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VOL. III.

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AUGUST, 1890.

No. 8.

BRAZILIAN
MISSIONS.
A
MONTHLY BULLETIN
OF
MISSIONARY INTELLIGENCE.

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Brazilian Missions.

VOL. III.

BROOKLYN, N. Y., AUGUST, 1890.

No. 8.

The bound volume of BRAZILIAN MISSIONS for 1889 will be sent to any address, postpaid, for 60 cents.

WE deeply regret to record the death of another of the missionary laborers in Brazil. On the 10th of May, at Rio de Janeiro, Rev. John Shakespeare Mattison entered into his rest. He was just recovering from an attack of bilious fever when a relapse occurred on the 9th which quickly developed into typhoid. The deceased was a native of South Carolina. He arrived in Brazil the 15th of July, 1889. While preparing to preach in the Portuguese language he was serving as pastor of the English congregation of the Methodist Episcopal church of Rio de Janeiro. Our young brother was of studious habits and deeply attached to his work. His early death is a serious loss to the mission cause.

REV. J. B. HOWELL and his family arrived in New York on the 26th of June on the *Advance*.

Mr. Howell's home-coming after so long an absence was a sad one, as his venerable father, Dr. A. A. Howell, of Allentown, N. J., was called away from earth on the 24th.

Sad news also soon reached Mrs. Howell of the death of her dear friend, Miss Phebe Thomas. She died in Wilkes-Barre, Pa., on the 26th of June. Our readers are familiar with the successful kindergarten work of Miss Thomas in Sao Paulo.

MRS. DE LACEY WARDLAW, with her children, sailed from New York, July 1st, on the steamer *Ambrose*. She expects to rejoin her husband at Ceara. She was accompanied by her mother, Mrs. William Hoge, and by Miss Sallie Chambers, of Lexington, Mo. Miss Chambers goes out to teach in the mission school at Ceara. She will be associated in the school work with Miss Cunningham, of Missouri, who hopes to sail soon.

Rev. J. J. Harrell, M. D., of North Carolina, and Rev. Wm. M. Thompson, of Virginia, are under appointment of the Southern Presbyterian Board for Brazil. Dr. Harrell is assigned to Ceara and Mr. Thompson to Maranhão.

It is gratifying to note additions to several of the Methodist churches. The church at Capivary has received six on profession of faith; the church at Salto do Ytu, four; the church at Taubate, one; the church at Sao Paulo, six, and the church at Santa Cordola, Minas, sixteen.

FROM SERGIPE comes the tidings of the reception of six persons, adults, and three children to the communion of the Church. At two points in this field the brethren are resolved to arise and build chapels and open cemeteries.

At one of the points the brethren have subscribed from their great poverty 98 milreis. This with some further aid will enable them to build a chapel and lay out their cemetery. The ground upon which they hope to build is high, so that the

chapel will be a landmark.

If some kind friend would wish to aid in setting up this Bethel, rather, this Beacon, 'tis certain that the offering would be well directed. The brethren are all small farmers. They expect to do most of the work on the chapel, but need some money to buy certain necessary things. Not only the men but the women and children are interested in this work. One little girl said: "I will plant some beans and sell them, so as to give my share." Others will raise a pig, chickens, etc.

LIST of Protestant newspapers now published in Brazil.

Brazil has at present six, to wit:—*Imprensa Evangelica*, weekly; *Evangelista*, three times a month; *Apologista Christao*, weekly; *Expositor Christao*, fortnightly; *Arauto*, monthly; *Pulpito Evangelico*, monthly. The representative Christian newspaper has not yet made its appearance in Brazil; a paper that is able to cover the whole ground. The capital and the men are both wanting. The present religious press is in the hands of busy, overworked missionaries who edit their papers in the hours stolen from rest.

DIALOGUE between the Minister of Finance and his private secretary before the Edison phonograph.

Secretary.—"How can one find ideas and thoughts when the mind is overwhelmed by the impression caused by such an invention of man!"

Minister.—"Really, it seems as if we were in the presence of something supernatural!"

Secretary.—"Would it not be a good opportunity to substitute for the old formula 'God is great' the new one 'Man is great'?"

Minister.—"I believe so. Only science is great."

It is sad to record that such ideas, the result of Positivist teaching, are very prevalent in government circles.

IN BORDA DA MATTA, State of Sao Paulo, there are two members of the Presbyterian church who obey literally the command "Honor the Lord with thy substance and the first fruits of all thine increase." At every harvest they give two loads of corn for the support of the gospel.

