

# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 5.—*Old Series.*——MAY.——VOL. III. No. 5.—*New Series.*

## I.—LITERATURE OF MISSIONS.

### JAPAN: REVIEW OF THE YEAR 1889.

BY GEORGE WM. KNOX, D.D., TOKYO, JAPAN.

The events of the year 1889 have been of high importance. No year since 1867, the year of the restoration, has shown such rapid changes, or been so full of surprises. The hidden forces of popular feeling have manifested themselves with unexpected violence, and the warmest friends of Japan are, for the moment, uncertain of the future.

Nature has been in sympathy with society. Nowhere is nature more luxuriantly beautiful, and nowhere are its forces more ready to display their overwhelming powers. It has been a year of earthquakes, typhoons, terrific rains, bursting rivers and engulfing waves. The calm and beauty that attract every beholder contrast sharply with the elemental fury, and one never knows when the pent up forces may explode. The relatively low estimate placed upon human life in the East and West has been clearly illustrated. The flood at Johnstown horrified two continents, and was the occasion for a manifestation of sympathy and benevolence almost unparalleled. The disasters in Japan have exceeded the horrors of Johnstown, and have been thought worthy of an occasional telegram and newspaper paragraph. Here in Japan, funds have been collected for the distressed, but they can have met but the merest fraction of the terrible need. Months after the disasters, we are still without exact and complete details of the losses of life and property, and the great newspapers of the capital make but passing reference to the calamity, in their reviews of the year.

*The New Constitution.*—In its opening, the year was bright with promise. On the 11th of February, the new Constitution of the empire was promulgated amid the rejoicings of the nation. The Constitution promises liberty of religion, of the press, of speech, of public assembly and of petition. It makes a man's house his castle, to be invaded only with due forms of law. It carefully preserves the rights and liberties of the subject. It guards the independence of the judiciary. It transforms the emperor into a constitutional monarch with limited and well defined powers. It establishes an Imperial Diet, that shall assemble first in 1890. Thus Japan peacefully ac-

out, though not in adequate numbers, and it was usually a part of their instructions to teach the Indians and slaves, as well as minister to the colonists, but the double duty required far more ability and zeal than usually they possessed. Their services to their own countrymen were lacking in evangelical fervor, the natives were despised and neglected. They were men usually requiring supervision and discipline, and this they had not. They were not amicable as Congregationalists and Presbyterians were to their congregations and fellow ministers. The instances were numerous in which they were at strife with the governors and councils of the colonies. Nor was there any ecclesiastical authority near enough and sufficiently strong to enforce duty and discipline. It was not until 1787 that any colonial bishop was appointed. The clergy equally in America, Africa and Asia were under the distant authority of the Bishop of London, and the consequences of such a remote supervision may be imagined.

Through these causes and the want of such co-operation and continuous effort as missionary societies now give, less was accomplished than might have been. Even noble workers, such as Eliot, Brainerd, and the Dutch and Moravian missionaries, were either afraid or indifferent respecting the value of a native ministry, and when they were personally successful, the work languished when their presence was withdrawn. The true missionary sentiment was of slow growth, and so were the methods by which it was to become effective. The end of the 17th century inaugurated a distinct advance in both sentiment and methods, but it was 100 years more before there was another marked advance, and now, after almost another century, we seem to be on the eve of a yet nobler, freer, and more extended development of missionary energy and power.

*(Continued in our next.)*

## PERSONAL OBSERVATIONS IN BRAZIL.

BY CHARLES E. KNOX, D.D., BLOOMFIELD, N. J.

We went to Brazil—Dr. J. Aspinwall Hodge and myself—at a critical time. We were spectators in the Chamber of Deputies when a public act took place significant of the rapid progress of free opinion. Within fifteen months from that day the Republic was proclaimed. It was the day before the Independence Day of the nation, in 1888, the celebration of which was a formal and tame affair. The Emperor, revered for his character, was already recognized, by the leaders, as having passed into an incurable decline. The Princess Royal was known to be under the guidance of the Jesuits. It was intimated that the Emperor might abdicate. Abdication or death would at once determine the end of the empire, and a declaration of principles in favor of large civil and religious liberty.

