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VOL. III.

DECEMBER, 1890.

NO. 12.

BRAZILIAN MISSIONS.

A

MONTHLY BULLETIN

OF

MISSIONARY INTELLIGENCE.

EDITED IN

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AND PUBLISHED IN

BROOKLYN, N. Y.

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Brazilian Missions.

VOL. III.

BROOKLYN, N. Y., DECEMBER, 1890.

NO. 12.

Although the subscription to BRAZILIAN MISSIONS is due in advance some of our subscribers have not paid for the volume of which this is the closing number. We trust that they will remit at once that the accounts may be closed for the year.

THE NEW missionaries who have their headquarters at São Paulo were at last advices planning to go into the interior. In order to master the Portugese idioms it is found to be wise for the learner to go where he hears no English. So Mr. Waddell goes to Campanha, Mr. Underwood to Jundiah, and Mr. Carrington to Sorocaba.

REV. WM. C. PORTER, of Pernambuco, arrived in this country on s.s. *Segurança*, October 28th. Mr. Porter has lived in Brazil since his early boyhood, his father having taken his family to that country from the United States soon after the Civil War. He was educated in the school at Campinas, and studied theology under his brother-in-law, Rev. Dr. Smith. He was ordained by the Presbytery of Pernambuco. His thorough knowledge of the language and of the people has given him peculiar advantages, and he has done efficient work in the mission field.

WE COPY the following from the *Rio News*:

The most startling occurrence of the past week was the announcement of the sale of the *Jornal do Commercio*. After a number of wild reports it transpired that the sale was to a syndicate organized by Dr. J. C. Rodrigues, formerly editor of

O Novo Mundo, and that the price was \$1,750,000. Dr. Rodrigues, who will take the editorial management is one of the most accomplished journalists in Brazil, and it may be confidently expected that the *Jornal* under his direction will soon greatly increase in influence here.

To this we may add that the *Novo Mundo* was published in New York and extensively circulated in Brazil, where it exerted a potent influence in liberalizing public opinion. Dr. Rodrigues spent many years in this country. Soon after his first coming he spent a winter in Princeton, beginning the study of Greek under Prof. Cameron. He is a Bible student, and although not a member of the Protestant Church, he is no longer a Romanist.

GROWTH OF SÃO PAULO.

This capital of the flourishing State of the same name continues to grow at a surprising rate. During 1888, 756 houses were erected. In 1889 the number is said to have been considerably larger. Still it is difficult to find houses to rent. Rents have gone up steadily so that comfortable houses that rented three or four years ago for 50 or 60 milreis per month now bring 100 and over.

The internal revenue receipts for March, 1890, exceeded those for corresponding period last year by 1,476,414 milreis, or about \$600,000 at present rates of exchange. The municipal revenues increased 178,046 milreis. Freight receipts by railroad between São Paulo and Rio de Janeiro increased over March, 1889, by 75,931 milreis. Future growth is practically unlimited. São Paulo has elements of becoming a southern Chicago.

ROME vs. BRAZIL.

The Catholic Review, "a weekly newspaper for reading in Catholic families," in its issue of October 25, 1890, discourses on Brazil after a *Roman* fashion:

As may be seen on another page, the bishops of Brazil are protesting vigorously against the tyrannies of the new Republic under which they have the ill-luck to live. The Brazilian Reds, like their brethren in Italy, are itching to rob the Church and cripple its organization. They founded a Republic to fill their own slim purses, to test their social theories, and to confiscate ecclesiastical revenues; and they are as busy as bees making honey at these three tasks. Two sets of wise men in the north have cheered them from the start; wise Protestants who love to see Catholics destroyed, though replaced by anything, even idolatry, and wiser Catholics, who think that anything with the name of a Republic ought to be encouraged because we live under a Republic. What do they think of their pet Brazil now? For penance they should get upon their knees and sing praises to the English Queen, in whose dominions all things Catholic have as fair a field as law and justice can give them. The abortions called Republics in France and Brazil are simply financial schemes to enrich a band of confidence men.

