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ART. I.—*Sketches of Residence and Travels in Brazil, embracing historical and geographical notices of the Empire and its several provinces.* By Daniel P. Kidder. In two volumes—with illustrations. Philadelphia: Sorin & Ball. London: Wiley & Putnam. 1845. 2 vols. post 8vo.

WHILE we show great avidity for information concerning regions in the old world, we are often ignorant of countries in our own hemisphere. How few of our readers could, on examination, give any intelligent view of the great empire of Brazil! We can answer for ourselves, that the work now on our table has communicated as much that is new and awakening, as any similar volumes we ever opened. Hitherto our sources have been few and imperfect: this is the first work exclusively on Brazil, which has proceeded from the American press. Even the English volumes on the subject are not recent; nor is there any one, the writer of which personally visited more than two or three of the eighteen provinces. Southey's quartos are very much confined to great libraries, and seldom perused; and the continuation by Armitage is still less known.

The very works to which we should naturally turn for information are full of errors. Mr. Kidder has shown this in regard to two of these; and we follow his strictures. In McCulloch's Universal Gazetteer, the blunders are such

as the following: Three Provinces are enumerated, which have no existence in the empire, to wit, Rio Negro, Minas Novas, and Fernando: two are omitted, which actually exist, to wit, Santa Catharina and Rio Grande do Sul. "All its principal rivers," we are gravely told, "are on the coast. Its harbours are among the finest in the world, and are connected with the interior by numerous large rivers, most of which are navigable for a considerable way inland." Whereas, though the harbours of Rio de Janeiro and Bahia deserve this commendation, neither of them is connected with the interior by any great navigable river; nor is the coast intersected by any such river, except the Amazon. The same authority mentions the fanatical Sebastianists, as one of the *chief* religious sects at Rio: they have been nowhere numerous in the present century. The converted Indians, according to McCulloch, amount to three hundred thousand; a sum thirty times as great as any intelligent Brazilian would name. The independent Indians are set down at one hundred and fifty thousand; whereas, according to the safer information of our author, there is at least this number in the single province of Pará.

Nor do we arrive at more authentic statements, in the sumptuous and truly valuable narrative of the United States Exploring Expedition. San Salvador is there said to be "better known as Rio de Janeiro." San Salvador is six hundred miles from Rio, being the old name of Bahia. In the same notices of Brazil, the orthography of not less than six names of provinces is incorrect.

Yet this ignorance, and these errors, relate to a country, with which our commercial relations are extensive and intimate. During twenty-one years, the importations from Brazil have increased, from the value of \$605,126 to \$5,948,814 per annum; and our exports from \$1,381,760 to \$2,601,502.

Brazil is not a country which we should any longer allow ourselves to overlook. Let us be reminded, that it embraces nearly half of all South America, covering an area equal to six-sevenths of Europe, and larger than that of the United States with all our territories. Its vegetable wealth is enormous. "Embracing the whole latitude of the southern torrid, and ten degrees of the southern temperate zone, and stretching its longitude from Cape St. Augustine, the easternmost point of the continent, across the

mountains of its own interior to the very feet of the Andes, its soil and its climate offer an asylum to almost every valuable plant." Its scenery is magnificent, its climate is salubrious, and it is exempt from the earthquakes of Chili and Peru.

These physical attractions of Brazil have led to most of the researches which have hitherto been made known to the public. The only considerable portion of the coast which has been subjected to scientific investigations is that which was traversed by Prince Maximilian. The names of Eschowege, Rodriguez, Ferreira, Spix, Martius, Natterer, St. Hilaire, and Von Langsdorff, as Mr. Kidder truly remarks, are familiar to science. A high value is set on the works of St. Hilaire, who became well acquainted with the interior. Natterer, a German, spent seven years in Brazil. Spix and Martius were sent out by the King of Bavaria: they passed from Rio through S. Paulo, Minas Geraes, and Goyaz, to the city of Maranham; thence by sea to Pará; thence up the Amazon to the limit of the empire. They made numerous lateral excursions on the rivers, returning to embark at Pará. The Baron Von Langsdorff, at the head of a numerous body of Russian savans, proceeded from Rio through S. Paulo and Matto Grosso: at the sources of the Madeira they divided their forces, and after wide surveys met again at Pará. But Langsdorff returned to Europe in a state of mental alienation; and the invaluable stores of the commissioners are still inedited. M. Riedel, one of the number, has remained at Rio, where he pursues his inquiries: he is supposed to be better acquainted with the Brazilian Flora than any other person living. It is to be hoped that the day will come, when Christian enterprise shall penetrate regions which even the hardy naturalist has left unexplored.

In a religious aspect, Brazil is not less interesting. Mr. Kidder is probably the only Protestant minister who ever preached on the waters of the mighty Amazon; and yet as he testifies, there is no Popish country in the world, more open to the gospel and the word of God. The work before us abounds in most encouraging proofs of this, as connected with the personal labours of the benevolent and enterprising author. The popery of the empire is almost effete. On few subjects, says Mr. Kidder, do Brazilian writers of all classes, express themselves with greater unanimity of opinion, than respecting the state of religion in

the country: people and ecclesiastics, officers of state, men of business and politicians, all agree in representing the condition and prospects of religion as low and unpromising. Monasticism is wearing out. The secular priests are on the decrease. Churches are going to ruin. Parishes, in great numbers, are lying vacant from year to year. Ecclesiastics are turning to worldly employments.

Signs are not wanting, of liberal views among the higher church functionaries. As a remarkable instance, we may mention the ex-regent Diogo Antonio Feijo; whose work on Celibacy has been translated by Mr. Kidder. He is described, by our author, who enjoyed an acquaintance with him, as a man of marked character. He was originally an ecclesiastic. On the establishment of an independent government, Feijo became a leading member of the House of Deputies. In this capacity he proposed, that the law enjoining clerical celibacy should be repealed; and this was received with great favour by both priests and the people. Notwithstanding the opposition which was called forth, he was successively appointed minister of state, regent of the empire, and senator for life; and was moreover elected by the imperial government bishop of Mariana. Feijo died in 1843. Such examples indicate a readiness to exchange popery for some other system of opinions; but it becomes us, as Christians, to see to it, that it be not exchanged for impiety and atheism. The oscillation from Romanism to infidelity is neither unnatural nor uncommon, as we are taught by the history of France. The literature of Brazil takes its tone from the French. Many Portuguese literati are at Paris. French books are in demand in South America, so that at Rio, a large proportion of the books are from Paris. The works of Voltaire, Rousseau, and especially Volney, are circulated in great numbers. As we associate religion in Brazil with the name of the Jesuits, it is proper to read what our author says concerning this once powerful order.

“The Jesuits were the only men who ever made systematic and zealous exertions for their improvement. They entered this field when their prosperity was at its meridian, and they found it sufficiently ample for their most enlarged ambition. Notwithstanding the extravagance of their fables, and the more than doubtful policy which they generally found it convenient to employ, yet they practised many real virtues; and when we compare their character with that of the other rival orders, and behold them repeatedly mobbed and persecuted on account of their opposition to vice and cruelty, we cannot withhold from them a degree of respect.