At this place where many of the people come on foot from five to eight miles to the place of worship collections are made every Sabbath, but in addition to this on the first Thursday of every month two girls go through the district accompanied by two male friends or relatives taking up a collection for the support and spread of the gospel. Recently they found a Bible in the road, evidently lost by some traveler. Soon the owner who was also a member of the church appeared, looking for the Bible. The young ladies jokingly remarked that it would be only fair if he gave a mule for the Bible. He promptly pulled out \$25, and his little son \$2.50 and handed it to them for the church.

BOTUCATU SCHOOL.

This school, which has for years been under the efficient management of Rev. Mr. Braga and his wife, is being remodeled and is now in charge of Misses Henderson and Dascomb.

Rev. Mr. Braga is released to devote his entire time to his large and rapidly growing field. His wife, who, in addition to the burdens of a pastor's wife, which are exceptionally heavy in a new country like Botucatu, has been the mainstay of the school, is also released for the season of rest she so greatly needs.

It is proposed to make this school a graded school and have the parochial schools in that district subordinate to it.

There is no question about the pupils, there are too many of them, but the teachers—Where are they to come from? That's the rub.

REACTION.

The Republic of the United States of Brazil is beginning to meet with some very serious troubles. The few real republicans and the republicans by force of circumstances into whose hands this immense country fell, through a revolution that astonished the revolutionists as much as it did the revolutionized, seem to have lost themselves in the intricacies of the governmental machinery and are wasting golden opportunities and precious time in non-essentials of civil service, and in tinkering with finances, while the arch enemy of liberty is wide awake and is organizing and marshalling all its forces to resist the republic by every means known to popery and jesuitism.

Don Antonio, late bishop of Para, now archbishop, heads the forces and is endeavoring to create a Catholic party, constructed from all of the old political group, who still believe in the "Holy Roman Catholic church, one and infallible," and that, too, with an apparent success that bodes no good to the young republic.

The provisional government abolished the saint days of the church from the list of official holidays; yet never before were the churches so filled, nor the *festas* so well attended, as during the month of May, "the month of Mary."

Public departments are kept open on their old 'holy' days but the employees do not come. The schools are open but the scholars do not come. Public school teachers, in the teeth of the new law, take their pupils to confession and mass, a thing rarely done before; and so the Church defies the State. During the late persecution of Protestants at Cruzeiro, the parish priest published a letter denying any complicity in the attack on the pastor but impudently added, to show how

tolerant he was, that he had only to raise his finger to have the last Protestant driven from the village. This is unfortunately true of this and a great many inland towns, and if some morning he should raise his finger, out they would go and there would be no redress.

The bishop's pastoral is being scattered by thousands over the land—papers are being started in the interests of the Church of Rome and their circulation enforced among those who can read—schools are being organized and the priests are openly teaching the people that they owe their duty to the church first and to the government afterwards. The bishop of the diocese of Sao Paulo has published a notice to all the "faithful" that civil marriage is no marriage at all. Throughout the country there has been a sudden and an enormous increase in the number of marriages to anticipate the date when the new civil marriage act takes effect. The rumor that the synod of bishops lately held in Sao Paulo had besides the collective pastoral issued a secret circular to the clergy, instructing them to resist by all safe means every measure adopted by the Republic is corroborated by the bold and defiant attitude taken by the priests of the interior. We may therefore prepare ourselves for a hard fight with Rome; for rotten and demoralized as her organization in Brazil has been in the past, reinforcements are being brought forward. The old cunning and craft are still available, and the church holds the most of the people in her firm grasp. The very ignorance and superstition she has so systematically fostered are now powerful weapons in her hands. Unless the forces opposed to clerical sway unite and organize it is not impossible that Rome may carry the first election.

A well-organized anti-clerical party could control the majority of votes, as the masses on whom Rome places her

greatest dependence are excluded by reason of their ignorance.

It is estimated that there are 500,000 nominal Protestants, among whom the percentage of illiteracy is very small. There is about an equal number of free thinkers, materialists, "indifferents" and positivists, who, if they would group themselves together with the Protestants, could control elections. This class are, however, indifferent in religious matters and if the sectarian lines were sharply drawn would side with their wives and mothers, who are under control of the priests. If this issue is not made, however, Rome is almost certain to control the first Congress.

We who follow the doctrines of the New Testament of course believe in the ultimate downfall of Rome, but it behooves Gospel Christians to do their utmost to hasten this event and labor for the speedy subjection of the world to Christ.