Our errand was to the missions of the Presbyterian Church. We

were commissioners from our own General Assembly to the organization of a Synod in Brazil—the foundation of a National Presbyterian Church, by the union of the Northern and Southern Presbyterians in that country. We made rapid progress along the coast, looked in upon Para, Maranhao, Pernambuco, Bahia, Rio de Janeiro and Santos, saw the missionaries of our own and of other churches, and gathered on our steamer a goodly company of our own missionaries on the way to the council at Jerusalem. We mounted the Serra, from Santos to the heights of Sao Paulo, visited the church and schools in that important centre, and returned with another company of inland missionaries by the Dom Pedro railroad, over the high table-land, past the thimble-shaped ant hills and the picturesque coffee orchards, through a half-score of pretty winding valleys, a score of mountain tunnels and a score of mountain zig-zags, down to the capital city again. We saw not a little of Bishop Granberry of the Southern Methodist Church, and his missionaries and fine school property at Rio, and gathered information in respect to the missions of Bishop Taylor and of the Baptists. In a swift circuit, we were thirty-three days in close contact, on steamer and railroad, in church and home, with the mission work of the land, and returned with greatly enlarged conceptions of missionary possibilities in Brazil.

1. First of all, we were greatly surprised at the condition of civil affairs. The Liberty of Worship Bill, removing restrictions on Protestants, had passed the Senate in Brazil before we left New York. Our inquiries at every port were whether the "stone" on the Bill in the Chamber of Deputies would be rolled off. The Jesuits were arrayed against it; the missionaries had little hope of its speedy passage; and we learned, on reaching Rio, that a petition signed by 14,000 women against its passage had been presented to the Chamber.

At the Chamber of Deputies we were informed by a member who had been prominent in the passage of the Emancipation Act, that the Government was that day on the edge of a ministerial crisis, and that the bill would be declared "urgent" the next day, September 6th. The information which we had received prepared us for a forward movement, but not for the scene which we witnessed. The missionaries had said that republican sentiments were extending in the South—openly and aggressively advocated. The American editor of the *Rio News* (English) had told us of the same growth of opinion. The ex-President of Sao Paulo province—since President of the province at the time of the overthrow of the empire—a leading liberal, in answer to our question, "Will the Liberal party go on?" had replied, "It will, or the empire will go off." "The Emperor is greatly afraid of the Jesuits. The Princess will protect the Jesuits, and then reaction." "Some of the Liberals are opposed to publishing our princi-

ples, but I maintain free discussion is the first principle of our party." In answer to other questions he had said: "There is no such thing as a libel in Brazil. At a meeting of 3,000 people the other day, it was said, 'This Princess is a fanatic, a lunatic, and not honest,' which is not true." "The bill for liberty of worship is certain to pass in the end, even if the Liberals do not come into power." "I am not a republican; republicanism is growing too fast."

At Rio, Bocayuba, then editor of *O Paiz* (The Nation), perhaps the best Portuguese pen in Brazil, and now Secretary of State in the Provisional Republic, had said to us, on the evening after we had come from the Chamber: "The Indemnity Bill, which came near bringing on the crisis to-day, was a party trick to embarrass the ministry." "Not only will liberty of worship be granted, but disestablishment is in the programme of the republicans—not of the radicals." "The growth of republicanism is genuine. The ex-slave owners have come into the movement in a momentary passion, but they are not going back. They will be educated to the party."

Nabuco, one of the foremost men in the Chamber, had said to us that day: "Cotegipe, the leader of the opposition, did not wish to take the responsibility of bringing forward the declaration of the want of confidence. The crisis did not take place." "I am a monarchist. Ultramontanism cannot stand. The Princess is an Ultramontanist. That is not to be said, because she could not stand." "The petition of the 14,000 women is of no influence. The Bishop of Para has written a letter, able and logical from his point of view, but it is vague, etc. You will probably find the bill declared *urgent* at the opening of the session to-morrow." But the scene the next day gave us a different and more important spectacle.

The chamber itself was a square room, with curved lines of seats, a platform four steps high, a long, high table and dais, behind which were the President and two assistants or secretaries on each side of him. A broad curtain in green, the national color, hung from the edge of the table to the floor, and a green-plaited tapestry sloped from back of the President, over his head, mounted with a gold coat of arms. Three little tables stood on the floor in front of the President's table; and, endwise to the three, two smaller tables stood between the three and the delegates' seats. The seats had a rail in front, which opened at each seat and made for each member a desk. A public gallery was on each side. Facing the President or the members were six private galleries, which could be screened by green curtains. Senhor Nabuco had placed us in one of these private boxes. The President directed the votes and action by three electric bells of different tone; one large one over the clock across the chamber, opposite his seat, and one small bell on each side of the clock—and not as the president of the senate chamber, who rung, by the handle, a large

(silver?) dinner bell, when he called the senate to vote, with all the action and dignity of an old-time landlord of a country inn.

