

it is this very infancy of its language which, more than any other cause, has retarded the civilization of Brazil and placed her where she now is—the lowest among nations. In a nation where but a minority of the inhabitants are educated, any actual progress is impossible. With no extended system of schools, there can be no common sympathy above that of ordinary domestic affections. Such lamentable backwardness is aggravated by the distinction made between the education of the males and females—the one struggling into existence, the other existing not at all.

If it were possible for the moral and intellectual growth to keep pace with its physical endowments, Brazil would hold an enviable position. But a fatal disease gnaws at the root of her advancement—a great moral evil, which time alone can eradicate. Although slavery has been abolished quite recently, and was, perhaps, the after effect of emancipation in America, its moral death must be slow—wasting and consuming the body as it passes away forever. The effects which it will leave behind will influence the progress of generations to come, and will disappear only as the people approach to a more perfected intercommunion of the races, which will arise from the steady progress of intellectual culture. The retarding influences of universal application, which result from a wide-spread condition of slavery, have been so thoroughly discussed in our country during the present decade, and as a first condition of the great Civil War, have become so thoroughly familiar to all in common, that it is needless to enter into a lengthy argument of the ultimate results of such human degradation. It is sufficient to state that in Brazil slavery operated in the same adverse manner, and through the same channels as it did in the United States. One of the lesser evils was the influence exerted by slaves upon the character of the young generation of the wealthier and more aristocratic classes. The internal arrangements of the household were governed by slaves, who ministered as domestics, and, in many cases, had absolute charge of the children. Low in their tastes and appetites, uneducated and immoral, they had no difficulty in moulding

the pliable natures of those confided to their charge into channels of life assimilating to their own; and, as these infants developed into manhood, it became impossible to throw off the association of their childhood, and from youthful sinning they grew into the full development of a man's evil. The race of men grew weaker, and approached nearer to the lower orders of the animal kingdom—from miscegenation and from ignorance of the moral laws which protect society and increase the mental and physical development of man.

But there is another and fourth cause against which Brazil has to struggle, and that is its religion and character of its clergy. In a country where education is so closely connected with a State religion, as in Brazil, it is of paramount importance that the religion itself should contain such innate strength and adaptability as shall the best meet the wants of the people, as shall be the best suited to their limited comprehension, and shall, itself, be the most powerful means of inciting them in the race of intellect. Religious oppression is contrary to the spirit of Brazilian institutions, and Protestant clergymen, as well as those of other denominations, are allowed perfect freedom; but, notwithstanding this, there is no independent thought, for the Brazilians have unbounded belief and no skepticism. The Roman Catholic religion is a purely selfish one. It delights to foster ignorance, to encourage superstition and blind belief in the efficacy of its doctrines. It is a religion which concentrates all learning in its priesthood, to be doled out in small and well-guarded parcels to the congregation. I have said that it encouraged ignorance, and hence kept alive the spirit of superstition; for if you spread abroad the spirit of inquiry and aid in the development of the intellectual faculties, you at once weaken that feeling of superstition on which this religion depends for much of the blind adherence to its faith, and to which its sensational ceremonies and miracles appeal. A man who is ignorant of physical laws, who knows nothing of God's revelations to mankind, who, within the limited scope of his knowledge, cannot account for seeming mira-