

the evident working of the Holy Spirit of God on their hearts by Bro. Paull's pungent, affectionate appeals! How we longed for more help that he might have an associate to sustain him, and that the mission might at once go on up the river to locate another station! How delightful at the April Communion Missionary Conference to hear reports of the awakenings among the people! How pleasant that our missionary brother was succeeding in making a little home for himself, the building of the house having progressed sufficiently for him to occupy a part of it! Then a cloud arose on the horizon; it at first seemed small at the beginning of Mr. Paull's sickness, but it overspread our mainland sky with darkness at his death.

Oh! why did the Lord break down our pleasant vine? I have asked many times. I have heard only one answer—"what I do thou knowest not now, but thou shalt know hereafter." When the sad news flew back from Corisco where he had died, to his Benita people, they wept and mourned the wailings customarily given their most honored and greatest chiefs and parents.

It was my lot to go a week afterward and close the mission premises, and gather our dead brother's personal effects. The people were in sorrow's darkness. The inquirers and Christians seemed stricken with dumb astonishment at their loss. They followed my steps as if expecting in some unlooked for way help, and for the hundredth time asked—"Would another white man come?" I hoped so; "When would he come?" I could not tell. I was dumb. "Because thou didst it, O! Lord."

R. H. NASSAU.

---

Brazil in some of its Political and Social Aspects.

---

The Kingdom of Christ is not of the world, yet it is *in* the world, and so intimately connected with every important movement of a social or political kind, that John Newton showed himself both a philosopher and a Christian when he said that he read the daily journals to see what progress Christ's kingdom was making. The Cross of Christ is the point of convergence of all events, past and future, and the Mount of Calvary is

the mount of vision for the historian as well as the Christian. Perhaps such thoughts are more likely to suggest themselves to your missionaries in Roman Catholic nations, than to their brethren either in the home field or in pagan countries. Romanism has more at stake in the political changes which are taking place in the foremost nations of the world, than any other system of error with which the Church of Christ is now contending. The prominent movements of Europe and the United States concern *directly* the Church of Rome, who in the middle ages, so linked herself and her fortunes with the States of Europe, that their political action is for her a question of life and death. Every liberal movement, every triumph of constitutional and liberal government, is a blow full in the face of Bunyan's Giant Pope. These blows, of late, come thick and fast, and the dying gasp may be expected soon. That this prostrate giant had breath enough in his body to bellow so loudly at the whole world, in his late famous Encyclical, is to be attributed to the desperation of his situation.

But the purpose of this letter is to give the readers of the *Foreign Missionary* some account of political and social movements in Brazil, in which all Christians should feel a lively interest. To be understood by all, it is necessary to state that Brazil became independent of Portugal in 1822. Adopting a constitution quite liberal for the age, which decrees that the religion of the Empire is and shall be the "Catholic and Apostolic Roman religion," yet tolerating other religions under two restrictions. No religion will be tolerated that denies the existence of God or the immortality of the soul, and it shall not be lawful for any other except the Roman Catholics to celebrate their worship in buildings "having the exterior form of a temple." This law has received a sufficiently liberal interpretation to allow the English and Germans to build chapels of plain exterior, entirely suitable for public worship. By the terms of the law, however, these buildings are not temples and the worship held in them is private worship.

The vast extent of Brazil and the sparseness of its population are reasons influencing Brazilian statesmen to favor colonization, and in my opinion the liberality of the constitution, and of those who interpret it, is owing to the desire to attract

immigrants to Brazil. Yet slavery and the intolerant traditions and customs that run in the very blood of the Latin races, have operated to prevent colonization on a large scale. The hopes and efforts of the Government have been defeated until now, and a feeling of discouragement had taken possession of the public mind. The close of the civil war in the United States, bringing with it the abolition of slavery, is an event of the utmost importance for Brazil. She now finds herself isolated upon the question of slavery, and all of her statesmen confess that slavery in Brazil is doomed at no distant day to come to an end. If it should come to an end suddenly, and before free labor can be introduced, it is impossible to consider fully the consequences. Nearly all the productive labor of the Empire is slave labor. All the exports are raised by slaves. Just conceive the consequences of a sudden emancipation over an Empire of this extent—so sparsely settled, so feebly governed—where already all articles of food are exorbitantly high. If one half of the Empire were free and industrious, it might feed the other half and carry it through the crisis. Yet such is not the case.

Coincident with these political considerations and growing out of the war in the United States, the culture of cotton has been introduced into Brazil, and a number of agents representing southern families desirous to emigrate have been exploring various parts of the Empire, and in speaking of the persons who are waiting to follow them, have talked in large figures and adjectives. All these causes have caused an unwonted stir among all classes of the native community. The government have received with great cordiality all these agents, and beside fair promises, which cost nothing, have given them every facility for exploring the country.

In all this there is no special significance. It is characteristic of those South American governments to keep up a show of official activity that means nothing, and, of course, ends in nothing. Even when some enlightened member of the government makes an attempt, in good faith, to do something, his efforts are nugatory in the face of the stupid indifference and immobility of the nation at large. There is no public spirit, the journals of the country have no opinions,

and parties are formed and disbanded by the caprice or interest of cunning, unprincipled men, who easily get and keep power in a society uninformed and unorganized. South American politics is a display of dissolving views or kaleidoscopic picture—as changing and meaningless as the caprices of individual leaders, whose only aim is their own aggrandizement.