We were in our gallery about half an hour after the session began. When we entered, the whole Chamber was in commotion. Senhor Maciel was speaking in quick, decisive accents, as we supposed, for liberty of worship. Ninety members were present, six or eight of them priests: six or seven bronze, the rest white. Four or five were standing, alert for action. The Portuguese was soft and musical; the action of the speakers, in posture and gesture, quick and graceful; the sentences short and pointed; the whole body intent, excited, but wholly self-possessed. Opposite us, in a private gallery, were Pastor and Mrs. Kyle and their little daughter; Pastor Smith of Pernambuco, and others from the Presbyteries. Both public galleries were packed: Bishop Granberry and Missionary Tillie squeezed into one corner of one of them—the reporters in their gallery underneath.

It soon proved that a newly elected deputy—well-known as a zealous advocate of a republic—had just arrived from the province of Minas Geraes, and had entered to take his seat. On the President requiring him to take the oath, he refused. The oath involved the support of the monarchy and of the Roman Catholic Church, neither of which he would swear to maintain. The President requested him to retire, while the matter *was considered!* On this matter of admission, Maciel was speaking, the chamber crying, “Appoiado! Appoiado!” (Approved!) High, excited talk and retort bristled everywhere. A priest, replying from his seat in the interest of the Church, was answered that this was “not a theological question.” Monso, a young man, with florid complexion, a moustache and side whiskers, followed Maciel. Cries of approval and disapproval rose into clamor. Monso’s voice grew hoarse, the clamor at times drowning his words.

Gomez de Castro, a dignified and influential member from Maranhao, took the floor. He declared in favor of the fullest freedom. He said: “You all know that when I took the oath, I took it *pro forma*.” “If a Republican maintains that the monarchy has lost its reason for existence, he has just as good a right to a seat here as any one else.” “I am just as far from threatening any one, as I am from being threatened.” “The delegate, once elected, he has a right to his seat, oath or no oath.” He spoke with dignity and force, as a strong man with matured convictions, whose character and opinions bore weight. He impressed the Chamber. Maciel challenged the President to put it to vote, if he should choose, and to see how many of the Chamber were Roman Catholic. Sentences and little speeches flew from side to side. The priests sat still or shot not more than an arrow. At length, Pembo, a grey-beard and bald forehead, made a motion that the subject be referred to the Committee on Rules (“Appoiado!”), and that

the Chamber take a recess for the committee to frame a minute. ("Appoiado! Appoiado!")

Nabuco came up to our gallery and explained the situation, so that the tangle of clamor and of Portuguese was made straight to us. Maciel's motion was, that "no member's political or religious opinions shall decide his seat." Nearly all the members, the President and secretaries had gone out. Two groups were talking on the floor, and five or six members were remaining in their seats.

After a half hour, the President returned, struck the electric bells, the members came in, and the chairman of the committee appeared at the side of the President. The chairman proposed, amidst silence, the following remarkable minute for consideration: "Every deputy elected to this Chamber, shall, on taking his seat, be required to take the oath to the government and to the established religion, *except in case of conscience!*" ("Appoiado! Appoiado!") This astonishing report was then made the first order of the day, on the next business day. The next day was Independence Day, the following day a saint's day, the next day Sunday, so that the order could not be reached before Monday. On Saturday we sailed for home, but we learned afterwards that the minute was approved, and the advocate of a republic was received into the Chamber of the Monarchy without an oath of allegiance. We accepted the act as foretoking what the same act in our own House of Representatives would foretoken—that a Chamber which not only does not require fidelity to its government, but receives those who advocate the overthrow of the Constitution, is ripe for revolution. The republic was only waiting the fit occasion to assert its existence.

We went straight from the chamber with the missionaries, for a sail in the harbor, under the eyes of the Sugar Loaf and the Hunch Back, to Fort Villegaguon, where the Huguenots first landed, and where civil and religious liberty were first overthrown; and the same evening we were present at the organization of the Synod of Brazil.

