

Such was the state of Chili when Don Manuel Rengifo was called to administer its finances; and that one man, by the force of his genius, energy and fortitude, in less than two years dispelled the prejudices that beclouded the minds of his countrymen, gave fresh life to the mining, agricultural and commercial interests, filled the treasury, paid the troops and other servants of Government, commuted and arranged for the claims of retired and supernumerary officers,—revived public credit, and totally extinguished contraband, in every part of the Republic. These great and really wonderful changes were effected through an immense reduction of duties, by removing all the restrictions and shackles that pressed upon trade, and by encouraging the influx of foreigners, with their wares and goods, by declaring Valparaiso a free port.

What has been the consequence? Chili has increased in population, industry, wealth and civilization, with a rapidity which leaves all her sister Republics far behind. The stranger of all nations finds there his home, and full scope for the exertion of his talents and industry; and is enthusiastic in the support of the government which so cordially receives and so generously protects him; public credit is fully restored both at home and abroad; the treasury overflows; the army and navy are reduced, but well paid and effective; corruption is unknown in any department of government, and the revenues are everywhere honestly paid, and faithfully collected.

If one man could do so much in Chili, there is no reason why one man should not do as much in Mexico. The present president—Santa Anna—has a power and a "prestige," far greater than Don Manuel Rengifo, or any other Chilean, ever had; and nothing could be more worthy of his renown as chief of the nation, than to guide it in the right path, as to matters of finance, and of national industry.

The Chileans are not more docile than the Mexicans, and the natural resources of their country are far inferior. Under the Spanish Government, Chili could not pay its own expenses; now, it is as solvent as Great Britain or France; the police is admirable; the administration is powerful, energetic, and respectable; a national spirit has been formed; morality has assumed a high tone; civilization and a certain degree of refinement have extended themselves through all classes, and as regards foreigners, their political system is attractive not repulsive, as that of this government has recently become.

I have dwelt the longer upon this subject of contraband, because until that is put an end to, the Republic will never prosper, nor will her creditors ever be paid. To destroy it, and that forever, is a matter of the greatest care, but there is only one way of doing it, and that is by following the example of Chili and Venezuela, in the reduction of duties to an extent that leaves no compensating profit to the risks of contraband, and by adhering to a rational system of duties once established.

Don Antonio Garay, in his remarks, states his belief, that under such a system, foreign merchants would discourage contraband.—That he is right, I am fully persuaded; for, having an extensive acquaintance with the merchants in both coasts—especially my own countrymen—I know that there is not one of them who does not deprecate contraband as the bane of a sound and healthy business in this country, nor one who does not deplore as the greatest humiliation and debasement, the necessity of giving his hand to, and perhaps admitting to the social intercourse of his wife and children, and seating at his table, those perjured villains amongst the employes of the custom-houses, who, having sworn fidelity to the laws of their country, infringe those laws, betray its interests, and rob, for their own advantage, a large share of its revenue.

It is no less ridiculous than disgusting to see those worms, fattened, bloated and overgrown through their own corruption—those public Robbers—those vile and infamous betrayers of their country's trust, arrogate to themselves and families, airs of gentility, superiority and refinement, contend for the chief places at public festivals, chief honors in society, and chief rank in religious processions, just as if they were not the mere scorn and contempt of the very foreign merchants whose frauds they have protected, and of all who know their real character, and as if to enjoy, for a few years the glitter of their stolen wealth, they were not exposing their souls to the danger of Hell, hereafter, and incurring the wrath of a God who from Mount Sinai pronounced himself to be a God who visited the iniquities of the fathers upon the children, to the third and fourth generation.

But it will be asked, how is it that Foreign merchants, if they have such a holy horror of those perjured Rogues and of their frauds,

degrade themselves by entering into fraudulent combinations with them? I answer from the dire necessity of self-preservation, under Tariffs established by the government so absurdly and extravagantly high, that at no period, could the prices obtainable in the Mexican markets, enable them honestly to pay the prime cost and charges on the goods they imported, the interest of the money so invested, and the duties, import and internal, imposed by those Tariffs, unless by evading a portion of the latter. Even were this necessity not fully admitted by many of the former ministers of Finance, from whose "memorias" I have extracted, its existence stands prominently forward on the very face of the statement No. 2, before referred to. Let any merchant either of Europe or Mexico, or any one who is familiar with the prices of both markets, take up that statement, and coolly and impartially calculate, whether on the average prices obtainable here, for the general assortment of goods of which cargoes are composed, and not singling out a few small articles, it was ever possible, without grievous and irretrievable loss, to pay the full duties imposed by the Tariffs that have been, and are now in force.

