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Rev. Dr. D. C. Rankin, Secretary of the Foreign Mission Committee of the Southern Presbyterian Church, kindly writes as follows concerning some new and old missionaries of that church. His letter is written from Nashville, Tenn., October 7th: "Please pardon my delay in answering your letter, for I feel deeply interested in your magazine, and it gives me pleasure at any time to help you in any way that I can by furnishing items concerning our work in Brazil. On the "Vigilancia," the 23rd of September, the Rev. D. C. Armstrong and wife, and Miss Eliza M. Reed were passengers, going out for the first time to join our mission in Campinas. Mr. Armstrong graduated at Union Theological Seminary, Hampden Sydney, Va., last May, and is a promising young man of fine ability. A few weeks before sailing he married Miss Taylor, of Charleston, S. C., a young lady of excellent character. Miss Reed is from Pleasant Hill, Mo., and has had several years' experience teaching in the Deaf and Dumb Asylum in Missouri. She, too, is a superior woman, and is to be associated with Miss Kemper in the Campinas school. As you may know, the Rev. W. C. Porter was married in August to Miss Kate I. Hall,

and returned in the same month to Pernambuco. Dr. Smith was in New York ready to sail on the "Vigilancia," when suddenly arrested in his preparations by a telegram from me announcing the death of his brother, then living in this city. This sad event rendered necessary a postponement of his departure for sometime. Dr. Smith is now in Nashville winding up the affairs of his brother's children; their father and mother being now both deceased. Dr. Smith's family are at present in Philadelphia."

THE SYNOD OF BRAZIL met in São Paulo in September. The most important action of which we have a report is the decision to found a theological seminary under control of the Synod at Campinas. We do not know the reason which led to this location—probably a compromise of the claims of different places. It is to be hoped that the liability of Campinas to the scourge of yellow fever, as evidenced by the epidemics of 1889 and 1890, will not prove an insuperable obstacle to the enterprise.

Rev. J. R. Smith, D. D., Rev. Mr. Porter and Rev. Eduardo Pereira were elected professors. We learn that Rev. Mr. Pereira has declined the appointment.

THE INDIANS OF BRAZIL.

In two of the recent missionary periodicals the number of Indians in Brazil is given at 500,000, on the authority of the Bureau of the American Republics. We do not know what sources of information are accessible to the Bureau, but believe that even a cursory examination of the subject will convince any one that the figures which have been frequently given in these columns—a round million—is a very low estimate. Our authority, General J. V. Couto de Magalhaes, who was successively president of Matto Grosso, Goyaz and Para, and who during the war was military as well as civil governor, and had under his control large numbers of the so-called "tame" and the half wild Indians through whom he opened communication with the wholly wild tribes in the mountains beyond. After the war he spent several years studying the Indian question, penetrating into the region of the wild tribes and living among them.

His *O Selvagem*—The Savage—gives the only authoritative account we have of the language and habits of the interior tribes. He made the trip down the Araguay to Para and made a most interesting report, which was republished last year. He is undoubtedly the best living authority on the Indians of Brazil, and he said to the writer that the lowest estimate for all the pure Indians was 1,000,000—and this was making a large allowance for the border Indians. When we look at the vastness of the unexplored regions and consider that they have been for centuries in undisturbed possession of the native Americans under conditions exceptionally favorable to life we wonder at the smallness of General Magalhaes' estimate. It has been stated by reliable writers that there

are not more than four of the twenty States of the Republic entirely free from wild Indians. Those which are free are the smallest of the group and have their share of *tame* Indians and Mesticos.

The great and populous State of S. Paulo, with its net-work of railways, has all that vast tract bounded by the *Parapanema*, the *Tiete*, the *Rio Grande* and the *Parana*, still in possession of the wild Indians, who have driven back the exploring parties during the past year within two days journey of the railway termini. The wicked poisoning of a whole village of *Guato's*, of nearly 3,000 souls, by the infamous Voaquim Bueno, three years ago, occurred within the State of S. Paulo. If a village of 3,000 souls can be found in the *Campos*, easily accessible to the whites, what may we not reasonably judge the population to be beyond the *Agudos* on the second plateau, as yet unexplored?