2. The next thing which impressed us was the loss of power in the Roman Catholic Church. Here was a church founded more than a half century before the Pilgrims set sail from Delft Haven, or the London Colony had landed at Jamestown. Here was a land where the old civilization followed Columbus sooner than it did in North America—a land whose ports and provinces and towns and rivers and churches are inscribed with the names of the saints of the Bible, and the saints of Rome, and where every device of the Popes and of the Jesuit propaganda have had the fullest opportunity for development. Here was a land swept clean by decisive stroke from French Huguenots and Dutch Protestants, and in whose oldest monastery Luther and Calvin are still, dragged, in fresco, at the chariot wheels of the Pope and the Virgin. An empire of fertile and wealthy

territory lies in the heart of a mighty continent. The rivers and the mountains inspire the sentiment of the sublime. Tropical exuberance and tropical productiveness invite the enterprise and the ambition of man. Countless forests of trees exude a peculiar sap, drop peculiar nuts, which serve the comfort and pleasure of civilized nations. A shrub in fit soil and climate, capable of endless multiplication, produces a peculiar berry which supplies their home-table with wholesome beverage. Wealth in fine-veined woods, and in pure metals, minister to the luxuries of mankind. And yet the country has made slow progress. The Indians and the negroes have hardly felt the touch of an elevating power. The Portuguese have not maintained a high level of intelligence or of virtue, among the masses. The Church, whose seat is in classic Rome, and which professes to draw its life from the Divine source, has had no spiritual magnetism to draw the people's hearts upwards from the sordid and the sensual. Her edifices have, in many places, gone to decay; her priests have become notoriously corrupt; the mental force of social and political leaders has broken from her lax virtue and depleted authority; the civil power is ready to break from an institution which has betrayed her opportunity and her mission; and the people are filled with deep desire to know some better religion.

The Roman Catholic Church in Brazil has forfeited her place in the historical development of the nation. To all appearance, the national authorities have accepted the forfeiture. It is becoming more and more evident that she has also forfeited her power with the people, for they are quite ready to listen to the preaching of a pure gospel.

The central cause of this loss of confidence is the character of the priesthood. The priests have not simply betrayed their office: they have betrayed it in the most shameless manner, and they have perpetuated and diffused the shame. A stranger can hardly give an honest description of these Christian leaders without seeming to transgress propriety. The people know the priests to be dissolute. They know them to be deceptive, and a growing popular intelligence discerns more and more the shallowness and frivolity of the deception. Three forms of representation depict the base character of the clergy—the representation of Protestant missionaries, of travelers, and of their leaders.

While it is notorious among the people that the priests live in concubinage, the fact can not always be proved. On our voyage, a missionary told us that his acquaintance with a priest led to calls upon him, then to an acceptance of an invitation to remain to tea. On entering the dining-room, he was introduced to the lady of the house, in this form: "Our Church does not permit us to marry, but this is my housekeeper." By common consent, the missionaries declared this.

to be representative of the priestly life—a virtual denial of their professed obligation to celibacy, and an undenied violation of the higher law of chastity. Even loyalty to the essential principles of the Church is thus broken down, and only a formal and forced loyalty retained. Forty years ago Fletcher wrote what all our ministers would now endorse: “In every part of Brazil that I have visited, I have heard from the mouths of the ignorant as well as from the lips of the educated, the same sad tale; and what is worse, in many places the priests openly avow their shame.”

It is not, however, Protestant missionaries only who support the charge. The books descriptive of Brazil agree in the same representation. Wherever the traveler or the resident touches the moral character of the priesthood, it is to repeat this common testimony in one of two forms: either to cite the general dissoluteness of these leaders of the Church, or to emphasize the moral character of a bishop or of a priest who is an exception. Dr. Gardner, the naturalist, who lived in Brazil from 1836 to 1841, much of the time in the interior, says: “I say it, well considering the nature of the assertion, that the present clergy of Brazil are more debased and immoral than any other class of men.” Even Agassiz, in “A Journey to Brazil,” says: “Every friend of Brazil must wish to see its present priesthood *replaced* by a more vigorous, intelligent and laborious clergy.”

A historical testimony comes from their own leaders. There was published, in 1828, a treatise which became noted. It was entitled, “A Demonstration of the Necessity of the Abolition of Clerical Celibacy,” and was addressed to the General Assembly of Brazil. It was written by Deputy Feijo, who became soon afterwards Regent of the Empire, during the minority of Dom Pedro II. He was held in the highest esteem. After his Regency, he became Minister of State and Senator for life. He was nominated by the government to be bishop in the church, but declined the offer. He was a man of great learning and of large reading in civil and ecclesiastical law. This treatise contained such topics as these: “The Necessity of the Abolition of this Impediment to the Clerical Order;” “The Impediment to the Order is Unjust;” “The Impediment to the Order is the Source of Immorality in the Clergy;” “The Immorality of the Clergy influences, in a Special Manner, Public Immorality;” “The Law of Celibacy is Not Useful;” “The Abolition of Celibacy is the Choice of Wise Men;” “The Celibacy of the Priests is Not a Divine Institution;” “The Celibacy of the Priests is Not an Apostolical Institution.” It traces also the history of celibacy in the Church.