“For about two hundred years from the first establishment of their order in Brazil, they laboured zealously and with varied success in every part of the country, from the thickets of the Upper Amazon to the plains of Piratininga. They were repeatedly expelled from some of the cities and provinces, but they as often recovered favour and returned. Finally, the great effort made for their overthrow succeeded. No person had a more powerful agency in that movement than the Marquis of Pombal, the prime minister of Portugal, and nowhere were the decrees against the Jesuits executed with more rigour and even cruelty than in Brazil, under his instructions. Not only were all their possessions confiscated and the members of the order banished, but they were seized in person, and thrown into prison without ceremony or mercy. Finally, not less than four hundred and eighty of them were simultaneously transported from different ports along the coast. They were crowded into the holds of vessels, like negroes into a slave-ship. Those who succumbed to these hardships were neither allowed the common alleviations of sickness, nor, what they more desired, the sacrament in the hour of death. Those who survived the passage were immured in the dungeons of Portugal, from which many of them never emerged.”

It was altogether with a missionary object that Mr. Kidder visited Brazil. On landing at Rio de Janeiro, he was associated with the Rev. Mr. Spaulding, who was already engaged in a very interesting day-school, and in other Christian enterprises. He conducted divine service every Lord's Day, in a commodious room, preaching chiefly to English and American hearers, besides labouring for the seamen, and distributing bibles and tracts. More than half of the first volume is taken up with Rio de Janeiro; and every sentence in the narrative is interesting and valuable.

After some months' residence, the missionaries made a Christmas excursion to some of the towns and villages on the ample bay of Rio, and to some of its numerous islands. In January, 1839, Mr. Kidder went to Santos the chief port of the province of San Paulo, south-west of the capital. The remainder of the volume is occupied with an instructive and graphic view of this important province; which, so far as is known, had never received the visit of a Protestant clergyman.

The next excursion of the missionary traveller was along the northern coast of Brazil; and it was undertaken at a most favourable epoch, when the Brazilian Steam Packet Company had just been organized, under the patronage of the imperial government. Its boats, built in England, were named after the principal ports at which they were to touch, in the following order, from south to north, viz: the St. Sebastian, the Bahiana, the Pernambucana, the Maran-

hense, and the Paraense. The distance between Rio and Bahia is about eight hundred miles. There is no large city or flourishing port on the coast; nor is there a single direct or beaten road through the interior; and the only author who has ever traversed this region by land, is the Prince Maximilian, of Neuwied, between 1815 and 1818. The description of Bahia is worthy of special notice. To one approaching, the promontory, on which the city stands, seems to arise out of the ocean. The eye is presently struck with an outline of domes and towers. Soon the Antonio convent, the Victoria church, and the walls of the English cemetery, become visible. The landing is effected near the arsenal, from which the traveller enters the lower town.

“This lower town is not calculated to make a favourable impression upon the stranger. The buildings are old, although generally of a cheerful exterior. The street is very narrow, uneven and wretchedly paved. Besides, the gutter passes directly through the middle, rendering it unavoidably filthy. At the same time it is crowded with pedlers and carriers of every description. You here learn one peculiarity of the city of Bahia. Owing to the irregularities of its surface, and the steepness of the ascent which separates the upper town from the lower, it does not admit of the use of wheel carriages. Not even a cart or truck is to be seen, for the purpose of removing burdens from one place to another. Whatever requires change of place in all the commerce and ordinary business of this sea-port, and it is second in size and importance to hut one other in South America, must pass on the heads and shoulders of men. Burdens are here more frequently carried upon the shoulders, since the principal exports of the city being sugar in cases, and cotton in bales, it is impossible that they should be borne on the head like hags of coffee.

“Immense numbers of tall, athletic negroes, are seen moving in pairs or gangs of four, six, or eight, with their loads suspended between them on heavy poles. Numbers more of their fellows are seen setting upon their poles, braiding straw, or lying about the alleys and corners of the streets, asleep, reminding one of black-snakes coiled up in the sunshine. The sleepers generally have some sentinel ready to call them when they are wanted for business, and at the given signal they rouse up like the elephant to his burden. Like the coffee-carriers of Rio, they often sing and shout as they go, but their gait is necessarily slow and measured, resembling a dead march rather than the double-quick step of their Fluminensian colleagues. Another class of negroes are devoted to carrying passengers in a species of sedan chair, called cadeiras.

“It is indeed a toilsome, and often a dangerous task, for white persons to ascend on foot the bluffs on which stands the *cidade alta*, particularly when the powerful rays of the sun are pouring, without mitigation, upon their heads. No omnibus or cah, or even *sege*, can

be found to do him service. Suited to this state of things, he finds near every corner or place of public resort, a long row of curtained cadeiras, the bearers of which, with hat in hand, crowd around him with all the eagerness, though not with the impudence, of carriage-drivers in New York, saying, '*Quer cadeira, Senhor?*' 'Will you have a chair, sir?' When he has made his selection and seated himself to his liking, the bearers elevate their load and march along, apparently as much pleased with the opportunity of carrying a passenger, as he is with the chance of being carried. To keep a cadeira or two, and negroes to bear them, is as necessary for a family in Bahia, as the keeping of carriages and horses elsewhere. The livery of the carriers, and the expensiveness of the curtaining and ornaments of the cadeira, indicate the rank and style which the family maintains.

"Some of the streets, between the upper and lower towns, wind by a zig-zag course along ravines; others slant across an almost perpendicular bluff, to avoid, as much as possible, its steepness. Nor is the surface level, when you have ascended to the summit. Not even Rome can boast of so many hills as are here clustered together, forming the site of Bahia. Its extent between its extreme limits, Rio Vermelho and Montserate, is about six miles. The city is nowhere wide, and for the most part is composed of only one or two principal streets. The direction of these, changes with the various curves and angles necessary to preserve the summit of the promontory. Frequent openings, between the houses built along the summit, exhibit the most picturesque views of the bay on the one hand and of the country on the other. The aspect of the city is antique. Great sums have been expended in the construction of its pavements, but more with a view to preserve the streets from injury by rains, than to furnish roads for any kind of carriages. Here and there may be seen an ancient fountain of stone-work, placed in a valley of greater or less depth, to serve as a rendezvous for some stream that trickles down the hill above; but there is nowhere any important aqueduct."

The historical sketch of Bahia, or St. Salvador, from its discovery by Americus Vesputius, in 1503, to the present time, is brief but satisfactory. We refer the reader to several points of singular interest; such as the gipsy settlement, in 1718; and the slave-trade, of which Bahia has been a favourite emporium.