We note: 1st. The men who have guided the ship of State peacefully through the transition from Empire to Republic are, in the eyes of the *Review*, "Reds itching to rob," "to fill their own slim purses," "confidence men," and the Republic whose first Congress is now in session is an "abortion," a "financial scheme," because it does not subserve the financial and political schemes of Rome.

2nd. "Catholicity" trembles lest "idolatry" should replace it in that fair land. This will cause a smile to all who have witnessed the gross idolatry which during three centuries of Roman Catholicity has been fostered, until it would be difficult to find anywhere in darkest Africa more

abject idolatry. The native Indian rebukes the *Roman* Christian, refusing to bow down to the stump of a tree, saying: "Eu o conheci laranjeira," "I knew him when he was an orange tree."

If Rome had been less idolatrous she would now have a stronger hold on the enlightened statesmen of Brazil, who are saying to her representatives that they must do without the revenue of the State and trust to the voluntary support of the people. Let Rome say, "What have I any more to do with idols?" and turn to the Lord if she would hold the nations which are breaking away from her yoke."

"THE BRAZILIAN IDEA."

BY REV. THOS. J. PORTER.

It was on a recent evangelistic journey to the interior of Parana. We had eaten for supper raw corn meal in milk and stewed beans in lard, and had tried to sleep on beds of raw hide with our saddle clothes for covering. But the cold, the vermin, and the odor of the filthy pillow made sleep impossible. Rising at one a. m., we rode through a chilly fog over a mountainous bridle path through the forest until nine o'clock, when we reached the house of another believer. This house and as well that from which we had fled was formed of split pine slabs standing on end on the bare ground with great apertures between them. Neither home contained a single chair, while in both the food was cooked over a fire on the earthen floor and was usually eaten with the fingers. And each front yard was the barn yard, minus the barn. But at the second house the food was more palatable, the fleas were perhaps less ravenous, and the ducks, dogs, cats and hogs did not, as in the first, wander and sleep at will under the table and beds.

During the heat of the day we slept

away the headache and rheumatism of the hard morning; then we washed at the brook. That night again the cold wakened us, and drove me to the kitchen fire, where I slept as best I could. Our host remarked that I "was not used to the Brazilian system." On our return to his house, two weeks later, after an attack of dysentery from continued experiences like the foregoing, he said to me, "You are now more used to the Brazilian idea." Politeness and lack of Portuguese restrained me from fervent comment on the "idea."

To live in miserable huts in the midst of dense forests, subsisting on the most primitive food, with the children wearing only dirty shirts and the whole family almost shoeless and hatless, half clad and unwashed (why, they thought my sickness was caused by my bathing!),—to live in contented poverty while surrounded by the boundless riches of nature to be had for the taking; this seems to be "the Brazilian idea." What an idea!

Parana produces the fruits, grains and vegetables of Pennsylvania, and has also sweet potatoes, tobacco, rice, coffee, oranges, lemons, pineapples and other tropical fruits; has vast beautiful prairies for grazing and farming, immense forests of colossal pines, and deposits of diamonds, gold, iron, copper, lead, coal, marble, granite and other valuable minerals, and exports yearly 25,000 tons of *mate* tea; yet the sparse population is poor, wages are low, living is high, and the traveler often goes hungry. And his hunger makes him cross when he sees so many idlers with only here and there a man or woman at work. Moreover, his vexation with "the Brazilian idea" is accentuated by his pity for his poor horse condemned to semi-starvation while traversing perhaps the richest soil on the continent.

Yet hospitality in Parea is courteous and generous. Those poor people cheer-

fully gave us their best. Wretched souls! which is the more pitiful, their poverty or their satisfaction with such a best? We must preach to them "Six days shalt thou work."

As the roads are usually only bridle paths; clothing, machinery and medicines sell at enormous prices in the interior, while the freight on native products carried to the coast cities is often several times the cost of production. Then as the land is untaxed the Government derives its revenue from enormous custom house duties. Hence, from these several causes the living is very expensive in this land of superabundant natural resources. Bare existence, however, in such a climate costs very little labor.