Citing the historical difference between the Eastern and Western Churches, it contends that the discipline of the Latin Church, exercised towards clerical celibacy, is not wise. As the result of his studies and observations, Feijo recommends a separation of the Bra-

zilian Church from the Roman Church in respect to the offence—that is, the abolition of celibacy in Brazil.

Although Feijo's beneficent recommendation was not adopted, his reasons were not answered. The reply made was such a total suppression of his treatise, that for sixty years it has been almost unknown. Recently a missionary in the interior discovered a copy of the treatise in the possession of a planter. When the missionary requested a copy of the long-lost document, the planter refused. But when he learned that it was desired for publication, he said: "Oh, if you wish it for publication, take it. It ought to be published." It came out therefore in an accurate Portuguese edition, just when we were at Rio, and has since been translated into English. It bears to its readers its own authenticity in its own pages. The prominent leaders of the Church, as high prelates or as common clergy, would in vain deny the representations of the document or the testimony of the man. Whoever may wish to read a description of the immorality of the Brazilian priesthood as it was sixty years ago, as it now is, and as it has been during these three score years, has only to read this treatise. Written by a learned man, himself a priest, in high position as a statesman, held to be more worthy of the episcopate than many others, it stands both as a historical document and as a description of the clerical succession whose reformation he vainly recommended. It is a testimony of a Brazilian leader out of its inmost life, supported by the consent of Brazilian leaders in Church and State. And to this testimony might readily be added the allusions in official messages of ministers of justice and prominent presidents, the articles of newspapers, and the unreserved expressions of public men.

Such have been the appointed religious leaders of the virtue and intelligence of that great empire. By them indolence and superstition have been commended to the people; under their direction common education has held, as its steady aim, servile, emotional obedience; under them, higher training has been pervaded with sensuous feeling, and independent minds have swung off into materialism and positivism. While the thirteen colonies of North America, beginning at a later date, and on a more sterile soil, developed into systems of government and education which are producing a profound impression on the whole world, the United States of Brazil must begin its moral history anew. While Protestant North America maintains a high standard of virtue and of spiritual life, the vast empire of the southern continent drowsily clings to a semi-pagan morality, and is unable to read in the New Testament the law of its peace and joy. The difference between the two continents is not wholly a difference in temperature, in physical configuration, nor in Latin and Teutonic blood.

*(Concluded in our next.)*

THE  
**MISSIONARY REVIEW OF THE WORLD.**

VOL. XIII. No. 6.—*Old Series.*——JUNE.——VOL. III. No. 6.—*New Series.*

I.—LITERATURE OF MISSIONS.  
THE MISSION TOUR OF BRITAIN—No. IV.

BY ARTHUR T. PIERSON, D.D.

*Edinburgh, Scotland, March, 1890.*

DEAR DOCTOR SHERWOOD—Apelles' familiar maxim has been constantly before me in this mission tour of Britain: "*Nulla dies sine linea.*" By the time this letter falls under the eyes of our readers, this six months of daily labor will have closed, and on May 31 it is our expectation to sail for America. The aim has been to let no day pass without a new "line" of definite effort for the cause.

Being now nearly at the end of the work, as mapped out for the British Isles, it may be well to record some impressions made by the experiences of four months in England and Scotland. Everywhere the welcome has been most cordial and the co-operation most generous and complete, recalling what Paul said of the Galatians, that they received him "as an angel of God, even as Christ Jesus." Everywhere the assemblies have been large, attentive, responsive, sympathetic. Invitations pour in upon the committee from every quarter, which it is impossible to provide for, and which indicate abundance of opportunity were time only at my disposal.

1. It is quite noticeable, first of all, that here, as in America, *evangelical belief and evangelistic zeal are inseparably wedded.* In proportion to the spread of doubt as to the realities and verities of the Christian religion, is the reign of indifference as to missionary enterprise, or at least, of practical apathy. A firm faith in the Word of God and the person of Christ; clear views of sin and salvation, of law and penalty, and of atoning love and grace, seem to be vitally connected with earnestness and enterprise in world-wide evangelism. Nothing has impressed me more than this, that wherever I have found any man or woman absorbed and engrossed in missions, *invariably* further acquaintance has revealed that there was also hearty acceptance, without question, of the grand truths of Christianity; so that I have come, almost unconsciously, to accept intelligent missionary enthusiasm as a safe gauge of soundness in the faith.