SCHOOLS AND ROME.

One of the first fruits of the Romish synod held in Sao Paulo is to stimulate the starting of newspapers in the interest of the Church; the next point and the one which they will doubtless seek to carry by every art and stratagem known to jesuit methods is to get control of the schools. The strongest possible pressure is being made to have priest and canons appointed superintendents or directors of the country school boards. Here again the Government will have to prove which is the stronger.

In Sao Paulo the ecclesiastical element has been completely rooted out of the Normal School and public city schools, but in the country it is more difficult. It often happens that the priest is the only man in the community who has any pretence to an education.

DOES BRAZIL NEED THE GOSPEL?

BY MISS HENDERSON.

For the enlightenment of those whose so-called charity is shocked by the assertion that the Romish church is an apostate church, and who do not realize that the countries which have been long under her dominion need the light of the Gospel, we would present a few facts which are occurring in the full light of the civilization of the 19th century as the results of the teachings of that church for nearly four centuries.

Within the limits of the city of Bahia, capital of the State of that name, numbering 123,000 inhabitants, and one of the great commercial cities of the new Republic of Brazil, and therefore in contact with the outside world, stands an old church called the *Igreja do Bomfim*.

A *feira* is held here annually called the "Lavagem do Bomfim." The church is cleaned but once a year, and as might be expected becomes very dusty and filthy. When the season for the *feira* arrives, the devotees assemble and pitch tents around the church, which as usual in this country is surrounded by a large *pateo*, or open space for fireworks processions, etc. Quantities of water are thrown on the floor and the accumulated mud and dust are stirred up until it becomes a filthy pool. For a whole day "the blind, the halt, the withered," a multitude of impotent folk, lie down and roll in the dirty water, drinking it in, as it is supposed to possess miraculous virtue. At the close of the day the floor is washed and left to accumulate material for another year, while the people who have come together from afar to celebrate the *feira* deliver themselves up for the two following days to gambling, bacchanalian revelry and the unspeakable abominations which distinguished many of the pagan

festivals of antiquity. It may be a matter of surprise that the frequenters of these orgies are not confined to the lowest classes of society.

The bishop of Bahia, justly considering it a blot on even Brazilian Romanism in this year of our Lord 1890, has vainly protested against it for several years. Two years ago he ordered the church to be closed to prevent the degrading and scandalous scenes which occur on such occasions, but custom and superstition were too strong for him. The people broke open the doors and proceeded to their usual demonstrations.

A common reply to any remonstrance against such things is: "It was the religion of my father, and I cannot abandon it."

A festa which is celebrated in the State of Sao Paulo, on the river Tiete, is in fulfilment of a vow made some years ago on the occasion of a pestilence which visited the little town of Tiete. The people promised if the town were delivered from the scourge to take the "bandeira do Espirito Santo" on a pilgrimage down the river every year. Two or three days before the day arrives the image of a dove mounted on a pole is carried on board of a boat and rowed by its attendants many miles down the river. As in all new countries the houses are built along the streams, and every house is visited and the image presented to be kissed, while an alms is solicited from the faithful for the Holy Spirit.

On the day of the festa the boat bearing the "Divino" and the alms approaches and under the bridge which divides the city into two parts is met by another boat gaily decorated with flags, containing a band of music and the prominent members of the Brotherhood, dressed in their opas, in attendance on the "imperador da festa," as the person is called to whose lot it falls to be chief

of ceremonies and master of the feast. The alms are delivered to the persons in the boat and the crowd proceed to the church, where music and fireworks amuse the people until the hour arrives for a mighty dinner in which all participate. The expenses are paid by the alms, and the master of ceremonies is expected to make up the deficiency. This often amounts to hundreds of dollars, as the crowd is great. Formerly the "imperador" was dressed in royal robes and suitably attended, but of late the magnificence of the spectacle has somewhat declined.

Surely such scenes were in the mind of the prophet Isaiah when he uttered the searching words contained in the 44th chapter of his sublime prophecy; and David's pithy comments on the makers and worshippers of idols is as exact now as in the day they were uttered, "They that make them are like unto them, and so is every one that trusteth in them."

Let us turn for a moment to another and brighter side of the picture, and note the effect of the preaching of the pure gospel. There is a remnant even among those who bow the knee ignorantly in the temple of Rimmon, and a promise to those who truly seek after the Lord, that they shall find the light. But how shall they call on Him in whom they have not believed, and how shall they believe in Him whom of they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?