"The offensive ideas now associated with that traffic, among all enlightened nations, are strangely in contrast with the semblance of philanthropy, under which it was originally carried on. It is true, that interest was the first thing looked at then as well as now. The country was in need of cultivation, and the planters were in need of laborers. But then their condition was in no way so pitiable as that of thousands of poor negroes in Africa, who had been captured in the wars of different tribes against one another, and who might be tortured and sacrificed if they were not redeemed. What a worthy enterprise, then, to send vessels to *ransom* those poor pagan captives,

and bring them where they could be Christianized by baptism, and at the same time lend a helping hand to those who had been so kind as to purchase them out of heathen bondage, and bring them to a Christian country! Expressive of such ideas, the bland title by which the buying and selling of human beings was known, during the seventeenth and eighteenth centuries, was the *commerce for the ransom of slaves*.

"A dispatch from D. Joseph, king of Portugal, to the viceroy of Brazil, in the year 1756, lies before me, from which it appears, that he had received representations from the Camara of Bahia, together with various cultivators of sugar and tobacco in the province, informing him of a monopoly that had sprung up in the business of ransoming slaves; whereupon the august monarch, with that royal and paternal solicitude which had inclined him, repeatedly, to regulate this most important branch of the commerce of his vassals, decreed, by and with the advice of the ultra-marine counsel,

"1. 'That this commerce should thenceforward be free to every one, not only in the ports before resorted to, but in all the ports of Africa, both within and beyond the Cape of Good Hope.

"2. 'But that, in order to avoid the evil of having too large vessels employed, and a bad selection of provisions, the boards of inspection in Bahia, Pernambuco, and Parahiba, should examine, with all care, the cargo and provisions of each ship fitted out, seeing that these were suitable, and that the vessels were light, not carrying at most more than three thousand rolls of tobacco, in order that they might enter any port, and accomplish a *good ransom* at moderate prices.

"3. 'That the commander of the fort of Ajuda, on the coast, should prevent as much as possible the congregation of a number of vessels in any one port, and allow but one vessel to buy slaves at a time.'

"These regulations, ostensibly planned to mitigate the cruelty and evils of the traffic, had the effect to increase both an hundred fold. From that day to this, Bahia has been a great mart for the slave-trade."

Mr. Kidder made a second visit to Bahia on his return from the north. According to his description, it is one of the most beautiful cities in the world. The public promenade is on the boldest of its heights, looking on one side to the bay and on the other to the ocean, and surpassing in airiness the Battery of New York.

"What can be more beautiful than those extended and curving lines of whitened buildings—the one upon the heights, the other upon the water's edge—every where separated by a broad, rich belt of green, itself here and there dotted with houses. Nowhere does the uniformity of whitened walls and red-tiled roofs show to finer advantage, in contrast with the luxuriant vegetation that surrounds them. In fact, there are few cities that can present a single view of more imposing beauty than does Bahia, to a person beholding it from a suitable distance on the water. Even Rio de Janeiro can hardly be cited for such a comparison. That city excels in the endless va-



riety of its beautiful suburbs ; yet I should be at a loss to point out one which, in all respects, equals that part of Bahia known as the Victoria hill. In Rio, one section competes with another, and each offers some ground of preference ; but in Bahia, the superiorities seem all to be united in one section, leaving the foreigner no room for doubt or discussion respecting the best quarter for locating his residence. On the Victoria hill may be found the finest gardens that Bahia affords, the most enchanting walks, and the most ample shade. Here too are the best houses, the best air, the best water, and the best society. The walls of two ancient and extensive forts, also add very much to the romance and historical interest of the place. In fine, he who looks for any one spot that combines more of external beauty than does that to which I refer, will roam long and widely over the face of the earth. Yet it was here that Henry Martyn, who incidentally touched at this port on his passage to India, forty years ago, sighed and sung—

“ O'er the gloomy hills of darkness,  
Sit my soul, be still and gaze.”

“ That the moral aspect of the place has since undergone any manifest change, is not to be presumed, since no causes have been at work that contemplated such a change. Facts will soon appear calculated to illustrate this subject, and to give point to the remark of Martyn: ‘ Crosses there are in abundance, but when shall the DOCTRINES of the cross be held up?’ ”

From Bahia, our author proceeded northward, in the same steamer. He was next brought along the River S. Francesco and the small province of Sergipe. Alagoas is the adjoining province, on the north, in which a landing was made at Maceió, after about forty hours from Bahia. This harbour is beautiful even beyond the beauty of Brazilian ports. The semicircular beach sweeps inward, covered with sand of snowy whiteness ; and a little back stands the line of white houses, embowered here and there in groves of majestic Coqueiros, whose fruit, cluster amidst branching leaves like jewels among the plumes of a coronet. Upon a hill-side, still further inland, appears the little city.

Pernambuco was the next city, in going northward, at which our author landed : it is but a short distance from Olinda, which is more conspicuous on the maps, and which was for two centuries the capital of the province. Of this higher city, Pernambuco is the port. It is often denominated Recife—from the reef—and is the third city in the empire.

“ Olinda, seen from this distance, must attract the attention and admiration of every one. Of this city, set upon a hill, one is at a loss whether to admire most the whitened houses and massive tem-

ples, or the luxuriant foliage interspersed amongst them, and in which those edifices on the hill-side seem to be partially buried. From this point a line of highlands sweeps inward with a tolerably regular arc, terminating at Cape St. Augustine, and forming a semi-lunar reconcave, analagous to that of Bahia. The entire summit of these highlands is crowned with green forests and foliage. Indeed, from the outermost range of vision to the very precincts of the city, throughout the extended plain, circumscribed by five-sixths of the imagined arc, scarcely an opening appears to the eye, although in fact the country overlooked is populous and cultivated. Numbers of buildings also, within the suburbs of the city, are overtowered, and wholly or partially hid by the lofty palms, mangueiras, cajueiros, and other trees. The interval between Recife and Olinda is in striking contrast to this appearance. It is a perfectly barren bank of sand, a narrow beach, upon one side of which the ocean breaks, while on the other side, only a few rods distant and nearly parallel, runs a branch of the Beberibe river."

After a residence of some weeks in Pernambuco, including excursions into the surrounding country, Mr. Kidder resolved to visit Itamaracá, a remarkable island on the northern coast of the province. The islanders are mostly watermen, and many of them are employed in the fisheries; an easy, simple hearted race, who seem to have won the kind regards of our author in a peculiar manner. Another excursion from Pernambuco was made to Parahiba; and as there was something singular in the mode of transit, we must let the traveller speak for himself; only regretting that we are unable to reproduce his striking print.