It is to be feared that the so-called "higher criticism" is making

## PERSONAL OBSERVATIONS IN BRAZIL.

BY CHARLES E. KNOX, D.D., BLOOMFIELD, N. J.

*(Concluded from page 348, May number.)*

3. We were much impressed with the *personnel* of our missionary force, and with the missionary's opportunity. The men and women in the service, the churches and stations, the centres of missionary power, all inspired us. The Southern Methodist Church was under strong guidance in the person of Bishop Granberry, and his missionaries seemed able and zealous men, intelligent and devoted women. They were strengthening efficient centres at Rio and Piracicaba. Frequent visits from their bishop, who returned with us on the steamer, and who left his daughter as a teacher at Rio, gave them all courage and animation. An earnest preacher and teacher was prosecuting a mission under Bishop Taylor's self-supporting plan, in Para. The Baptists, who had come late, had made a beginning in Rio and Pernambuco, although still without a church edifice. Maranhao, Pernambuco, Bahia, Rio, Sao Paulo, Campinas, all Brazilian centres, were occupied as centres of our own missions. The Southern men and the Northern men from our own church were men of ability, strong in character, prudent in action, harmonious in purpose, versatile in pastoral and evangelistic service. The native ministry and elders, so far as we could judge, were men of excellent qualities of mind and of heart, and foretold a large body of worthy preachers and rulers.

The evangelistic work opened everywhere and greatly outran the missionary force. In any new place the traveling preacher could have a congregation on a half-day's notice. With common prudence and loving endurance of the priest's opposition, and with perhaps a little cool courage under a shower of stones, he could in a short time establish a permanent congregation. Two missionaries, one a Bible society agent, joined our steamer at Pernambuco, who had come 1200 miles down the San Francisco river. They had started from the farthest interior station in the south, inland from Sao Paulo and Campinas, crossed from the head-waters which flow to Buenos Ayres, to the head-waters of the San Francisco, and canoed to its mouth. Through two of the larger provinces, Minas Geraes and Bahia, a full thousand miles northward on high land parallel to the coast, then on the borders of the smaller provinces of Pernambuco, Alagoas and Sergipe, eastward to the coast, they followed the stream second only to the Amazon. Everywhere they had met with kindly reception. The Bibles distributed may be expected to repeat the work of Dr. Kidder's Bibles distributed in 1839, developing into inquiring souls and into groups of inquirers ready for the future missionary; but the long journey revealed the universal plaint of the desolate heart, ready now to turn its cry of need to a song of joy at the message of love.

In the Sao Paulo region the excellent evangelistic service of Mr. Chamberlain and of others has developed a vast region ready for the detail work of a large missionary force. At one place was a school, whose origin was from a Bible in a Masonic lodge, purchased as a sacred book on which to take oaths. The planter whose curiosity led him to read it, vowed to furnish a building whenever any one would come preaching the doctrines of that book. After the preaching he established the school, and then vowed that as soon as a white teacher would come to take charge of the school, he would put an endowment in his will. The last steamer of this present year brings the news from the college-bred lady teacher who has just located there, that the endowment is already in his will. At another place was a saintly member of a church, himself at one time full of hatred, who was converted by another whose heart and life had been full of ugly violence a few years before. At another place, where our Philadelphia engine stopped, was a flourishing church, where twenty years before Mr. Chamberlain and his assistant were stoned for explaining to the people the gospel of St. Mark. In rural plantations, in hamlets, in villages, in larger towns, notwithstanding the priests' protestations, the people will listen to the pure and loving story. An ebullition of emotional hostility may send off hot steam, but the prudent missionary stands one side, and soon the same emotion pushes the piston of a well-ordered life. The sub-stations and preaching places with one accord, in fourteen out of the sixteen sea-coast provinces, give the same testimony to the accessibility of the people.

One hundred new men, our missionaries said, could be at once profitably employed, as soon as they could learn the language, and another hundred could follow them at once.