A little less than two years ago Mr. Chamberlain and Mr. McLaren in their missionary journeyings in the interior of the province visited a small town called Fartura, 120 miles from Botucatu, one of the remote stations. occupied at present by the Rev. J. R. Braga, a Brazilian minister. Two months ago a man reached this place on foot from Fartura.

He came to make his profession of faith and to request the pastor to go to Fartura and organize 20 families, consisting of 100 persons, to be baptized into an evangelical church. A few of them could read, and they had the Bible, while an humble member of the Sao Carlos church who could not read had been living among them and could speak to them of his Master.

As soon as pressing engagements will permit Sr. Braga will go and organize the church, although his hands are already full with five churches and eleven preaching places. The man who came was 37 years of age and already had several grandchildren, as he had married at 17 and his daughter at 12 years of age.

Calls from every side attest the greatness of the need of laborers and the whitening of the harvest, but there are none to respond. The few remaining workers are overwhelmed.

Who will come up to the help of the Lord?

AN INDIAN HUNT.

Extensive preparations are being made by the farmers of the remote districts of Bataka and Dourado to organize the annual Indian hunt on an unusually large scale. These hunts are unique in their character and have for their end: 1st, the recruiting of laborers for the rough work of clearing in which the Indians are treated as slaves, working under the eye of a driver during the day and sleeping securely locked in during the night; 2nd, the amusement of the hunters and incidentally the driving away of troublesome neighbors. The poor Indian is shot down with as little compunction as any wild beast.

Is it not time that the Christian world began to look after these poor children of the forests of South America? Are they entitled to hear the "glad tidings?"

LETTER FROM REV. T. J. PORTER.

Dr. H. M. Lane.

DEAR BROTHER:—In reply to your kind letter of April 18th I am glad to be able to say that our first impressions of Brazil have been generally agreeable, wholesome and hopeful.

First among these should be named the Christian greetings of the missionaries from Pernambuco to Corytiba, and especially the welcome hospitality we enjoyed in the house of Senor Carvalhosa when we arrived here eleven weeks ago.

Next in the order of impression is the beautiful city of Rio on her beautiful hill, then in the full verdure of the tropical summer, with the great blue bay at her feet, and the far, hazy mountains encircling the scene. After living in the Orient with its ancient ruins and ancient smells it is pleasant to see the modernness and cleanliness of the larger part of the capital of the new republic.

Then, after a sickening voyage from Rio to Paranagua, came the railway ride of seventy miles to this city. With many a curve the track winds up and over and around and under the mountains of the Serra de Mar. In twenty-five miles it passes through fourteen tunnels and over numberless bridges above rocky chasms and splashing cascades. As seen from the car window the kaleidoscopic views of valleys and acclivities covered with green matted forests are of surpassing beauty. When the morning mists rise to the mountain tops and the sun lights up mile after mile and league after league of the luxuriant landscape, even to the far-off bay, the traveler sympathizes with the Brazilian poet in his praise of his country:—

"It is full of beauties, so full
My native country is,
Even a poet dreams not of them;
Nor can a mortal sing them."

It is a land of love
Scattered over with flowers,
Where the breeze in its murmurs
Whispers, 'It has no rival.'"

The atmosphere of Paranagua resembled a warm vapor bath, but in Corytiba, 3,000 feet above the sea, we have a bracing temperate air, and just now cool mornings (35° F. at sunrise) and glorious days of sunshine. The climate has been up to the present delightfully refreshing to us and our children.

The first sight of this inland town on a cloudy day somehow reminded us of a Polish city. Low houses with tiled roofs and plastered exteriors, mountains on the eastern horizon, pine groves on the gently rolling land all around us,—we feel as if we were living in the country. Numbers of humble Poles with their lean ponies and uncouth old wagons travel the streets selling firewood and vegetables. And their old-time neighbors, the Germans, are here in large force, striving with the industry and patience of their race to secure the competence denied them in the Fatherland. Then the plodding Italian peasants, the vintagers and gardeners of the place, help to give a rude, behind-the-time air to the town. The general drowsy and shiftless mien of the native Brazilians, together with their black "prairie schooners," their creaking ox-carts on wheels of solid plank, their sumpter mules and lumbering stage coaches for the interior, complete our impression of the backwardness of the country.