"A voyage at sea upon a *jangada* is not an incident of every day's occurrence, at least with North Americans. Nor is it easy to convey in words a perfect idea of the simple and singular structure by which the savages of Brazil were accustomed to traverse the waters of their coast hundreds of years ago. Although in constant use since the period of discovery, the *jangada* has preserved its aboriginal form and style of construction, and even in this age of improvement is not likely to undergo any change for the better. Properly speaking, it is merely a raft, composed of unhewn logs of a peculiarly light wood, called *pau de jangada*. Trunks of trees are selected, about six inches in diameter, as nearly straight and uniform as possible. These are stripped of bark, sharpened at each end so as to cut the water, and then fastened to each other by three rows of transverse pins. The number of logs used is generally six, although I have seen them composed of three, four, seven, and even twenty logs. These latter are used as lighters for unloading vessels, and are nearly square in form, while the sailing *jangada* is rectangular, and generally about five feet in width by sixteen or twenty in length.

"When about to embark from Itamaracá, I found it as necessary to secure a good *jangada*, as it would be in New York to select a choice berth for a passage to Liverpool. The *Paquete do Norte* was re-

commended to me as one of the finest craft owned on the island. When I negotiated for its use, it stood high and dry upon the beach before the house of its proprietor, ready for examination. It was of good size, and appeared to have seen no little service. It was cumbered with no appurtenances in the way of masts, sails, or rigging. There stood the form of bleached logs, having no fixtures upon them save a socket for the mast, and a seat for the steersman. Two straight sticks, about five feet high, stood in the exterior log on either side, within reach of the steersman's seat, designed for the suspension of his water gourd and bag of provisions.

"On its being chartered expressly for a passenger, the proprietor proceeded to fit it out in extra style, by putting a *girau* upon it. This term *girau* is entirely technical, being used to designate what in English it would be difficult to name, unless it were called a suspension cabin. Its construction was in this wise: Two strong poles were lashed one to each of the stancheons or sticks just mentioned, at the height of eighteen inches, and thence slanted forward till they rested upon the logs near the mast. Across these were fastened boards, making a floor. Over head sticks were bent to support a cover, not dissimilar in appearance to that of a traveling wagon; thus a space was left for the passenger about three feet in height by four in width. A thick rush mat was then spread on the bottom for a bed, and another over the top as an awning, to which, in case of rain, an oilcloth could be added, so that all might be kept dry. Thus rigged, my *paquete* was ready for sea. The only additions needed for purposes of navigation were—first, a setting-pole, to push off from shore: second, a slender mast, and a three-cornered sail to catch the breeze; and third, a long, broad oar, to serve as a rudder. Its crew consisted of two men, the *proeiro* and *patrao*, or bowsman and steersman."

"I thought them very venturesome occasionally, as they would run their *jangada* directly over the long pointed stakes of the *curraes de peixe*, which often stood bare as the waves receded before us. But they so managed, as in every instance to mount the swell and ride safely over them. The liability to get afoul of these stakes is one of the greatest dangers of this navigation, especially in the night. They often stand a long way out from shore, and might not be seen until they had impaled a *jangada*, or split it in pieces. Through the care of a kind Providence, we suffered no injury from them or any other cause. I frequently reflected during the passage, that we were not exposed to a catalogue of accidents which are very formidable to vessels of greater dimensions. Our raft would not easily capsize or go to the bottom; and as to springing aleak, there was the same chance for the water to run out as to run in. The danger, however, of falling off or being washed overboard was not so small. And since we could look directly through the bottom of our buoyant bark into the depths beneath, we could not say that there was even a plank between us and death."

We might fill some pages with a recital of Mr. Kidder's survey of the country into which he penetrated, from Pernambuco; but we must hasten with him, again by

steam, on his northward cruise. Leaving the province of Parahiba behind, they skirted along that of Rio Grande do Norte. Our readers will bear in mind the peculiar contour of the southern continent; remembering that it bulges out very boldly into the Atlantic; and that on doubling Cape St. Roque, the voyager, turning westward, finds himself rapidly approaching the third degree of south latitude. The next port was Ceará, S. lat.  $3^{\circ} 42' 58''$ , and W. long.  $38^{\circ} 34'$ . The heights near the city mark the termination of the great Serra do Mar, a mountain-chain already familiar to the traveller, in S. Paulo, sometimes inland and sometimes near the ocean, and stretching through at least twenty degrees of latitude. The province of Ceara, which looks out across the Equator, towards the North Atlantic, is large and prolific. The great mass of the people live as they list. Thousands in the interior have never seen bread: but watermelons, of great size and excellence, may be bought at the rate of twenty cents a hundred. There are multitudes of Indians, in a state of barbarism. Passing the province of Piahy, which is between Ceara and Maranh, Mr. Kidder approached the capital of the latter—S. Luis de Maranh. It is said to be better built than any city in Brazil. This river and bay were discovered in 1500, by Pinzon, one of the companions of Columbus. Our plan forbids us to offer even a sketch of the history of the province, which is worthy of perusal; and this remark applies to every one of the localities already mentioned. We can call to mind no book of travels, in which the historical portions are more wisely interspersed, so as to satisfy reasonable curiosity and yet avoid tedious annals.

The river Amazon awakens attention by its very name. In former days the voyage from Maranh to Pará, a distance of four hundred miles, used to be effected by canoes passing through the continent and coasting around not less than thirty-two bays, many of them so large that sight cannot span them, and connected by a labyrinth of waters, so that the voyage was shortened by ascending one river with the flow, crossing to another, and descending with the ebb. This circuit, of about three hundred leagues, could be accomplished in thirty days. It was, says Mr. Kidder, at that golden era, when Indian labour was plenty, and could be secured at four cents a day. Nature was amidst these wilds in her pristine loveliness. "Nothing interrupted the security of the traveller, and nothing disturbed the silence

of those sylvan retreats, save the chattering of monkeys, or the caroling of birds. The silver expanse of waters, and the magnificent foliage of tropical forests, taller than the world elsewhere contains, and so dense as almost to exclude the light of the sun, combined to impress the mind with inexpressible grandeur."

The ebb and flow of the tides in the Amazon are observed with regularity six hundred miles above the mouth, at the confluence of the river Madeira. There is much that awakens wonder, in these mighty waters. The description of Condamine, a hundred years ago, is cited :

"During three days before the new and full moons, the period of the highest tides, the sea, instead of occupying six hours to reach its flood, swells to its highest limit in one or two minutes. It might be inferred that such a phenomenon could not take place in a very tranquil manner. The noise of this terrible flood is heard five or six miles, and increases as it approaches. Presently you see a liquid promontory twelve or fifteen feet high, followed by another, and another, and sometimes by a fourth. These watery mountains spread across the whole channel, and advance with a prodigious rapidity, rending and crushing every thing in their way. Immense trees are instantly uprooted by it, and sometimes whole tracts of land are swept away."

"This phenomenon," we now use the language of Mr. Kidder, "is called, from its aboriginal name, *pororoca*, and gives character to the navigation of the Amazon, for hundreds of miles. No sailing craft can descend the river while the tide is running up. Hence both in ascending and descending, distances are measured by tides. For instance, Pará is three tides from the ocean, and a vessel entering with the flood must lie at anchor during two ebb tides before she can reach the city."

Pará is eighty miles from the ocean, 1° 21' south of the equator.