The subject of lay colonies of Christians, in default of clerical missionaries, was discussed in our missionary company on the steamer. Most of the missionaries considered such colonies desirable, if practicable, and most of them thought something of the kind practicable under careful conditions. The oldest missionary, whose judgment was entitled to special weight, did not consider colonization from the United States practicable, and would not like to encourage it. "The United States people," he said, "do not colonize—they emigrate—they will not remain together." General Magalhães, who had personally explored the Amazon, said, at Sao Paulo, in answer to the question—Would colonies on the Amazon, from the United States, be practicable? "It would not do to bring people whose condition of life is too far above the conditions on the Amazon. The colonists must be of a class something like the conditions there—common laborers—not too cultivated." As the country becomes developed and rises in intelligence and in civilizing institutions, such colonies will undoubtedly succeed, and it may be that colonies, like the colonies

from the Southern States, if founded on Christian principles, may help to develop the civilization and Christianization of the country. The Southern colony on the Amazon went to pieces. The Southern colony at Santa Barbara, in the more favorable conditions of Sao Paulo province, through many changes remains the same substantial unit, and has Presbyterian and Methodist churches. If such a colony founded on disaffection arising out of our civil war and on worldly ambitions has maintained its life for a quarter of a century, a Christian colony, founded on nobler motives, might wield a powerful influence under the new Republic.

4. The native and immigrant population impressed us as presenting certain characteristics which are specially hopeful. Three aspects are full of interest. In the first place, the Portuguese and the Brazilian are an amiable people. They are not intense and vindictive, like the Spanish. They are affectionate among themselves and hospitable to strangers. They may be aroused to sharp encounter, but their prevailing mood is placid. The history of their former revolutions shows this, and the present bloodless revolution exhibits the same trait. Religious animosity, therefore, inspired by selfish priests, is not likely to be persistive, as under the Spanish type of character. Never was there a better opportunity to introduce the high principles of Christianity, than among a people who have a strong social nature, who have ardent desires for a pure religious love, whose confidence in their false religious teachers has been broken, and whose present revolution points them towards civil and religious liberty.

In the second place, the color line is unknown. Prejudice in a race caste does not exist. The ebony black, the Corinthian bronze, the Indian copper, the Caucassian white, and all the shades, statures, features, dress and manners of all these classes, sit side by side in the congregation and mix in common society. Grades of social distinction do not depend on color. Our brethren from our Southern States said to us again and again: "We have no difficulty here in respect to the color line." "The old idea at home does not disturb us here." "We hardly know ourselves in the changed condition." This condition of the Brazilian community arises out of the long intermixture of blood, the consequent impracticability of applying any *race* distinction, and the continued adjustment of social relations and customs to such a historic fact.

In the third place, the immigrant population has already become a powerful factor in the nation. The German people in the extreme South, especially in Rio Grande de Sul, have been recognized as a possible foundation for a separate republic. They occupy districts, and towns and cities. In Sao Paulo, also, their numbers are increasing. "We have a contract to bring in ten thousand families from Wurtemberg," said General Magalhães to us. "The German emigra

tion to us has been resisted in Germany, but the obstacle is now removed." The Italian constitutes the principal immigrant for multiplication of "arms." They were not regarded formerly as making good citizens, but recently a better class from the farms of Italy has come. They do a large amount of work and consume little food. The Portuguese immigrants, principally from the Canary and Azores Islands, are less numerous. They are chiefly in the cities.

The great demand of the Empire has been for "arms," or, as we say, for "hands," to develop the acres, to open the mineral depths, to lay the railroads and build the mills. National laws and provincial laws have therefore offered a premium for the introduction of labor. The province of Sao Paulo has been the most enterprising. Large buildings were pointed out to us in the city of Sao Paulo, built for the temporary accommodation of these multitudes in transit. "We are bringing five thousand a month into this province," said General Magalhães. "We have a contract by the province for this purpose." "More immigrants have come into the country since October last (about eleven months) than during the preceding history of the Empire."

By far the greater part of all this immigration is Roman Catholic. But from the old life of Europe they are coming into a new condition which is in rapid transit towards free ideas and private judgment. Met with a pure gospel in their own tongue, they may be converted to Christ and made a mighty force in the Christianization of that imperial nation.

5. We were very greatly impressed with the opportunities for Christian education. We heard the clamor of children in high voice, as we passed the common schools of the towns. In Pernambuco, our company found its way into a girls' school-house at the edge of the city. The voices were in full concert—the pitch was high—the action *forte*, the chorus without solo or duet. About fifty little girls and two little boys filled the room. Behind the desk sat a young lady of twenty-six or twenty-eight. Her face was bronze, her eyes black, her jet black hair went down her back in a braid. With happy features, abounding spirits, a ready affability and overflowing pleasure in her work, she went freely on in the guidance of the school. She called up a girl to read. While hearing and correcting her, she gave attention to another, who came with an example in arithmetic; and then to another who came with her sewing, and sent another still for the tin scissors-and-tape box. When the little bronzes and blacks of all shades grew quiet from looking at their visitors, her vigorous and cheery voice shot out the word "*study*," and off they all started in loud chorus again. We were reminded of what we had read of Mohammedan schools. The course of instruction was reading, writing, arithmetic, Christian doctrine (a Catholic shrine was in the corner) and sewing. One or two little ones recited in simple geo-

metrical "form." They all seemed delighted with their cheery teacher. The same mode of education we saw in a school for boys of older age in Maranhao. From our Protestant Church school in Rio, we learned that the national habit was to train the memory, but that the child was instantly lost if the teacher put his question outside the page of the text-book. Memory, obedience, emotion—these were to be cultivated among the people as a foundation for a blind church life. We were never more impressed with the value of a healthy logic in popular and in high education—to teach the child, the family, the community, the nation, to think for itself, and to exercise a private judgment in civil and in religious life.