The Brazilians are conscious of their low estate, hopeful of improvement, desirous of foreign immigration and willing to pay well for the great outer world's skill and inventions. Wherefore, then, their peculiar "system"? It results, perhaps, from the kind climate, slavery until 1888, and the demoralization of Romanism.

Of this last vitiating force our friends at home have no adequate conception. If Brazilian Romanism is a form of Christianity, why, after three centuries of exclusive control by this religion, are the people so careless and unambitious and 10,000,000 of them unable to read, while only fifteen per cent. of the children of school age are in the wretched schools? Why is the press of the country skeptical? Why is there so little public and commercial honor in the land? Why do lotteries debauch the nation with legal sanction? Why are the priests regarded by their parishioners as creatures of all unchastity? Why is purity so rare that girls and young men are not permitted to associate except in the presence of their elders, and, for example, that in the interior village of six hundred inhabitants

where this line is written there are thirty recognized "lost women"? How many lost men do such facts imply!

Romanism has made the ignorant millions so superstitious that here in Parana many worship the track of an ass, a mark in a rock said to have been made by the ass which bore the child Christ and his mother to Egypt; and they travel weary leagues to a filthy half-naked lunatic to be healed of their diseases by eating the ashes of his fire!

Romanism has made the intelligent thousands infidels. Now is the beginning of harvest, when they overthrow the monarchy, separate Church and State, stop Government aid to priests, disfranchise members of religious orders, make ministers of religion ineligible to the National Congress, and banish the Jesuits. The revolution took the country by surprise, it is true; but "the Brazilian idea" acquiesces in it all; and everywhere the new constitution is politely pronounced "Very good!"

The nineteenth century has dawned on "the Brazilian idea." New clearings are in the woods, new villages on the prairies, new houses in the cities. New blood and energy is transfused by German and Italian immigration. New pikes and railroads facilitate internal commerce. The new Government astonishes the world. New ideas touch the whole "Brazilian system." It accepts, God willing, even a new and holy religion, that of the Bible. Therefore, let us hope a great future for the infant Republic, destined to grow, to elevate her citizens, and to develop her fabulous resources for centuries to come.

Christians of North America, send more missionaries to these poor souls, pray for the Republic so beset with dangers, give for evangelistic schools, and, most of all, just now, for "a truly Christian college in Brazil," and the Southern cross shall yet shine on a great church of Christ.

—*Corytiba, Parana.*

Note by Rev. G. W. Chamberlain.

The graphic and interesting letter in which Mr. Porter describes some of a traveller's experiences in the "back woods" of Brazil, recalls similar trials of patience when we too felt "cross" at the lack of thrift and cleanliness which characterize some of the dwellings of the hospitable and courteous inhabitants of those fertile regions.

But such faithful descriptions of literal experiences, which may be paralleled elsewhere, should not be allowed to mislead the readers of BRAZILIAN MISSIONS who may gather from the caption—"the Brazilian idea"—a generalization which would be unfair to the most thrifty class.

From a wider and longer experience in evangelistic tours we can recall many clean and even dainty pillows from which we rose refreshed to sit down to appetizing viands, telling of the "woman who looketh well to the ways of her household," and disclosing a very different *sistema Brazileira* from that which your correspondent encountered on his "maiden" trip in Parana. "Cleanliness is next to Godliness," is not Scripture but it is scriptural doctrine, and the power of God's word to cleanse not only the hearts but the homes and the persons of men, women and children has been seen in all climes. Next to God-likeness in order will come clean-likeness, or the liking of the clean. He who, patiently enduring the discomforts, hastens with the Gospel into such abodes, is laying the foundation for a different order of things in the next generation if not in our own, and may bear this "cross" for the sake of the crown.

EDUCATION AND EVANGELIZATION.

BY REV. W. A. WADDELL.