"The traveller, on entering Pará, is struck with the peculiar appearance of the people. The regularly descended Portuguese and Africans do not, indeed, differ from their brethren in other parts, but they are comparatively few here, while the Indian race predominates. The aboriginals of Brazil may here be seen both in pure blood, and in every possible degree of intermixture with both blacks and whites. They occupy every station in society, and may be seen as the merchant, the tradesman, the sailor, the soldier, the priest and the slave. In the last named condition they excited most my attention and sympathy. The thought of slavery is always revolting to an ingenuous mind, whether it be considered as forced upon the black, the white, or the red man. But there has been a fatality connected with the enslavement of the Indians, extending both to their

captors and to themselves, which invests their servitude with peculiar horrors.

“Nearly all the revolutions that have occurred at Pará are directly or indirectly traceable to the spirit of revenge with which the bloody expeditions of the early slave-hunters are associated in the minds of the natives and mixed bloods throughout the country.”

We would gladly insert, if space were allowed, the notices of the Amazonian forests, with their gigantic parasites, and strange inhabitants—of the caoutchouc or gum-elastic—of the massaranduba, the cacao, the Brazil-nut—and especially of the cruelties practised against the aboriginal savages, who were pursued and hunted down in their vast forests like beasts of prey—and of the decaying churches of this great province: but all these will be better found, in their due connexion, in the work itself.

After very full and remarkably perspicuous accounts of the region on the coast, Mr. Kidder devotes some space to the survey of three inland provinces, Matto Grosso, Goyaz, and Minas Geraes. Villa Bella, a chief town of the first mentioned, is in a right line, one thousand miles distant from Pará, and by sea twenty-five hundred. It is nearer the centre of South America than any province, being bounded on the west by Peru and Bolivia, and on the south by Paraguay and San Paulo. Sixty-six tribes of Indians still exist in Matto Grosso. It abounds also in gold and diamonds. Goyaz is the province lying east of Matto Grosso. Both these were originally settled by gold-hunters; and the most eager avarice was satiated. For the first year, every slave commonly returned three or four ounces a-day. It lay upon the very surface of the ground. Yet the time came, when a pound of gold could scarcely buy a bushel of corn, and when, in one instance, salt was purchased for its weight in gold, and a drove of cattle was sold together at the rate of an ounce and a half of gold for a pound of flesh and bone.

Minas Geraes is the third of these inland provinces, lying east of Goyaz. Its name signifies the general or universal mines, and it contains gold, silver, copper and iron, besides precious stones. One writer has remarked with emphasis, that if there be one spot in the world which might be made to surpass all others, Minas is that favoured spot. Its climate is mild and healthful; its surface is elevated and undulating; its soil is fertile, and capable of yielding the most valuable productions; its forests abound

in choice timber, balsams, drugs and dye-woods." Full details concerning this province may be found in the writings of Mawe, Walsh and others. Here ends the outward journeying and voyaging of Mr. Kidder. From Pará he made a rapid homeward voyage to Rio de Janeiro. We gladly append an extract of some length, not more for the sake of its missionary bearing, than for the pathos of its closing incident.

"On becoming again established at Rio de Janeiro, in connection with my worthy colleague, Rev. Mr. Spaulding, our attention was specially directed to the benefit of the numerous English and American seamen visiting that port. Mr. Spaulding had maintained the Bethel service with great regularity and effect during my absence.

"Nothing could exceed the order and solemnity of the assemblies which gathered together each Sabbath morning, on the deck of some noble vessel, at whose mainmast the emblem of peace and mercy was floating in the breeze. We generally found the vessel, designated for the time being as the Bethel ship, arranged and decorated in the most tasteful manner, with seats to accommodate all who might choose to come and worship God. How delightful was it to see boatload after boatload of seamen coming alongside for this noble object; men who, but for such an opportunity, would be seeking recreation on shore, exposed to all the temptations of vice, and the snares of sin! How sublime were the sentiments inspired by such a scene, especially in such a place! The brilliant sky, the lofty mountains, and the swelling tide of the ocean, could not fail, at any time, deeply to impress the thoughtful mind; but when, surrounded by all these objects, it was our privilege also to witness, in a company of seamen, the attention of the soul fixed upon eternal things, and indicated by the heaving breast, the falling tear, and the unconcealed resolve, ours was no ordinary pleasure.

"We had the satisfaction of organizing a Seamen's Temperance Society, and finding numbers interested in its worthy objects. It was also our good fortune at that period, to have these efforts seconded by the active and efficient co-operation of an officer of the United States navy, who has since died, but who will long be remembered as a philanthropist and a Christian.\*

"Nor were our labours confined to merchant vessels, or to the Sabbath day. We were occasionally invited to preach on board American ships of war, and from time to time we took occasion to pass through the whole crowd of vessels upon the receiving anchorage, and visit one after another, to converse with those on board, and to leave behind us tracts and other mementoes of our Christian friendship. These labours were bread thrown upon the waters, for which we doubted not the promise was sure, that it should be found after many days. Various interesting circumstances also occurred on shore, by which new occasions of usefulness in the country at large were opened before us. We now had correspondents along the whole

\* Lieutenant Mooers.

coast. During my late tour I had been enabled to put in circulation many copies of the Holy Scriptures, and about sixty thousand pages of religious tracts. Besides this, I had left Scriptures for sale, and tracts for distribution, in the principal places. Thus, by the establishment of depositories in the maritime towns, where the Scriptures could be procured by persons from every part of the interior between S. Paulo and Pará, a great step was taken toward offering the word of God to the entire nation, and inviting the inhabitants generally to receive it.

"We now began to take active measures to establish preaching in the Portuguese language at Rio. I was engaged in preparing a series of discourses, which I hoped soon to commence delivering. It was at this most interesting juncture, that my labours in Brazil were suddenly interrupted by a most painful bereavement. My beloved wife was smitten by the cruel hand of disease, and in a few days was consigned to an early grave. She was cut down in the midst of a field of usefulness, for which she had become peculiarly qualified. Her willing and faithful services in 'the work whereunto she was sent,' were suddenly and fatally checked by the unlooked-for approach of death. But she died as she had lived, an humble, devoted Christian; and in her final hour triumphed over the last enemy, by falling 'asleep in Jesus'—that Saviour,

"'For the light of whose smile in the heaven of love,'

her warm heart continually aspired. Her precious memory will be long and fondly cherished upon earth, but her 'record is on high.' Her resting-place was not found, as she had once poetically desired it might be, in the caverns of 'the deep blue sea,' but in the Protestant burial ground of Rio de Janeiro. Her remains were entombed in the Cemetery of Gamboa, a beautiful declivity in the northern suburbs of the city, bordering upon the bay.