There are professional schools of high character in leading centres, law schools with large attendance in Sao Paulo and Pernambuco, medical schools in Bahia and Rio, a theological school with small attendance in each of the twelve dioceses. For these high institutions there are private and Governmental preparatory schools. And the "collegio," which is either a private school or an ordinary high school, is to be seen here and there in every city. There is, however, no university nor college of high degree in all Brazil. A few of the leading statesmen were educated in former years at the University of Coimbra, in Portugal, or in other European universities. A few of the young men now go abroad. A bright young man on our steamer was receiving his education in the Polytechnic Institute at Worcester, Mass., where others of his nation had been. A polytechnic institution on the plains of Ypiranga, just outside Sao Paulo, is expected to grow out of its incipiency, if it escapes political complications. One considerable institution in the interior is founded on the doctrines of Augustus Compe. Independent of the missionary school and of pulpit instruction, the common people of the towns have the meagre education of the Catholic church, and the reflective mind tends towards materialism.

In several places Protestant schools had been begun. In four places they already assumed significant character. Under the Southern Methodists in Rio and in Pericacaba; under the Southern Presbyterians in Campinas; under the Northern Presbyterians in Sao Paulo. The Methodist school property at Rio is on a noble site, commanding the city and the harbor. The school was in its early beginnings, the prosperous school at Pericacaba having been established some years, but we expect to see at the capital an institution of wide influence as an outgrowth at no distant day. The Campinas school had attained a high order of excellence and had gathered numbers and older students in spite of the rival Compe institution in the same town. The Sao Paulo school was, however, the leading missionary institution. Beginning as a little school for the missionaries' children, it had grown into a system of Kindergarten—Pri-

mary, Intermediate and Grammar departments—with a class for instruction in teaching and an advanced class ready for collegiate or theological education. There were 244 pupils present in the main hall on the day we were there. The number has since increased to about 400, the accessions again outgrowing the walls. The buildings adjoining the church should be at once assigned to one or two departments, and new apartments sought elsewhere for the other classes. The young men's dormitory, on the edge of the town, was an attractive building of yellow brick, one story in height, with dwelling-rooms for the Director. It stands on an elevated site, overlooking the city, and has ample grounds for a future college. The teaching force, composed chiefly of intelligent ladies, Southern and Northern, under the excellent guidance of Dr. H. M. Lane, was of high order. In our company we brought to them a New England teacher to take charge of a normal class of teachers.

Education had here advanced up to the line of the college system. The Sao Paulo school was ready at that time to present seven or eight, and the Campinas school five or six students for a freshman class, as soon as a curriculum and the first professors could be provided. The opportunity is ripe for the completion of the educational system. Superior Protestant education would at once command wide attention. Its high morality would appeal to the deepest desires of parents who have fared ill under the Romish training. This highest complement of the system should be at once expressed in a college which should develop into a genuine university.

Roman Catholic education is unequal to the crisis. It is insufficient for the mind and morals of the masses. So long as the leading minds of the nation are under Catholic education, the people will not rise to high moral and religious convictions. The alliance of Protestant principles with professional education will at once give external and internal support to true Christian life. The State needs Protestant principles in its conception and administration. Such an education is the speediest way to produce the ministry which Brazil needs. The existence of a body of learned men at such a high institution is a constant educational force through all grades of political and domestic society and through all ranks of instructors.

Teachers of an elevated common school system, educated Christian fathers and mothers, communities which shall demand a higher popular education for both *girls* and boys, leading Protestant minds in common society, in common commercial and in common agricultural life, educated church officers, native ministers to fill the countless opportunities, Christian men in the professions, leaders in the State Chambers in the new chambers of the Nation—these are within the speedy reach of such an institution. Next to the proclamation of the gospel—this is for Brazil the all-important thing. An opportunity for so broad a work, so world-wide an influence, is seldom presented to the Protestant Church.