Many of the objections urged against the importance of educational work as

auxiliary to the work of evangelization in the mission field seem to be based upon a very prevalent misconception of the true nature of education. Some instructors consider their duty discharged when they have insisted upon their students mastering more or less Latin, mathematics or spelling. They tell you with great satisfaction that all departments of their institution are doing similar "good work" and ask with honest surprise what more you expect. Their efforts terminate upon their departments and mental achievement is the goal of their desires. When such instructors turn their attention to manual training, it is still with the idea that the one function of a school is to impart knowledge. That the boy learns to drive a nail straight is the effort and an expert carpenter is the desired graduate. Schools thus manned are bound to be unsatisfactory, whether located in New Jersey or Brazil, and their effect in evangelistic work will be *nil*.

The real purpose of education is the development, or creation if need be, of character. The function of a school is the formation and conservation of an environment in which every good tendency will be stimulated and every evil tendency repressed. The efforts of a teacher should terminate upon his students, should be suited to the individual and should be directed as much toward moral as toward intellectual growth. This view of education opens no door for instructors incompetent in their subjects, but elevates careful class-room work from mere "grinding" to an object-lesson in the thoroughness so essential to success in life.

Schools permeated with this idea of education must be of inestimable value to evangelistic work abroad or at home. Cursed by hereditary moral incompetency, and surrounded by temptations peculiar

to or intensified by their Christless neighborhoods, the children of newly converted families need all the strength of character that careful training of "Heart, Head and Hand" can give. If the children of the unconverted are to be saved from the sins of their fathers, a Christian environment must replace, in part at least, the native home. If Christian teachers and evangelists are to be raised up, who shall tell to every man in his own tongue the wonderful works of God, they must be instructed under full pressure of the race sympathies, and full power of the Gospel truth.

For all this work nothing can replace the Christian school. Without it the mission church forever must stagnate and forever draw new workers from the home land. With it that hemisphere of mission activity which seeks the creation of Christian purpose is vastly strengthened, and that which strives to build up Christian character becomes a possibility.

We need then in the mission field every type of educational activity, the parochial school to guide the steps of childhood, the manual training school to add hand to the dominion of soul, the normal school to make the "apt to teach" skilled in teaching, the college and the seminary, inseparable crown of the system, to provide leaders for secular thought and prophets of the word to lead the Church of God, all manned by teachers who feel their responsibility to their pupils and their God.

LETTER FROM A RECENT RESIDENT IN BRAZIL.

Editor Brazilian Missions:

I have lived in Natal, Brazil, a city of 10,000 inhabitants, north of Pernambuco, for the last three years. Since the overthrow of the Empire, and the separation of Church and State, I have longed to

make known the great need of our religion in Natal, as well as the surrounding towns. Indeed, I wished so often for a church of our own kind, where I could go and worship God and God alone. During the whole length of time I spent there I never entered a church, and it seemed as though I had never known a Sunday until I returned. Missionaries have been sent there, but to little purpose, as the people are so thoroughly grounded in superstition, ignorance and idolatry. It was utterly impossible to do anything with them. The priests keep the people in such subjection that anything they have a mind to teach them is accepted as law and gospel. Calling them Priests or Holy Fathers is simply defiling the names, as they are in nearly every case very wicked men. Immorality begins with them, hence the dreadful immorality of the people. The morals of the people seem to be the last thing thought of as a sin of that nature has actually ceased to be a sin. Their religious processions are enough to raise righteous indignation in the breast of every Christian, to think that any living being would dare to bow down and worship these obnoxious representations of our dear Lord and His followers, when that is the one thing we are so strongly forbidden to do. You have all read of these processions, but seeing them as often as I have intensifies the horror, but what astonishes me is their wonderful success all over the universe. Now is just the time to send missionaries, as they are all ready for a change.