Under the pressure of the causes already stated, a hopeful change has been wrought in this capital, and I trust will extend to the provinces. Public meetings have been held to discuss the questions of the day, and to take measures to attract to Brazil a powerful current of immigration, to substitute, as soon as possible, free-labor, and develop the resources of the country. The call for these extraordinary meetings was signed by the most influential men in the community, and the attendance was large and highly respectable. The immediate result has been the organization of an international association of immigration, whose aims are distinctly defined to be the removal of the material and moral obstacles at present hindering the colonization of Brazil. These latter are specified with the most commendable frankness, as consisting in intolerant, unwise, and foolish laws, traditions and customs, restraining religious, civil, and social liberty. Civil marriage is contended for, and the whole influence of the association is to be exerted to secure from Parliament a modification of the existing legislation on this subject. Many of the speeches made had the true ring about them, and, as I listened to them, I mentally said to myself, "Truly the world does move." The daily journals unanimously support the popular movement, and have abounded in leaders putting in a strong light the necessity of prompt action. In a few days the Chambers meet, and one of the Cabinet ministers who addressed one of the popular assemblies referred to, promised on that occasion, to offer the measures requisite to inaugurate the liberal policy which must save the country. All this is extraordinary, and my hopes are strong, that soon every vestige of the intolerant legislation of the past will disappear from the statutes of Brazil. The immediate result is an extravagant appreciation of everything American. The history of the United

States, her growth, and the prodigious display of force made before the whole world, are commented upon in terms which ought to satisfy the vanity of the most ardent American. There is, too, a disposition to look into the religious history of the United States, to get the key to her greatness. The separation of Church and State, the Sunday-School, the Christian Sabbath, and the Bible in the hands of all the people, are topics upon which the missionary—and, above all, the American missionary—can with far more ease than formerly secure a hearing. This movement is full of promise. It betokens the breaking up of old and traditionary habits and ideas. Rome has everything to lose by changes of this kind, and the discussions which always attend them. Yet the fall of Rome is not necessarily the triumph of Christ's kingdom. An evangelical paper of Italy, which I receive, asks with great reason, "Who is to be the Pope's successor?" Will he be the Lord Jesus Christ or the demon of unbelief? The progress of unbelief is most alarming. Where the Gospel is not a power in the heart, the revolt from civil despotism ends in license and social dissolution, and the fall of religious tyranny is the holiday of infidelity, and this is moral death. When I think of the coming emancipation from the yoke of Rome—of hundreds of millions of unthinking beings, with the fabric of their old faith tumbling about their ears—compelled to act and think for themselves, yet without fixed principles—I long ardently to see the Church of Christ clothed with light and strength for a desperate struggle with the powers of unbelief. The work of demolishing goes on at a frightful pace. Where are the builders of this true temple? There is no time to be lost. Brethren, we must make haste to *build*.

A. G. SIMONTON.

Notes of a Tour into the Interior of the Himalayas, India.

On the 19th of May, in company with a pleasant party of friends, I started for a trip to Pangri, seven miles beyond Chini, in Upper Kanawar, a journey that was subsequently lengthened by eight additional marches as far as Skipbri, the frontier town of Chinese Thibet. Our

party consisted of four gentlemen, one lady and three children, the gentlemen on ponies, the lady in a dandi or light seat, suspended from a pole on men's shoulders, and the children in a doli or litter, also carried by coolies. The lady, having repeatedly travelled over the ground before, made perfect arrangements for the comfort of the party, to which all were indebted for their thorough enjoyment of the journey, and of its ever changing, magnificent scenery. Heavy rain during the day delayed the hour of starting until 3 P. M. Though the afternoon and evening were cloudy, there was sufficient scenery visible in every direction to render the first march to Fagri, 12 miles from Simla, one of great enjoyment. Passing a tunnel through a hill, near Simla, we at once began the ascent of the Mahasu Ridge, from both sides of which extensive and lovely views of green and cultivated valleys and wooded hills opened below us and stretched far into the distance. A beautiful forest of cedars (*Cedrus Deodara*) and pines (*Pinus Excelsa*) covers the lower part of the ridge. Ascending higher, we meet with the *Abies Smithiana*, a kind of spruce, a tall, funereal-looking tree. Still higher, we came to the oak (*Quercus Dilatata*), an oak with a smooth, tough leaf of thorny edges, like the holly. At Simla, we leave the *Quercus Incana*, the under side of whose leaf is covered with a white down. The *Pinus Excelsa*, found in higher altitudes than the *Pinus Longifolia*, has five leaves or needles in a fascicle or sheath, while the *P. Longifolia* has but three. The Himalayan cedar (*Cedrus Deodara*) is identical in species, according to Dr. Hooker (*Himalayan Journal*), with the cedar of Lebanon (*Cedrus Libani*). It is a beautiful tree, the glory of the Himalayas, and hence receives its name *deodara*, a Sanscrit word, composed of *deo* or *deva*, god, and *dara*, fir.\* Reaching the top of the Mahasu Ridge at evening, more than 8000 feet high, we found it covered with *Quercus Dilatata* of stunted growth. Below us, to the left, was a valley nearly 4000 feet deep, beyond that the Shli peaks; on the right a deep valley receiving the name of the Giri, the small stream which runs through it, and beyond this the Chaur, a mountain 15,000

\* Compare Psalm cly: 16. "The trees of Jehovah, . . . the cedars of Lebanon."