In the great State of Matto Grosso, 11 degrees of latitude by 15 of longitude, the headwaters of the Arinos, Juruena, S. Manoel and Jamaré are held by the Indians. The mountains and rivers are named for tribes that inhabit and hold them. The great *Sertão* of Goyaz and the headwaters of the *Tocantins* are still held by the *Chavantes*. In the great and populous State of Minas there are vast stretches of country, north and south, still held by Indians. All along her great rivers from the headwaters to the mouths of the Jequitinhonha, S. Francisco, Paranaíba tribes of wild and half wild Indians are found. The 800 miles between Bahia and Rio de Janeiro, in and on either side of the *Serra dos Aymores* are held in large part by the fierce *Aymores*—one of the few great coast tribes still remaining.

In Rio Grande do Sul along the whole course of the *Paraguay* and its tributaries, *Aritas* and *Ybicuy*, the In-

dians are still in possession. In St. Catharina the entire western end between the *Uruguay* and the *Ignassu* the Indians still "hold the fort." In Parana, on the Tibagy and Paranapema, explorers have been recently driven back by large bands of Indians. All the vast country west of Guarapuava is peopled by only Indians.

In Ceara we still find the *Ibiapabas* and the *Camoacums*. Piahy, with an area of 301,797 square kilometres, is virtually an undiscovered country, the same may be said of the interior of *Maranhao*.

What shall we say of the vast world of land and water known as the Valley of the Amazon? The State of Alto Amazonas is only little explored. Along its borders where it touches English Guyana, Venezuela and Equador, and Peru, there are very few whites. The great rivers of the north bank flow from an unknown country. The Negro, the Branco, the Japara, from far Equador are only partially explored, but wherever a white man travels, whether in forest or plain—and there are vast stretches of open country—the land teems with life. On the other side of the Solimoes, as it is called above the Rio Negro, we have the Purus, the mighty Madeira, the Jarua, the Tapajoz, the Jatahy, and a host of others. It was known that the upper waters of the comparatively insignificant Xingu was peopled by Indians of the fierce predatory type, but in this region of great rivers no one knew anything of the lower Xingu. Two German scientists attempted the exploration of the river under a strong escort and discovered a peaceable tribe of agricultural Indians living in houses and still in the stone age, numbering several thousands.

In Para, that great country lying north of the Amazon to the divide between

French and Dutch Guyana, down to the very sea coast is as much in undisturbed possession of the Indians as it was before the discovery of America. No one has been able to pass the *serra* of Tumucuraque from either side because of the Indians. Three-fifths of Brazil is practically unexplored, and we can only judge approximately of the size of the distant tribes by a knowledge of those accessible and by reports brought in by occasional captives taken along the border. We have then the "catechised" Indians of the Jesuit church establishments. The so-called tame Indians of the military establishments all along the frontier, the half wild Indians in villages or *aldeamentos*, who work for the whites part of the year, and those engaged in the rubber getting districts form a very large class. There are many found on all the chief rivers who drift in and out of contact with the whites. They monopolize the work on the rivers and just beyond the lines of white settlement. They stand in great fear of the wild Indians, the *Bravios*. Last year hundreds of these half tame savages were driven from their village just beyond *Campos Novos* by rumors of a raid of wild ones from beyond the *Agudos*. Besides these elements, there is hardly a village on the miles of coast where remnants of the coast tribes may not be found. It is certain that these classes accessible to the census taker would amount by themselves to more than half a million.

By THE RECENT action of the mission it was decided to locate Mr. Finlay in Sergipe, Mr. Perkins in Bahia and Mr. Kyle in the eastern end of the State of Rio de Janeiro—probably at Campos. Mr. Landes with his immense field and rapidly growing work is still left alone.

THE AMERICAN SCHOOLS AT SAO PAULO.

