to be a "brilliant success."

They, of course, know well enough that it is not so, but it is the peculiarity of Lord Beaconsfield's Government that they never foresee the consequences of their actions. They rush into enterprises blind to the difficulties in their way, deaf to the warnings of those who can see; and so when the difficulty actually confronts them they are capable of nothing beyond backing out of the enterprise in a *source qui peut* fashion. This is what has happened in Afghanistan. It was in vain that from all sides voices were raised warning the Government that neither the finances nor the military resources of India were sufficient for an invasion and conquest of Afghanistan. They would pay no heed. Their "scientific frontier" they were determined to have. It was a fine election cry with which to go to the country. But when they had placed four thousand men in Candahar and ten thousand in Jalalabad they found they could do no more. At immense cost they might occupy Cabul also, but an occupation of Cabul would no more subdue the Afghans than an occupation of Jalalabad, and sooner or later the heavy financial drain upon India would compel them to evacuate the ground they occupied. What the Government would not learn from the warnings of others they were compelled to acknowledge from the teaching of experience. Then, as usual, arose the cry of *source qui peut*. Make any peace you can; only get us out of this difficulty, and whatever arrangement is made our faithful supporters in the press will be instructed to proclaim with one voice that this, and nothing but this, is the "scientific frontier."

The territory over which Yakub Khan nominally holds sway is about the size of France. The population is about four millions, collected in the few cultivable parts, the remainder of the country consisting of foodless deserts or ranges of bare, stony hills. It is menaced on two sides. On the west, about a thousand miles from British India lies the rich province of Herat, which the shahs of Persia consider to be rightfully theirs. On the north, at the foot of the Hindu Kush, and entirely cut off from British India, lies the province of Balkh, which is divided from Russia in Asia by the River Oxus. This treaty pledges us to defend Herat against Persia and Balkh against Russia. And as, if either is attacked, it is certain that both would be simultaneously—Persia acting under the instigation of Russia—this treaty pledges us to declare war against Russia and Persia in defence, not of the Afghans, but of Yakub Khan. An obligation such as this is similar to the obligation undertaken in the Anglo-Turkish Convention. It is undertaken with the