"But for its melancholy associations, this spot would be regarded as one of the loveliest on earth. At its rocky base the tides of the ocean cease not to ebb and flow. A shaded avenue leads upward from the sea-beach to the centre of the enclosure, where memorials of the dead stand thick on every side. As the stranger lifts his eye towards the northern horizon, he beholds a magnificent bay, spotted with islands, and hemmed in by lofty mountain peaks—while all around him vegetation is smiling in fadeless verdure, and fanned by the daily breezes of the tropics. This bereavement, like the untimely winds of autumn, swept many tender blossoms of hope and promise for ever away. It imposed upon me the imperious necessity of a speedy embarkation for the United States, as a hopeful means of preserving the life of an infant son. A month elapsed, and I spent another night on board a vessel in the harbour preparatory to sailing.

"What a contrast did I experience in my feelings and condition, to the circumstances under which I had, five months previously, occupied nearly the same position on board the *Oriente*. The same star-lit heavens were over me, the same glassy waters beneath, the same giant mountains, and the same extended city before and around me. But yet how changed the scene! Before, my mind was filled with expectation and joyous hope, but now it was desolated with sad remembrances and overwhelming sorrow."



From these volumes, it would not be difficult to select specimens of brilliant description, and some episodes of stirring narrative. We might also borrow statements of the political history of the empire which would be both valuable and new: for nowhere else have we been able to attain any insight into this perplexed subject. But this would be to copy an important portion of the work, which we desire rather to place in the hands of our readers. We choose therefore to confine ourselves, in what remains, to the religious aspect of Brazil, under the two heads, of the Romish church, and the essays made towards the introduction of the Gospel. And if we shall succeed in communicating our own impressions, it will be seen and felt, that the case is not hopeless, that the juncture is favourable, and that the eyes of Christian America should be fixed with earnest inquiry upon this whitening harvest of the south.

Popery in Brazil was founded in cruelty and upheld with pomp, but seems to be dying away, from the vice of its constitution. Mr. Kidder does justice to the French Calvinists who sought an asylum at Rio, in 1555. The church of Geneva sent two ministers and fourteen students; *the first Protestant mission to our continent*. The sanguinary fanaticism of the papists prevented all that might have been hoped from such beginnings. "According to the annals of the Jesuits, Mem. de Sa stained the foundations of his city with innocent blood. 'Among the Huguenots who had been forced to fly from Villegagnon's persecution, was one John Boles, a man of considerable learning, being well versed both in Greek and Hebrew. Luiz de Gram caused him to be apprehended, with three of his comrades, one of whom feigned to become a Catholic—the others were cast into prison; and there Bales had remained eight years when he was sent for to be martyred at Rio de Janeiro, for the sake of terrifying his countrymen, if any of them should be lurking in those parts.'"

The principal city shows abundant signs of what popery has been; containing, with its suburbs, about fifty churches and chapels. The names are given in the appendix. Among these are found 'Igreja do Bom Jesus do Calvario'—'do S. Ignacio de Loyola'—'Nossa Senhora Mai dos Homens'—'da Madre de Dcos' and 'Espirito Santo de Mata Porcos.' They are generally among the most costly edifices. The chapel of the convent of St. Benedict was built in 1671. Its sides are crowded with images and

altars, and the roof and walls with pictures of the patron saint's achievements. Angels and cherubs, carved in wood and gilt, occupy every available corner. The internal construction of Brazilian churches has, of course, no reference to the hearing of the word. Preaching is not known among the weekly services of the church; though Mr. Kidder listened to sermons, on special occasions, in the Gloria church. The people faced round from the altar, to the little pulpit, and attended to a fervid harangue; during which the speaker paused, and lifting a little crucifix, fell on his knees and began praying to it as his Lord and Master. The pulpit is always on one side, and there are no seats, save the floor of marble, wood, or earth. This is sometimes strewed with leaves or covered with boards. The sound of bells at Rio de Janeiro is represented as extraordinary even for a popish city.

Among the religious orders of Brazil, the Benedictines are the most wealthy. Other fraternities exist, and as is usual contribute largely to the public charities of the country, by hospitals and various asylums. At Rio, the *Irmandades*, or Brotherhoods, are numerous: they erect churches, provide for the sick, bury the dead, and attend to the souls in purgatory. The famous *Misericordia* was founded as long ago as 1582, by the Jesuit, Jozé de Anchieta. He was one of the earliest missionaries of his order, and yet our readers may not be familiar with his merits. "Dominion was given him" says Vasconcellos, "over the elements and all that dwell therein. The earth brought forth fruit at his command, and even gave up the dead, that they might be restored to life and receive baptism from his hand."—"He could read the secrets of the heart. The knowledge of hidden things and sciences was imparted to him; and he enjoyed daily and hourly ecstasies, visions, and revelations. He was a saint, a prophet, a worker of miracles, and a vice Christ." His successor, strange to say, was an Englishman, originally named John Martin, but more glorious as the Friar Joam d'Almeida. The church has had few such ascetics. He displayed ingenuity and refinement in his self flagellations. His scourges were, some of whipcord, some of catgut, some of leather thongs, and some of wire. He had cilices of wire for his arms, thighs and legs, one of which was fastened round the body with seven chains; and another, which he called his good sack, was a shirt of the roughest horse-hair, having on the inside seven

iron crosses rough with points like a nutmeg-grater. His fastings were in due proportion, and are detailed by our author.

“Such,” says Southey, “were the extravagances to which the catholic superstition was carried in Brazil at this early day. For the self-government which divine philosophy requires, it had substituted a system of self-torture, founded upon Manicheism, and not less shocking to the feelings, or repugnant to reason, than the practices of the eastern yogues. Its notions of exaggerated purity, led to the most impure imaginations and pernicious consequences; its abhorrence of luxury was manifest by habitual filth, and in actions unutterably loathsome; and let the Romish church appeal to its canons and councils as it may, its practices were those of polytheism and idolatry.”

Bahia is the archiepiscopal see of the empire: here therefore monkery is prominent; for its convents are said to contain more friars and nuns than all the rest of Brazil. The Jesuits led the way. Others, as the Franciscans, the Benedictines, and the Carmelites, followed. At one time the Franciscans numbered nearly six hundred friars. This convent possesses the image of S. Antonio de Argoim. For a length of time this saint received regular pay as a soldier, but in 1705 he was promoted to a captaincy, on full pay: and the order to this effect, which afterwards received the royal sanction, is given at length by Mr. Kidder. He has since been made a colonel, and receives his pay as such, through the Franciscan friars. The Benedictines own in Bahia ninety-three estates, besides all their possessions in the surrounding regions. The Slipped and Barefooted Carmelites, the Barefooted Augustinians, and the Almoners of the Holy Land are enumerated. But still more interesting are the Italian Capuchins, the only ecclesiastics among thousands of seculars and regulars, who, since the days of the Jesuits, have deserved the name of missionaries. Of these some very valuable notices occur.