Verily, the country is to be pitied whose statesmen cannot devise a better system,—whose great financial interests are committed to the care of servants so faithless; and foreign merchants are to be pitied where their success depends not upon what may be called the science of Commerce, but adroitness in the arts of evasion, or what may be called *fiscal chicane*. Can any thing be more degrading and humiliating, than the spectacle of a proud British merchant, on the arrival of a cargo, shut up in his counting house, with one or two of those perjured rogues at his elbow, calculating how to make a profit, not from the prices of the market, which will not yield it, but from evasions in the rates of the tariff, which are high enough to afford a bribe, to pocket which his perjured friend deliberately sells his public faith, his worldly fame, and perhaps his soul's salvation?

True, he may escape from that Purgatory of honourable feeling, that position of moral torture and debasement, and a house formerly existing in Guadalaxara, whose partners I am proud to call my friends, did escape, but it was by proudly refusing to enter the charnel house of honour and good faith, for which contempt of things as they were, and preference of things as they ought to be, the servants of the nation whose laws they disdained to infringe, conspired to mine the foundation of their establishment, as one yielding to themselves no fruits; the house fell, involving its constituents in loss, but it fell through the moral heroism of its partners, and the reputation they have left, is to be envied.

In what I have said of the Mexican Employes, I wish not to be understood as including them all in one general ban of proscribed villains. There is Don Rafael Cajigas, "visitador" of Mazatlan, a man advanced in years, with a large family, and poor, but quite incorruptible. There have been, and there are others, of the same honorable stamp, but they are "*ravi nantes in gurgite vasto*," and if they adhered to their principles, they have commonly sunk in the whirlpool, from combinations similar to those which ruined my friends, the former house of Guadalaxara.

Having proved that contraband, up to a late period, has existed enthroned in this Republic, I now proceed to give an approximate idea of its amount.

In what I have already quoted from Don Antonio Garay, it will be seen, that he estimated it at more than one half of the duties received. Now it will be seen by note 2 to table 6, that the average yearly amount of duties received, for 11 years, was \$6,619,996, from the maritime custom-houses alone. It therefore follows, according to him, that \$6,619,996 was the measure of yearly contraband, and that the maritime custom-houses ought really to have produced, every year, \$13,239,992.

Don Jose Mariano Blasco, Minister of Finance, in 1835, in his "Memoria" for that year, to table No. 6, adds a note, signed by Don Ygnacio Sierra y Rosso, in which is given a calculation that of \$33,501,456 of goods imported, at least one-third is by contraband. This on the above average of duties, will be 2,206,663, so that according to Señor Blasco, and his officer, the yearly revenue derived from the maritime custom-houses, ought to be

Doctor John Jose Jesus Maria Mora, a distinguished and learned Mexican, who wrote upon Mexico and its revolutions, in 1836, at page 42 of his first volume, states, that of the goods consumed, two-thirds may be

put down as having defrauded the established duties. If that were the case, the measure of yearly fraud would be \$4,413,326, and the yearly average revenue of the custom-houses, faithfully collected, ought to be 11,033,316.

I know, from evidence not to be doubted, that in certain custom-houses the proportion given by Dr. Mora was for years the correct one—the practice being that on the arrival of every cargo, the merchant and the Employe together made out a full calculation of the whole duties leviable thereon, the total amount of which was divided into three equal proportions, of which the first the merchant had to pay to the perjured villain and his perjured coadjutors; the second to the plundered State or "*Patria*," and the third he kept to himself, he being in reality the worst off of the three, in having to run the risk of low markets, bad debts, &c. &c. before he could realize his share.

(To be Continued.)

TO THE EDITOR OF THE POLYNESIAN:—

Mr. Editor,—Having shown by numerous quotations, from the most esteemed and approved authors, that children born in a country, no matter who were their parents, owe a native, intrinsic and paramount allegiance, to the nation in which they first draw breath: also, that aliens, who come to live in a country, whether permanently or for a short time, owe submission to the laws, and deference to the rulers of that country; and that foreigners, who swear allegiance, become metamorphosed into veritable subjects by the law of nations; I will, next in order, attempt to show from authorities, without circumlocution, and without the least attempt at originality on this every-where admitted doctrine, what ALLEGIANCE is, which these several classes of people owe.

Allegiance is defined to be "the tie or ligamen which binds the subject to the king, in return for that protection which the king affords the subject. The thing itself, or substantial part of it, is founded in reason and the nature of Government, the name and form are derived to us from our Gothic ancestors."—1, *Blk. Com.* 366.