The Schools of the Presbyterian Mission at Sao Paulo, Brazil, are generally known as the "American Schools." The history of their foundation and growth extends over a period of twenty-one years. The first missionaries of the Presbyterian Board landed in Brazil in 1860: they were soon convinced that the question of education would enter largely into their plans. Every avenue to knowledge was held by the State-Church, and the Jesuits had control of all the institutions of learning. Private schools were subject to priestly inspection, and any teaching, not strictly in accordance with the tenets of Rome, was prohibited under severe penalties. Protestantism was fiercely opposed by state, church and people. Men who dared to preach the Gospel publicly, risked their lives. The great mass of the people was, and still is, plunged in dense ignorance and superstition (84 per cent. of illiteracy). It was clear to those early Missionaries that, in Brazil, any plan of work which did not include schools, would be a failure. Education must be provided for the children of the church they came to establish, and steps must be taken to train native teachers and preachers.

During the first ten years of the mission, organized school work was out of the question, the teaching was exclusively individual and limited to a few young men in training for the ministry. In 1870 a small school was opened in the basement of the Missionary's residence at Sao Paulo, and a Brazilian lady who had espoused Protestantism was placed in charge. A few children were recruited with difficulty. The opposition was great; discouragements and drawbacks numerous. Catholic parents would not permit their children to attend. Still,

in spite of every obstacle, the little school grew. A few years later a girls' boarding school was opened in the family of another Missionary. Still later a lot was purchased, a small house built for a boys' boarding school, and a day-school opened where boys and girls were taught together. This was the beginning of co-education in Brazil. The opposition to this new idea was strong, as it was not only contrary to the practices of the Roman Church, but was also at variance with every tradition of society. The training of young men for the ministry had, up to this time, been done by individual missionaries. It was now determined to establish a training-school at Sao Paulo for both teachers and preachers, and make it the centre of the educational work of the mission. It would serve no purpose here to go into the details of the struggles of the School during these years of small beginnings, nor is it important that the exact dates of the different changes be given, nor the names of the faithful men and women who worked out the hard problem. Progress was slow but steady. The work was necessarily imperfect and in many ways unsatisfactory. It was a long season of breaking ground and seed-sowing. The burden of direction fell upon ministers whose legitimate work of preaching the Gospel taxed their strength to the utmost. Almost the entire expense fell upon the mission, and was a heavy burden. In 1885, after 15 years of patient work, the visible result was: a building for the girls' boarding school, accommodating thirty boarders, and a day-school containing two large school-rooms and three small recitation rooms; four native teachers and an enrollment of one hundred and thirty eight pupils of all ages, from three to twenty, and both sexes. This number included twenty-

five children in the Kindergarten, established and supported by the late Miss Phoebe Thomas, of Wilkes-Barre, with her private funds. There was an orphan school at Rio Claro, and several small parochial schools in other parts of the San Paulo field. Co-education was a success. It would be difficult to estimate the invisible results, upon society of the faithful teaching in this School during these fifteen years. Boys and girls had been sought out, educated and returned to their places in society, who, but for this School would have remained cramped and crushed by ignorance and poverty.

Under the influence of Protestantism, or at any rate, coincident with the growth of Presbyterian School and Churches in Brazil, new and more liberal educational laws were enacted. Influences were at work in society which in the near future were to abolish slavery, overthrow monarchy, set up a government of the people and separate Church from State.

The influences of Protestantism upon the thinking classes was seen in the fact that wherever a nucleus of a Presbyterian Church or one of our schools was found there was also found a Republican club. Society was evidently on the verge of a great crisis. Whether peace or war no man could tell.

By its very organization and form of government, no less than by the truth it taught, the Presbyterian Church had unwittingly become one of the exponents of Republicanism. It was a critical period in its life; new and brave responsibilities pressed upon it so that not a man could be spared from the pulpit for school work. In this emergency the Mission felt that a man must be found with knowledge of the people and experience in teaching, to take charge of the educational work. Things were moving rapidly and there was no time to break in a new man

nor to try experiments. The schools needed to be reorganized upon a plan that would embrace a wider field of Christian education, not exclusively for the Presbyterian Church, but for as many of the people as would accept it. A man was found and the work of reorganization begun in 1886. A normal department was immediately organized. A new four-roomed schoolhouse was built without extra expense to the Mission. The boys' boarding-school, a kilometre distant from the girls' school, had just been completed and was now occupied. A manual training-school was opened, also without expense to the Mission, and important changes were made in the old buildings. A systematic course of study was organized to meet the needs of graded school work and a series of text books commenced. The Bible was placed in the list of regular text books and a bolder stand than ever was taken in religious matters. Parents and the public at large were made to understand that the school was uncompromisingly Protestant. That its foundations were fixed in the principles of Biblical Christianity, and that it would be held up to the work at all hazards. Every energy was trained in the direction of good honest work regardless of patronage.