Monasteries seem to have been thought necessary in every part of Papal America, and at the earliest stages of colonization. Thus at Angra, with a population little above two thousand, are found establishments of the three leading orders; the Benedictines, the Slipped Carmelites, and the Franciscans of St. Anthony. These edifices were severally occupied, when Mr. Kidder visited S. Paulo, by a single friar. The Benedictine convent at Rio is a stately, sombre pile, with a library of almost six thousand volumes. The Franciscan convent at Parahiba is described

as a regular monastic edifice, after the fashion of the middle-ages; with high walls, chapel, court, rows of cells, vaulted ceilings, and anti-Dominican paintings; though the rival order is unknown in Brazil. Ceará is somewhat singular, among the cities, in being destitute of monastic buildings; and the remark applies to the whole province.

We have long entertained it as a firm opinion, that he who would behold the true working of popery, must look at it far from the rivalry and the corrective scrutiny of Protestantism; in other words, in South America. There its idolatry, fraud and fanaticism have free scope. In the church of Espirito Santo, at Pará, God the Father is represented on canvass, as a very old man, dressed in a monkish gown. In the same church is an image of the Virgin, with a writing promising forty years of indulgence to such as pray before it. At another place, Mr. Kidder observed in the hands of an aged negro an idol like a child's doll, by means of which money was collected from street-passengers, for building a church. When certain ants devoured an altar-cloth, at Maranham, we learn from Mr. Southey, that the friars proceeded against them in due form of ecclesiastical law. We are favoured also with a faithful translation from a document prepared by a Brazilian Padre in 1839, containing a roll of saints, with the diseases, vermin and other ills, against which they respectively render aid: thus St. Benedict against serpents; St. Tude against coughs; and St. Apolonia against tooth-ache. The ninth chapter is full of instruction and entertainment, in respect to the numerous festivals of the church. An instance is given in which the clergy are charged in the newspapers with omitting the festival, for lack of fees: "no pence, no paternoster." In a lively description of a procession at Pará, we have the following passage:

"On the splendid moonlight nights of the season the city would be nearly emptied of people, and multitudes, *todo o mundo*, would crowd to the Nazareth feast. How few of them all had any proper idea of the character of Him who came out of Nazareth to take away the sins of his people!

"The church on this spot was quite small, and constructed so much like a dwelling-house as to have a double veranda, above and below, on three of its sides. In the upper veranda hung the hammocks of the soldiers on guard. In front stood a species of *alpendre*, or *ranchito*, with a tiled roof. Within the mass-house were two altars—that surmounted by the image borne in the procession stood on the right, and was unusually elevated. One would have supposed that

this image came from France, for its *tout ensemble* reminded the beholder of toy-shop dolls of the largest size. Two wide ribbons, one green and the other red, extended from the dress over the altar, and hung down towards the floor. Hundreds of people crowded around to enjoy, in turn, the privilege of kneeling down and kissing these ribbons! On the opposite wall hung a collection of plaster forms, representing all manner of ulcerated limbs and diseased members, that were said to have been miraculously cured by our Lady. Near these hung a rude painting, designed to show an apparition of said Lady to a sick person, who, of course, recovered. Lest this event should not be comprehended it was explained in the vulgar tongue—*Milagre que fez Nossa Senhora de Nazare!*”

The tendency of popery to fanaticism is strikingly set forth in the notices of the Sebastianists :

“The distinguishing tenet of this sect is the belief that Don Sebastian, the king of Portugal, who, in 1577, undertook an expedition against the Moors in Africa, and who, having been defeated, never returned, is still alive, and is destined yet to make his re-appearance on earth. Numberless dreams and prophecies, together with the interpretation of marvellous portents confirming this idea, have been circulated with so much of clerical sanction, that many have believed the senseless whim. Nor have there been lacking persons, at various periods, who have undertaken to fulfil the prophecies, and to prove themselves the veritable Don Sebastian.

“Nevertheless the prime point of faith is, that he will yet come, and that too, as each believer has it, in his own lifetime. The Portuguese look for his appearance at Lisbon, but the Brazilians generally think it most likely that he will first revisit his own city, St. Sebastian.

“It appears, however, that a reckless villain, named Joao Antonio, fixed upon a remote part of the province of Pernambuco, near Píancó, in the Comarca de Flores, for the appearance of the said D. Sebastian. The place designated was a dense forest, near which were known to be two acroceraunian caverns. This spot the impostor said was an enchanted kingdom, which was about to be disenchanted, whereupon Don Sebastian would immediately appear at the head of a great army, with glory, and with power to confer wealth and happiness upon all who should anticipate his coming by associating themselves with said Joao Antonio.

“As might be expected he found followers, who, after awhile, learned that the imaginary kingdom was to be disenchanted by having its soil sprinkled with the blood of one hundred innocent children! In default of a sufficient number of children, men and women were to be immolated, but in a few days they would all rise again, and become possessed of the riches of the world. The prophet appears to have lacked the courage necessary to carry out his bloody scheme, but he delegated power to an accomplice, named Joao Ferreira, who assumed the title of ‘his Holiness,’ put a wreath of rushes upon his head, and required the proselytes to kiss his toe, on pain of instant death. After other deeds too horrible to describe, he commenced the slaughter of human beings. Each parent was required to bring forward one or two of his children to be

offered. In vain did the prattling babes shriek and beg that they might not be murdered. The unnatural parents would reply, 'No, my child, there is no remedy,' and forcibly offer them. In the course of two days he had thus, in cold blood, slain twenty-one adults and twenty children, when a brother of the prophet, becoming jealous of 'his Holiness,' thrust him through and assumed his power. At this juncture some one ran away, and apprised the civil authorities of the dreadful tragedy.

"Troops were called out who hastened to the spot, but the infatuated Sebastianists had been taught not to fear any thing, but that should an attack be made upon them it would be the signal for the restoration of the kingdom, the resurrection of the dead, and the destruction of their enemies. Wherefore on seeing the troops approach they rushed upon them, uttering cries of defiance, attacking those who had come to their rescue, and actually killing five, and wounding others, before they could be restrained. Nor did they submit until twenty-nine of their number, including three women, had actually been killed. Women, seeing their husbands dying at their feet, would not attempt to escape, but shouted 'the time is come; viva, viva, the time is come!' Of those that survived a few escaped into the woods, the rest were taken prisoners. It was found that the victims of this horrid delusion had not even buried the bodies of their murdered offspring and kinsmen, so confident were they of their immediate restoration."

A thoughtful and inquiring priest of S. Paulo confessed to our author, that "Catholicism was nearly abandoned here, and all the world over;" and explained himself, by adding that there was scarcely any thing of the spirit of religion among either priests or people. He admitted the evils of celibacy, saying the clergy were almost all *de facto* more than married, to the infinite scandal of religion, and that infidelity was rapidly spreading. The provincial president of Alagoaz, in a speech to the Legislative Assembly, in 1842, says of the churches: "They are in the worst state imaginable. Many of them are either actually falling into ruins, or have no outward similitude to a temple, and are in no way calculated to inspire the respect due to the house of the Lord."