"The term *my country*, seems to be very well understood by every body. However, as it is taken in different senses, it may not be unuseful to give it here an exact definition. It commonly signifies the state of which one is a member. In a more confined sense, and more agreeably to its etymology, this term signifies the state, or even more particularly, the town or place where our parents lived at the moment of our birth. In this sense, it is justly said, that our country cannot be changed, and always remains the same to whatever place we remove afterwards.—A man ought to preserve gratitude and affection, for the place where he received his education, and of which his parents were members when they gave him life. But as several lawful reasons may oblige him to choose another country, that is to become a member of another society; so when we speak in general, of the duty to our country, we ought to understand by this term, the state of which a man is an actual member, since it is that to which he owes it entirely, in preference to all others."—*Vattel: Law of Nations, B. 1. Ch. 11, S. 122.*

The allegiance due from citizens in republics, does not differ from that due in Monarchies from subjects. In the United States of America, the doctrine laid down in *9th Mass. Rep.*, 454 is, that the state in which the citizen was born, is for all purposes of allegiance, to be considered as the lawful successor of the king of England, and as entitled to as much allegiance from him, as Great Britain could have claimed, if the revolution had never taken place. In France too, the rule holds as to those born in the realm, without regard to extraction.—*Pothier Traité du droit de Propriété, No. 94.*

All these notions of conscientious veneration, and obligation to the country, where Providence happens to cast our lot, (which is beyond our control,) have an instinctive implantation, savoring of Divine law, not easily effaced. Their antiquity is also great, and we find the distinctions of alien and native, existing in Egypt and Palestine, in

Greece and Rome, at a very early period.—In Egypt, the land of Goshen was assigned to the alien Jacob and his posterity, who were not permitted to reside in the proper dominions of the Pharaohs. In Palestine the captured Caananites were reduced to servitude, and made hewers of wood and drawers of water to the Jewish nation; and the whole tenor of the sacred page shows this distinction:—"the stranger within thy gates, &c."—Deut. v. 14, Lev. xxv. 45, Isaiah lvi. 3, &c.

"In Greece in the time of Demetrius Phalerius, there were 10,000 strangers in Attica that had not the rights of Athenian citizens."—*Mitford's Hist.*, 354.

"The Romans were noted for their jealousy of the *jus civitatis*, or rights of a Roman Citizen. It was at first, limited to the POMERIA OF ROME, and was extended gradually to the bounds of Latium."—*Gibbon's Hist.*, 268.

This distinction, whether the result of fancy, early intuition, habit, (which is second nature) or Divine impulse, is the same in all men towards the country of their nativity, no matter what may be the form of Government or the name and title of its executive functionary, whether Emperor, King, President, Duke, Landgrave, Elector, Stadtholder, Doge, Pacha, Grand Signior, or Imaum:—Man looks with veneration at that august personage, even though he may be, in fact, far from immaculate, who impersonates the sovereignty of the nation where he is born, or where he resides; and, who is placed by his position above the municipal law—accountable only to God and to his peers,—the sovereigns of other nations. Hence the *Jure Divino* doctrine of the common law and hence the doctrine of St Paul, "*let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God.*"—*Romans xiii.*, 1; and the whole chapter in extenso.

Neither does it matter what is the size or relative strength of the government claiming our allegiance. It is equally due, whether the ruling power be great or small, strong or feeble. "Nations are equal in respect to each other, and entitled to claim equal consideration for their rights, whatever may be their relative dimensions or strength, or however greatly they may differ in government, religion or manners. This perfect equality and entire independence of all distinct states, is a fundamental principle of public law."—1 *Kent*, 22.

Allegiance is founded in reciprocity between the government represented by its chief magistrate and the subject. The king or his synonym, is in all countries, the fountain of honor and of office. He can appoint and remove at pleasure, or in accordance with legislative provisions; and legislative enactments only become binding (with political exceptions) after his signature has been affixed to them, so that the means of obtaining protection and security, are in contemplation of law, all derived, directly or indirectly from this AWFUL SUPREMACY. This is the foundation of allegiance as a reciprocal duty, in which reason and ideality are harmoniously blended. But, while the strongest attachments of the human heart cling around the country of its nativity, man is migratory, the world is to be peopled, the happiness of society requires intercourse and inter-communication, and the internal laws of all nations guarantee to the citizen and subject the indefeasible right of locomotion.

This will lead me, in the ensuing number, to consider the nature and extent of allegiance, how far a citizen or subject can throw off his allegiance, and whether the native country can exercise any authority over its subjects residing permanently abroad.

HONOLULU, 15th July, 1844.

LIGAMEN.

PUSEYISM.—The newspapers are all *scratching away at Puseyism*. We believe it is a *claws* in the Episcopal church *cat-echism* that has afforded them such a *cat-ologue* of a-mews-ment. It is obvious to the most *pusey-lanious* that if the Bishops do not *paws* in the course they have begun *purr-suing*, they will bring upon the church a *cat-astrophy* that will sweep over it like a *cat-aract*.—*Watchtower*.