The aim of the management was to cultivate an elevated spirit of earnest, positive, yet broad, practical Christianity, to counteract as far as possible the pernicious tendencies of the Jesuitical teachings, to stimulate independent thought and *develop* rather than *fill* the mind. The standard set was the highest type of Christian manhood and womanhood, with no thought of popularity or numbers, but with an abiding faith in the great principles which underlie Protestant education.

Society was going adrift into all forms

of unbelief. In turning away from Rome many had turned away from all religion, and it became necessary to throw the religious element of our plan of education into bold relief. We desired to show that by raising the moral and religious tone of the school, we necessarily raised the standard of all the work done in it. It was feared by conservative friends that the stand was too bold and that too much was being attempted; but the times were ripe and the uncompromising, outspoken policy worked well. The School grew rapidly and soon pupils were turned away for lack of room. The work prospered and God's blessing was visible upon it in all directions. Mission funds were no longer needed, the School became far more than self-supporting; teachers were trained and branch schools were opened. At the end of 1890 the visible results were: A boys' boarding school, a girls' boarding school and a day school with thirteen rooms for teaching purposes—a normal department with four rooms, all full to overflowing—an enrollment of four hundred and forty-seven pupils in all grades from Kindergarten to High School. Eighteen primary schools in different parts of the field with an efficient corps of native teachers, and a self-supporting manual training school. The other results are, that we are leading public thought in all matters of education simply because we are *doing* good work. Our Schools are visited by Committees from distant States and our plan of work copied. Our text books are adopted by other schools as fast as we can make them.

We are pledged to a system of common schools for the communities where there are Presbyterian Churches—(There are at least from 2,000 to 3,000 Presbyterian children without schools). The

work crowding upon the Mission in its preparatory schools, its normal and manual training schools will tax its energies and means to the utmost. It seems clear to us that we ought not only to provide common school education for the children of our people, which is the legitimate limit of mission work, but we ought also to provide higher education for such of the pupils prepared in these common schools as are desirous of continuing their studies, and here is where the college comes in. The higher education must be provided outside of the Mission.

WORK IN RIO GRANDE DO SUL.

BY REV. E. VANORDEN.

An article by my friend Mr. Menezes in the July number of this paper needs a few corrections and a few additions.

I went to Rio Grande with my wife and three children in 1877, not "to do business and also to preach the Gospel," but simply to preach the Gospel, leaving it to the great Treasurer in heaven to supply our wants. I opened a depository of Bibles, religious books and tracts, keeping for sale a few articles of stationery to attract the people. This developed into a regular business and has kept our family of eight children for the space of ten years.

During that time I have published the following books and tracts in Portuguese:

- 1,500 copies Gladstone, Decrees of the Vatican.
- 4,500 Laveleye, Future of Catholic Nations.
- 7,000 picture books for children.
- 500 Modern Materialism.
- 3,000 Lavaleye, President Garfield.
- 1,000 Bonar, The Lord's Supper.
- 1,500 Philosophy of the Plan of Salvation.

1,500 The Virgin Mary according to the New Testament.

500 Pressense. The Society of Jesus.

1,000 General Gordon.

35,000 copies of a bi-monthly paper, *O Pregador Christao.*

24,000 Children's Tracts.

80,500 copies of books, tracts and papers in all.

We have sold during the same period five thousand dollars worth of Scriptures and other religious reading.

During the ten years I have preached every Sunday, except perhaps seven or eight. I established also on the same plan of self-support an outpost in the flourishing city of Bagé.

The Rev. George W. Chamberlain in a letter appended to a pamphlet which I published in 1877, a copy of which I mail you, wrote to me as follows:

"I feel sure that the providence of God which led you, ten years ago, to begin a work in this region of Brazil, where the God of Abraham, Isaac and Jacob has blessed your labor, was in this way promoting the coming of the 'Kingdom of Righteousness, peace and joy in the Holy Ghost.'