In Pernambuco, the monasteries are in small repute; and indeed, throughout Brazil, nothing is more common than to see edifices once occupied by religious fraternities appropriated to secular uses. On this subject, no testimony is so cogent as that of the minister of justice and ecclesiastical affairs, addressed in 1843 to the Imperial Legislature.

"The state of retrogression into which our clergy are falling is notorious. The necessity of adopting measures to remedy such an evil is also evident. On the 9th of September, 1842, the government addressed inquiries on this subject to the bishops and capitular vicars. Although complete answers have not been received from all of them, yet the following particulars are certified.

“The lack of priests who will dedicate themselves to the cure of souls, or who even offer themselves as candidates, is surprising. In the province of Pará there are parishes which, for twelve years and upwards, have had no pastor. The district of the river Negro, containing some fourteen settlements, has but one priest; while that of the river Solimoens is in similar circumstances. In the three comarcas of Belem, the Upper and the Lower Amazon, there are thirty-six vacant parishes. In Maranhão twenty-five churches have, at different times, been advertised as open for applications, without securing the offer of a single candidate.

“The bishop of S. Paulo affirms the same thing respecting vacant churches in his diocese, and it is no uncommon experience elsewhere. In the diocese of Cuyabá not a single church is provided with a settled curate, and those priests who officiate as stated supplies, treat the bishop's efforts to instruct and improve them with great indifference.

“In the bishopric of Rio de Janeiro most of the churches are supplied with pastors, but a great number of them only temporarily. This diocese embraces four provinces, but during nine years past not more than five or six priests have been ordained per year.

“It may be observed, that the numerical ratio of those priests who die, or become incompetent through age and infirmity, is two to one of those who receive ordination. Even among those who are ordained, few devote themselves to pastoral work. They either turn their attention to secular pursuits, as a means of securing greater conveniences, emoluments, and respect, or they look out for chaplaincies, and other situations, which offer equal or superior inducements, without subjecting them to the *literary tests*, the trouble and the expense necessary to secure an ecclesiastical benefice.

“This is not the place to investigate the causes of such a state of things, but certain it is, that no persons of standing devote their sons to the priesthood. Most of those who seek the sacred office are indigent persons, who, by their poverty, are often prevented from pursuing the requisite studies. Without doubt a principal reason why so few devote themselves to ecclesiastical pursuits, is to be found in the small income allowed them. Moreover, the perquisites established as the remuneration of certain clerical services, have resumed the voluntary character which they had in primitive times, and the priest who attempts to coerce his parishioners into payment of them almost always renders himself odious, and gets little or nothing for his trouble.”

In the midst of decaying forms, and the degeneracy of morals, it is not surprising that propositions to make the Brazilian church independent of the Roman see, have been entertained by the legislature and favoured by the people. And the fact is worthy of note, that in 1836, the government proposed to employ *Moravian missionaries*, to catechize the Indians of the interior.

No abstract of ours can convey the impression produced by the details of these volumes, which are the more credible and weighty, because the author brings them forward incidentally, and with a remarkable absence of every thing rancorous or uncandid: If any thing is to save the millions of this empire from anarchical infidelity, it must be the infusion of a new element in the shape of genuine Christianity; and it is the attempt to effect this, by evangelical

missions, that shall now for, a little, engage our attention.

Mr. Kidder found at Rio de Janeiro his brother missionary, the Rev. Mr. Spaulding. The circulation of Bibles in the Portuguese language was a primary object of their endeavours. The Scriptures when offered for public sale, found many purchasers: when they were distributed gratuitously, there was on some occasions a rush of applicants. The notes of request, from various classes, given in the appendix, speak a volume of encouragement. Versions, in French, Portuguese and English, were sought with avidity by amateur linguists. As many as eight hundred copies were called for. Increased demand was caused by the fanatical but impotent opposition of the priesthood; and the articles which they published were found to refute themselves. In distant provinces, the missionary discovered that Bibles from the capital had gone before him. And such was the freedom enjoyed in this work, that during all his residence, Mr. Kidder never received the slightest opposition or indignity from the people; so that his conviction is firm, that there is not a Roman Catholic country on the globe, where there prevails a greater degree of toleration, or a greater liberality of feeling towards Protestants.

The same efforts were pursued in other provinces. In Pernambuco the state of things was such as to induce the belief, that there had never been a more favourable opportunity for the introduction of the gospel. A Padre lent his aid in distribution, and evinced a love for the sacred volume, which had made it his one book, for a year or two. A respectable priest in S. Paulo acknowledged that the Bible was the true instrument against the prevailing infidelity, and hoped that he might some day devote himself to the genuine work of an evangelist. A young gentleman, in the same province, received New Testaments, and reported that the demand awakened by them among his young friends was immediate and urgent. In the provincial capital, the encouragement was such, as to excite the hope of introducing the Scriptures into the schools of the whole province: nothing can more strikingly show the openness of the field. The secretary and the senior professor in the University rendered hearty assistance. The project was respectfully entertained by gentlemen of both political parties, including two priests, the bishop-elect of Rio de Janeiro, and the celebrated Andradas. Mr. Kidder's memo-



rial, of which a copy is inserted, was regularly presented, in February, 1839. Although the proposition was never acted upon, it is significant and encouraging, that it was never formally rejected.

In remote places, our traveller found single copies of the Bible, faithfully preserved. Notwithstanding some momentary panics created by the priests, many volumes were put in circulation; some of which, we trust, under God's blessing, are doing their work at this hour. These may prove a happy antidote to the corrupt teachings of the ecclesiastics, who, according to the assertion of the archbishop of Bahia, go ahead, "without any BIBLE but their BREVIARIES."

We cannot lay down these engaging volumes, without declaring our conviction, that if there is a country in the world which should awaken the missionary zeal of American Christians, it is Brazil. We own ourselves to be surprised at the facilities for evangelical labour which are revealed by this narrative.

In point of style, this work is highly meritorious. It is always unpretending, almost always correct, and very often elegant. The natural transparency of the diction presents nothing to interrupt our easy progress; and on some occasions the author rises with his subject to what we consider the best manner of simple narrative. Here and there an inaccurate expression escapes his pen; but, as a whole, the book is worthy of a place among the more elevated productions of our national literature. Of its higher and Christian qualities, we need only say, that it leaves us with the most sincere respect for the mind and heart of the learned and benevolent author.\*

*Geo. W. Andrews*

ART. II.—*The Mysteries opened; or Scriptural views of preaching, and the Sacraments, as distinguished from certain theories concerning Baptismal Regeneration and the Real Presence.* By the Rev. John Stone, D.D. Rector of Christ Church, Brooklyn, New-York. Harpers & Brothers, 1844.

\* We should do injustice to these beautiful volumes, if we did not allude to one of their chief attractions, namely, the engravings and cuts with which they are adorned. These amount to the number of thirty-three, and are either principally, if not wholly, from original sketches of the author.