But for all this Corytiba is a city of the nineteenth century, growing and improving rapidly. The capital of the great province of Parana has been little more than a military and trading post in the pine woods. But now we see paved streets, gaslights, street cars, six daily newspapers, various high schools, a public library, a well-kept public garden, an

efficient police, a railroad and a telegraph line. The principal business is the preparation and exportation of mate tea. Population, 8,000 or 9,000.

The new arrival here is soon impressed with the high cost of living; but you are no doubt accustomed to this in Sao Paulo also. Of mission work in Parana I will only say at present that it is progressive and hopeful, and that our great needs just now are an efficient school and commodious church building in this city. Our school is of the lowest primary grade. Our room for worship is small. A home for the church would mean permanence. We hope the Board will give us permission to solicit special gifts in the United States for the purchase of a large vacant lot in the heart of the city, which is now offered for sale. Mr. Landes thinks that most of the money for *building* could be procured on the field.

Faithfully yours,

THOMAS J. POTTER.

*Corytiba, Parana,
May 1, 1890.*

CRUZERO.

After the publication of the prodigiously long and artful pastoral letter of the bishops it was hinted that a secret circular has been issued to the churches, advising them to resist as far as they could within safe limits the progress of Protestantism. Some color of truth is given to the report by the fact that at some points in the immediate neighborhood of Sao Paulo, where the bishops have been in session for several weeks, a reactionary spirit is being seen among the priests.

At Cruzero the priest openly attacked Protestants and Protestantism during holy week. When the young pastor, Benedicto de Campo, returned from an evangelical tour he waited on the vicar,

and in courteous terms told him that he would discuss the points viewed from the pulpit. The priest treated him with studied violence and incited a mob to attack him, so that for a time his life was in danger. The mob incited by the priest threatened to destroy the new Protestant church. The attention of the Government has been called to the matter and it remains to be seen how far the priests will dare and how far the new Government will not dare.

UBATUBA.

We extract from the *Imprensa* the following account of a recent visit to this interesting church of Rev. F. J. C. Schneider:

"On the 4th of February I took passage in Rio by the steamer *Emiliano* for Ubatuba, where I arrived on the 7th at nightfall, after touching at Mangaratiba, Angra dos Reis and Paraty. I was entertained by Sr. Sebastian Victorino da Cunha. During the three weeks I passed under his hospitable roof I was treated with the utmost consideration by himself and family.

"The city of Ubatuba, an important point before the building of the railroads, seems to be falling into hopeless decay. The same is happily not true of the church there, which is always increasing. On the 16th I received on profession and baptized 13 persons, after a minute examination as to their knowledge of the plan of salvation, their faith and their practical attainment in following the teachings of Holy Scripture. The examination was extremely satisfactory.

"For a long while the place of worship has been in a small and poorly ventilated hall on the outskirts of the city. The Church has bought two houses well located in the middle of the town. The needed alterations should be made by the end of March. The larger part of the expense has been met by two members who advanced the money, expecting to be repaid in installments.

"The present number of members in full communion is about 80. * * I

should add that two other persons desired especially to unite with the Church on profession, but owing to a lack of the knowledge considered indispensable they were counselled to await another opportunity. I must say in conclusion that it is a genuine treat to preach to the Ubatuba people. They sing well, listen well, and during the whole service behave with the utmost propriety."

This promising church has been besieging Presbytery for years for a settled pastor. Visits of ministers have rarely been more frequent than once a year. Three years once passed without any. The church has also been exposed to great persecutions. Its steady growth is one of Brazil's many spiritual marvels.

THE GOVERNMENT AWAKE.

A few weeks ago a group of jesuits petitioned to the General Government for a "privilegio" for 50 years an exclusive right to organize and run an *Agronomic Academy*, which simply means among plain people a "farm school" on the plan adopted at Virtou and Salazet in Belgium.

The Secretary of Agriculture in refusing the grant says: "It is singular that under the present regime when the republican Government has decreed religious liberty and the separation of Church and State the petitioners should have the effrontery to ask for the monopoly of primary instruction on the plan proposed. I refuse to grant it."

Brazilian Missions

A monthly bulletin, containing the latest reports of missionary work in Brazil, is published at Brooklyn, N. Y.

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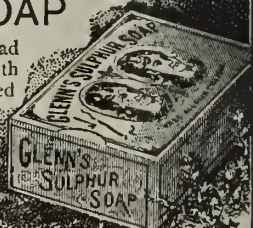
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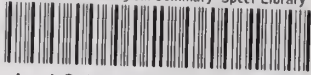
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