There are very few educated people in the small cities, consequently the strong hold the priests have on them is not surprising. I would suggest that the opening of our religion there be made as imposing and attractive as possible, as a stiff form of worship, without bright, good music, short, simple and impressive speeches, and short, earnest prayers,

would be useless, as they must have something to attract them after all the excitement and paraphernalia they have been used to. They are particularly fond of music, and I think to have a service so they can take part and feel they are actually helping in the worship, will do much toward making converts. I could tell you many more things, but what I have written is enough for all good Christians to understand the great need of our churches there. I feel so interested I would like to assist in the good work, but God has given me other work to do. I have two dear little fatherless girls whom I must work for and educate. If there had been any opportunities of education I would have remained there, as it is a most healthful place. I never employed a doctor or needed any medicine the entire three years we were there. If you think of anything else you would like to know about Natal I would be only too glad to be of the slightest assistance.

Yours respectfully,

GRACE NELSON MARSHALL.

Jersey City Heights, N. J., Aug. 31, '90.

REV. W. C. PORTER ON NATAL.

[As Natal is so near the station of Rev. W. C. Porter we have asked him to read Mrs. Marshall's letter and to comment upon it. Our readers will be interested in his letter which follows.—*Ed. B. M.*]

Natal is the capital of the State of Rio Grande do Norte, just south of Cape St. Roque. It is in our immediate field between the stations of Cearā on the north and Pernambuco on the south. The Mission of North Brazil has been awake to the needs of that people. Nearly four years ago Mr. Wardlaw and Sr. Belmirs Cezar visited Natal and preached there for some days to large crowds in the theatre, which was furnished for the oc-

casion. In October of last year Rev. Mr. Tucker, the American Bible Society Agent, with a colporteur went there; they were welcomed by the people. The inhabitants on both of these occasions were so rejoiced that they gave them the theatre, the largest hall, to preach in. Mr. Wardlaw's audience was estimated at from 600 to 1,000 people. Mr. Tucker found that Bibles, that Mr. Smith's colporteurs had sold eight years ago, were producing fruit. I think these facts show that Mrs. Marshall is mistaken when she says nothing can be done with the people. Natal has been pleading with us for years for help, and we have asked, for three long years, a man of our Executive Committee. But our cry is still unheard.

Natal is a seaport, and there are three lines of steamers touching there. It has, besides, a railroad running into the interior. In a few months that line will be connected with the railroads of Parahyba and Pernambuco, for the government is already building the connecting lines.

Any man who will go to Natal can have all the independent field and work he can desire. It is my earnest hope to all, while here in the States, if I can prevail on our Church to send a man to occupy that post.

Messrs. Wardlaw and Tucker both had hundreds of attentive hearers and many "earnest inquirers"—and that in the time of the monarchy with an official church to hinder—what must it be now! When the news of the separation of Church and State, or religious liberty, reached Natal, the people went in procession with music and fireworks, to the governor's house and saluted him. Is it not time that some one should answer God's call, when a resident not connected with, nor even personally known by, the missionaries, has to add her appeal to that of the people and the missionaries?

As to health of the place let me quote

Mrs. Marshall's words without comment: "If there had been any opportunities of education I would have remained there, as it is a most healthful place. I never employed a doctor or needed any medicine the entire three years we were there."

The way is open and the harvest is white—where are the reapers, who will go?

POSTAGE TO BRAZIL.

Persons sending letters to missionaries should be careful to prepay the postage fully. The rate is 5c. the half ounce or fraction of half ounce. If it is only a very little overweight it entails the payment of 15 cents extra postage. The rate on foreign letters in Brazil is 10c. for each rate, and under the laws of the "postal union" they are allowed to charge double for the unpaid rates. The P. O. authorities construe this to mean not only double the unpaid rate, but the balance on the paid rate to bring it up to Brazilian rate. The reasoning is not quite clear. In practice it amounts to paying 15c. on any letter that is never so little more than a half ounce. Letters frequently come with only two 2c. stamps. These cost 16c. extra postage.

ON THE AMAZON.

Rev. Marcus E. Carver, a Methodist missionary, occupies a position on the advance guard far removed from other workers, in Manaos, capital of the State of Amazonas. During the two years that he has been laboring there, he has collected a congregation of about 50 persons, and has a Sunday school of 17 members.

Brazilian Missions

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Terms, 25 cents per annum, payable in advance. Outside the United States and Canada, 37 cents, or 18 pence.

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