"It is morally certain that at no time during the past ten years would the mission of the Presbyterian Church in Brazil have felt able financially to extend its work to this Province.

"We yesterday (*Lord's Day*) had the pleasure of organizing the Church of which you have been the angel or messenger, for the past ten years, with thirty-nine members, some of whom by their own confession have been called out of darkness as great as reigns in the heart of Africa. This alone is a sufficient handwriting to encourage you to 'hold fast that which thou hast, that no one take thy crown.' But there is more to follow.

"Thank God this church in Bagé has also a 'little power' in the persons of the Italian member of this church, and the English, Swiss and American members of Evangelical churches who were revived by His Word, and are resolved

to consider one another, to provoke unto love and good works."

We had a Sunday-school of seventy children, thirty-one of whom belonged to members of the church.

Ill health forbade me to remain longer in the city of Rio Grande do Sul, which is not a seaport of 1,500 inhabitants but of 15,000. It is the key especially to the southern part of the State embracing the flourishing cities of Pelotas, Bagé and Jaguarão, a ilha dos Marinheiros and the Villa de S. Jose on the other side of the canal opposite the city of Rio Grande, and is certainly a convenient point of departure to these places, much more so than Porto Alegre, the State's capital, which commands the northern part.

But Mr. Menezes had full authority from the mission to settle wherever he wished, and if he did not choose Porto Alegre, it was his own fault, for at that time our Episcopal friends had not occupied that part of the field.

I received a letter from these brethren last year requesting me to hand the work over to them—the Presbytery having appointed me to go to Rio Grande and take charge of the work again, which, however, I was unable to do.

I handed the letter to the missionaries, and recommended that their request be granted for the following reasons:

1. The mission has no proper man to take charge of that field, considering the extent of their work in other parts.

2. Brother Menezes suffers from chronic dyspepsia, and cannot remain long in the same place. Last year he was away six months, and has never been able to visit the city of Bagé.

3. Our Episcopal friends are willing to take hold of the work energetically,

and hence I shall feel very thankful if the work to which we have given the best ten years of our life be continued.

During these years that work has not cost a cent to the Board of Missions, the people contributed heartily to the running expenses and benevolent objects, and the pastor did the work out of duty and love, printing books as Paul made tents, in order not to be a charge to his brethren.

That these ten years have not been in vain, even if the work should stop today, is plain from the fact, that this independent mission, through the gracious redeeming love of Israel's Messiah, has now three young men preparing for the ministry.

1. Henrique Vogel, whom Dr. Lane declared to be one of the best and most promising scholars he ever had in his school.

2. Francisco Latuf, a deacon of the church, an Italian, one of the five whom I instructed in my place of business two evenings in the week, and whom the teachers in the New Academy pronounce one of their most attentive and conscientious young men.

3. Alfred Vanorden, our oldest son, who has to prove through the grace of God what is in him.

To these I may add the following:

4. Luigi Memoli, who took charge of the work in Bage, and who, being obliged to return to Italy, is doing there the work of an evangelist, making his living by tailoring.

5. Our own two daughters are in the Deaconess' Institution *Au bon Pasteur* in Strasburg, preparing themselves to do service in the Lord's vineyard, expecting to teach the new Brazilian generation.

6. Elsa Krischke, the granddaughter of an American Consul, whose mother accepted the Saviour when I preached the Lord Jesus in the dining room of our house in Rio Grande on a Good Friday evening. This girl is in the American school in São Paulo also preparing herself to be a teacher.

As the result thus of an independent effort which would have cost a mission board some three thousand dollars a year in salaries, house rent, traveling expenses and current expenses, we have a church of 39 members and 35 children, three promising young men preparing for the ministry, three girls to be teachers, one tailor evangelist, five thousand dollars worth of religious matter sold beside what was given, and 80,500 copies of books, pamphlets and papers published.

I believe in mission board's work. I do not less believe in independent work. The Lord has many ways and means at his command, and in this service there is room for all. In this providence we are now in the city of São Paulo once more, self-supporting and at work. Of this I may have something to say in a future letter.

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